

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



FOURTH SUNDAY OF LENT • MARCH 10, 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

CATHEDRAL/ HOLY CROSS STAFF

Mr. Michael P. Agriesti
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Director of Music & Organist - St. Joseph Cathedral &
Holy Cross; Diocesan Director of Music
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Wedding Coordinator
St. Joseph Cathedral/Holy Cross
weddings@sjchcc.org

Mr. Michael Pirik
Operations - St. Joseph Cathedral/Holy Cross
mpirik@columbuscatholic.org

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: MARCH

FOR THE NEW MARTYRS

We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

MASS INTENTIONS

HOLY CROSS

Sunday, March 10

9:00 a.m. Intention of the Priest

SAINT JOSEPH CATHEDRAL

Sunday, March 10

10:30 a.m. Sr. Mary Andrew Matesich

12:30 p.m. Soul of Edward F. Shea, Jr.

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

SAINT JOSEPH CATHEDRAL

Monday, March 11

12:05 p.m. Living & Deceased of the Cullinan Family

Tuesday, March 12

12:05 p.m. Intention of Leigh Jahahn

Wednesday, March 13

12:05 p.m. Soul of Daniel Saksa

Thursday, March 14

12:05 p.m. Julia Escaffi

Friday, March 15

12:05 p.m. Soul of Norbert (Norb) John Loesing

HOLY CROSS

Saturday March 16

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

WEEKLY READINGS

Sunday, March 10, 2024 – Fourth Sunday of Lent

2 Chronicles 36:14-16, 19-23; Ephesians 2:4-10; John 3:14-21

Monday, March 11, 2024

Isaiah 65:17-21; John 4:43-54

Tuesday, March 12, 2024

Ezekiel 47:1-9, 12; John 5:1-16

Wednesday, March 13, 2024

Isaiah 49:8-15; John 5:17-30

Thursday, March 14, 2024

Exodus 32:7-14; John 5:31-47

Friday, March 15, 2024

Wisdom 2:1a, 12-22; John 7:1-2, 10, 25-30

Saturday, March 16, 2024

Jeremiah 11:18-20; John 7:40-53

THIS SUNDAY'S MINISTRY SCHEDULE THIRD SUNDAY OF LENT ~ MARCH 3				
	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
MC		Seminarian		
Altar Servers	John Feher	Bonnie Maupin	Laura Battocletti	Nate Foley
		JP Pacis		
		Trevor Foley		
		Dan Jurgens		
Lector – One	Ed Cmar	Deborah Duffy	Lisa Ernst	Josie Gonot
Lector – Two		Sharon Reichard	Fritz Harding	Donna Lent
Eucharistic Minister		Steve Brechter	Thom Gall	Linda Ruth
Hospitality/Ushers	Ann Seren	Steve Horner	Kevin Ernst	Gordian Igwilo
	Denise Harris	Evelina Horner	Kathleen Tourgeman	Robert Schoenfeld
		Sandy Stover	Thom Gall	
		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 & HOLY CROSS CHURCH

Please Keep These Parishioners in Your Prayers

Tim Acton, John Ankrom, Ed Chong, Barbara Cicua, Christopher Clark, Dorothy Deems, Sherri Dembinski, Larry Edwards, Theresa Elliott, Peter Garrett's Mother, 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 James Worley.

SACRAMENT OF BAPTISM (The Cathedral & Holy Cross)

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

SACRAMENT OF MATRIMONY (The Cathedral & Holy Cross)

Please email Mandy at weddings@saintjosephcathedral.org.

NEW PARISHIONER REGISTRATION

The Cathedral & Holy Cross

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 (The Cathedral & Holy Cross)

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 (The Cathedral & Holy Cross)

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

**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 _____

SCHEDULE FOR LENT, HOLY WEEK AND EASTER

THE SEASON OF LENT

- Every Friday after the 12:05 pm 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 am, 12:30 pm & 5:15 pm
Mass time at Holy Cross is 9:00 a.m.
- Holy Thursday Mass (March 28) – Mass of the Lord’s Supper – 5:30 pm 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 pm at the Cathedral
- Easter Vigil (March 30) – 9:00 pm at the Cathedral
- Easter Sunday (March 31) – Mass times at the Cathedral are 10:30 am, 12:30 pm, 5:15 pm
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 pm Mass

Memorare to Saint Joseph



Remember, O most chaste spouse of the Virgin Mary,
that never has it been known that anyone who asked for your help
and sought your intercession was left unaided.
Full of confidence in your power,
I turn to you and beg your protection.
O foster-father of the Redeemer, listen to my humble prayer,
and in your goodness hear and answer me. Amen

**Join us as we prepare to celebrate the Solemnity of Saint Joseph,
Spouse of the Blessed Virgin Mary, on March 19.**

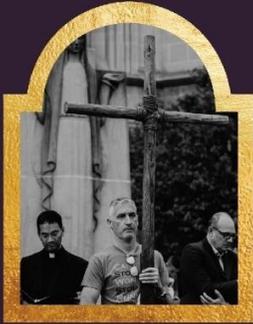
We will be using this simple Novena Prayer each day during the celebration of Mass beginning Sunday, March 10, as we pray for Saint Joseph's protection and intercession for all the needs of the Diocese of Columbus and the people of the Community of Saint Joseph Cathedral and Holy Cross.

You may use this prayer for your private devotion, as well, as you prepare for this great celebration.

On the Solemnity of Saint Joseph, Tuesday, March 19, at Saint Joseph Cathedral, join us for Mass at 12:05 p.m. followed by the Veneration of the relic of Saint Joseph's cloak and blessing with the Holy Oil of Saint Joseph from Saint Joseph Oratory, in Montreal, Quebec.

Throughout the Novena, you are invited to write your intentions in the Book of Intercessions located on the altar of the new Saint Joseph Shrine.

Inspired by the tradition of "Saint Joseph's Table," on Saint Joseph Day, please bring nonperishable food items to the Saint Joseph Shrine in the Cathedral. The items will be shared with the hungry in our community.



THE WAY OF THE CROSS
IN DOWNTOWN COLUMBUS

MARCH 29TH
PROCESSION WILL START AND END AT
ST. JOSEPH CATHEDRAL, 212 E BROAD ST.
2:00 PM-4:00 PM

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

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

F. Luigi Giussani
Founder of Communion and Liberation

(916) 505-6989 ando.scott@gmail.com
Organized by: The Lay Ecclesial Movement Communion and Liberation



**THE FOLLOWING ITEMS WERE COLLECTED THROUGH THE
BABY SHOWER FOR JESUS INITIATIVE
AND PRESENTED TO THE WOMEN'S CARE CENTER.
THANK YOU FOR YOUR GENEROSITY!**

1. t-shirts	29	12. blankets	11	23. diaper disposal bag	1
2. outfits	38	13. diaper cream	6	24. food	1
3. formula	20	14. diapers	54 cases = 3,396	25. nail clipper	1
4. baby lotion	25	15. mits	1	26. aspirator	2
5. baby shampoo	25	16. pacifiers	20	27. medicine dropper	1
6. ibuprofen	2	17. bottles	14	28. comb/brush	2
7. baby booties	30	18. pedialyte	1	29. sippy cups	2
8. caps	5	19. baby oil	2	30. rattle/teether	3
9. wipes	51 cases = 11,776 wipes	20. baby towel	1	31. baby toothbrush	3
10. sleepers/PJs	28	21. Tide	2	32. baby bib	1
11. spoons	12	22. tooth/gum wipes	1	33. cash	\$110.00

Ash Wednesday's Collection for J.O.I.N.

February 20, 2024

Dear Fr. Sullivan and the Community of St. Joseph Cathedral and Holy Cross Church,

Thank you all, for this generous Ash Wednesday donation to J.O.I.N. We receive more requests each day from neighbors of the community who need assistance in surmounting daily obstacles that hinder their journey to self-sufficiency. Your compassion is a blessing to our neighbors and to those of us honored to serve them.

God bless you, with His grace & peace!

Lisa Keita
JOIN

Why Did Jesus Announce That His Hour Had Come?

GAYLE SOMERS



In Sunday's Gospel, some Greeks who had come to Jerusalem to worship at Passover asked to see Jesus. When told about this, Jesus announced that His "hour" had come. Why?

Gospel (Read Jn 12:20-33)

St. John tells us that when Jesus was in Jerusalem for His final Passover festival, "some Greeks who had come to worship" desired to see Him. These were non-Jews who were strongly attracted to the God of Israel and so participated in the liturgical feasts at the Temple. They may have been actual converts (meaning they had been circumcised), but, more probably, they were "God-fearers," Gentiles who tried to keep the Law of Moses and to observe the pious practices of the Jews. We see they approached Philip with their request. He had a Greek name and was from Galilee, so he probably spoke some Greek. These men may have heard stories about Jesus' miraculous works, especially the raising of Lazarus, recorded in the previous chapter of the Gospel. When Philip and his brother, Andrew, tell Jesus about the Greeks' request, He begins speaking about His "hour," His glory, and His death. We might imagine Him to say these things if the Pharisees were looking for Him, because He knew they wanted to be rid of Him. But why did He talk this way when pious Gentiles wanted to see Him?

To understand the importance of this moment, we need to remember that the Jews' original vocation from God was to be a "nation of priests." They were "chosen" in order to proclaim, in word and deed, God's truth to all the nations on earth. In fact, God's promise to Abraham was for universal blessing through his descendants. When news that non-Jews were seeking Him reached Jesus, He recognized that in order for the Gentiles to know God in the way they desired, a way must be opened up for them. He would need to be "lifted up from the earth" so He could "draw everyone" to Himself. This, of course, meant the Cross.

Notice, however, that before Jesus speaks of His death, He refers to His glorification. Ultimately, it would be His glorification that would enable both Jews and Gentiles to see that He is the Son of God, who humbled Himself out of love to die for all sinners. We usually associate "glory" with power, yet here Jesus helps us see that it can actually begin under a very different guise. The glory of His "hour" would first appear as defeat and humiliation, but upon His Resurrection ("lifted up" out of death) and His Ascension ("lifted up" out of this earthly mode of existence), it would break through as the unbounded, limitless love and power of God on behalf of all sinners, of all times and places.

Jesus uses this moment to explain that His disciples must also follow this path to glory: "Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life." Those who want to be with Jesus will need to be as willing as He was to let go of everything to obey God, even when it means humiliation, suffering, and death to ourselves. Jesus acknowledges how difficult this is, even for Him: "I am troubled now. Yet what should I say? 'Father, save Me from this hour'? But it was for this purpose that I came to this hour. Father, glorify Your Name." His singular purpose is to glorify God; a Voice from Heaven assures Him that His obedience will be rewarded.

When the Voice speaks, some thought it was thunder, but "others said, 'An angel has spoken.'" St. John regularly reveals how differently people in Jesus' day reacted to the same event (i.e., the healing of the man born blind, the raising of Lazarus from the dead). The outward reaction reveals the disposition of the hidden heart. Jesus tells the crowd that the Voice came for their sake. In a sense, the Father's Voice declared the beginning of the battle that would end in the Son's glory: "Now the ruler of this world will be driven out." Jesus' death and Resurrection would be judgment on Satan, who has terrorized mankind ever since the Garden of Eden. The victory Jesus would win on the Cross frees **all** men from the Enemy's grip; it would draw everyone to Him.

The Cross continues to do that today. Looking at it, the whole world now can do what the Greeks sought at Passover: "see Jesus" there.

Possible response: *Lord Jesus, when I must deny myself to do the Father's will, please help me to have Your singular vision: "For the glory of God."*

First Reading (Read Jer 31:31-34)

Jeremiah, a prophet in the 6th century B.C., announced news of a "new covenant" God would make with His people. Why was a new covenant necessary? There was no fault in the covenant God made with them "the day [He] took them by the hand to lead them forth from the land of Egypt." It was God's people themselves who broke that covenant. The Law, written on tablets of stone, did not penetrate their hearts. They were unfaithful to their promises to Him. Something **really** new had to be done to change that. So, through Jeremiah, God says, "I will place My law within them and write it upon their hearts." How could that happen?

As we know, when Jesus accomplished His work on the Cross and ascended victoriously to Heaven, He sent the Holy Spirit to give believers new birth. In that new life, the Spirit works from the inside out. No more tablets of stone! The Spirit writes the law of love into us; now, in baptism, we are God's people, "from the least to the greatest."

Notice that God promises to "forgive their evildoing and remember their sins no more." What's "new" about that? Hadn't God done that countless times before in Israel's long history? The difference in the "new covenant" is what Jesus described as His "hour" in our Gospel reading. The animal sacrifices and personal repentance of the Old Covenant all **anticipated** the One sacrifice that can actually pay man's debt and clear his conscience (as animal sacrifices never could)—Jesus on the Cross. Justice (punishment for sin) and mercy (forgiveness) met there.

Finally, the "new" covenant was going to extend to **all** people, not just the Jews: "No longer will they have to teach their friends and relatives how to know the LORD." What was once privileged knowledge of God, given only to the Jews, would be opened to everyone. That is exactly why, when the Greeks came seeking Jesus, He knew the "hour" of the new covenant had arrived.

Possible Response: *Father, Your promise of a new covenant teaches me that You know all about my weakness, yet You never give up on me. Help me not to give up on You.*

Psalm (Read Ps 51:3-4, 12-15)

The psalmist, after an experience of sin, longs for God's mercy to "wipe out" his offense. He wants a thorough cleansing from his guilt. He knows that apart from God's compassion he would be "cast out" from His presence. He desires a "willing spirit" to be able to live again in the "joy of [God's] salvation." When we ponder this psalm, we begin to understand why God promised a "new covenant" to His people. This kind of restoration was not possible in the old one. We should also recognize the great price Jesus paid for **all** these desires to be granted. His "hour" on the Cross enables us to pray, "**Create a clean heart in me, O God**" and to rejoice in the knowledge that He will.

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

Second Reading (Read Heb 5:7-9)

We have been thinking about Jesus' "hour" in our readings. In the epistle, we get to taste, if only briefly, what He experienced in that "hour." It included "prayers and supplications with loud cries and tears." Jesus knew His Father "was able to save Him from death." Although "He was heard because of His reverence," God allowed Jesus to "learn obedience through what He suffered." This does not mean, of course, that Jesus had to tame a rebellious spirit in order to obey (the way we do). No, it means that He had to "learn" or "experience" the full cost, humanly speaking, of that obedience. He knew it in the sense of having lived through it. Then, when He "was made perfect"—or, when His obedience reached its fullness, even though it cost His life—He "became the source of eternal salvation for all who obey Him." His perfect obedience broke the shackles of death and the sin that causes it. He became our New Covenant in His "hour," doing for all mankind what the Old Covenant could not.

No wonder the Greeks were looking for Him. Aren't we all?

Possible response: *Lord Jesus, when I make the sign of the Cross on myself, help me remember that it was through Your suffering that I was made clean and free. Nothing You ask of me will be harder than that.*

✠

Photo by Matthew Smith on Unsplash

THIS ARTICLE IS MADE AVAILABLE COURTESY OF THE CATHOLIC EXCHANGE

This Beautiful Hymn is Sung at Every Mass

MARK HAAS



Celebrating the Holy Mass is like witnessing the kiss of heaven and earth. Our Lord Jesus Christ comes down to meet us on earth. For one hour, we are transported out of time and space, and brought to the foot of the Cross on Calvary, where He is re-presented as the One Perfect Sacrifice for all. He physically enters the room to dwell with us.

There is one particular hymn that is sung (or said) to commemorate Our Lord walking into the room: *The Sanctus* (“Holy, Holy, Holy, Lord God of hosts”).

Prior to His Passion and Death, Jesus enters the City of Jerusalem, riding on a colt. The people greet Him by waving palm branches, laying their cloaks on the ground before Him, singing, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (Mt. 21:9) Even today, we remember this occasion on Palm Sunday.

We also commemorate the entrance of Our Lord into Jerusalem at every Mass, as He enters the *New Jerusalem*. We sing, “Blessed is he who comes in the name of the Lord. Hosanna in the highest.” Just as the people in Jerusalem sang this hymn and prostrated themselves before the Lord, so now we also sing the same hymn, and immediately kneel in anticipation for His coming in the Holy Eucharist. The Church stipulates that it is important for the assembly to kneel, as Our Lord is literally entering into room under the appearance of bread and wine. Our posture thus commemorates this physical Presence. The General Instruction of the Roman Missal states, “In the dioceses of the United States of America, [the faithful] should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer.” (GIRM 43)

In this charism, we indeed honor the name of Our Lord: “At the name of Jesus, every knee shall bend!” (Philippians 2:10-11) In this glorious moment of the *Sanctus*, the Church Militant on earth unites with the Church Triumphant in heaven, as we sing with the angels, “Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory.” (Is. 6:3)

The *Sanctus* is one of the most ancient hymns, as Catholics have been singing it since the year 60-90 AD. Saints have spoken of this hymn throughout the very beginnings of the Church: St. Clement of Rome (d.104), St. Athanasius (d. 373), St. Cyril (d. 373), St. John Chrysostom (d. 407), Tertullian (d. about 220), and many others have alluded to the splendor of the *Sanctus*. In fact, Charlemagne gave a decree that the *Sanctus* should be sung by both clerics and faithful in his *Admonitio generalis*, written in 789.

“Hosanna” is a Hebrew word that means, “God saves.” Indeed, may God save us, and may we bless Him as we forever proclaim:

“Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.”

Photo by [David Beale](#) on [Unsplash](#)

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 March is dedicated to Saint Joseph.

“Lent is the autumn of the spiritual life, during which we gather fruit to keep us going for the rest of the year.”
+SAINT FRANCIS DE SALES, PATRON SAINT OF THE DIOCESE OF COLUMBUS

Monday, March 11 ~ Fourth Week in the Season of Lent

Holy Gospel: John 4:43-54 At that time Jesus left [Samaria] for Galilee. For Jesus himself testified that a prophet has no honor in his native place. When he came into Galilee, the Galileans welcomed him, since they had seen all he had done in Jerusalem at the feast; for they themselves had gone to the feast. Then he returned to Cana in Galilee, where he had made the water wine. Now there was a royal official whose son was ill in Capernaum. When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, who was near death. Jesus said to him, “Unless you people see signs and wonders, you will not believe.” The royal official said to him, “Sir, come down before my child dies.” Jesus said to him, “You may go; your son will live.” The man believed what Jesus said to him and left. While the man was on his way back, his slaves met him and told him that his boy would live. He asked them when he began to recover. They told him, “The fever left him yesterday, about one in the afternoon.” The father realized that just at that time Jesus had said to him, “Your son will live,” and he and his whole household came to believe. Now this was the second sign Jesus did when he came to Galilee from Judea.

Meditation: Isaiah prophesied that God would establish a new heavens and earth when he came to restore his people. Jesus’ miracles are signs that manifest the presence and power of God’s kingdom. When a Gentile official heard the reports of Jesus’ preaching and miracles, he decided to seek Jesus out for an extraordinary favor. It took raw courage for a Gentile court official to travel twenty miles in search of Jesus, the Galilean carpenter. He had to swallow his pride and put up with some ridicule from his cronies. And when he found the healer carpenter, Jesus seemed to put him off with the blunt statement that people would not believe unless they saw some kind of miracle or sign from heaven. Jesus likely said this to test the man to see if his faith was in earnest. If he turned away discouraged or irritated, he would prove to be insincere. Jesus, perceiving his faith, sent him home with the assurance that his prayer had been heard.

Prayer: O God, who renew the world through mysteries beyond all telling, grant, we pray, that your Church may be guided by your eternal design. 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: If you think about it, it was probably not easy for this man to leave Jesus and go back home only with the assuring word that his son would be healed. Couldn't Jesus have come to this man's home and touched his dying child? The court official believed and surrendered to Jesus. He was ready to return home and face ridicule and laughter because he trusted in Jesus' word. God's mercy shows his generous love -- a love that bends down in response to our misery and wretchedness. Do you approach the Lord Jesus with the readiness to believe in his word and to do whatever he commands?

Tuesday, March 12 ~ Fourth Week in the Season of Lent

Holy Gospel: John 5:1-16 There was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem at the Sheep Gate a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, “Do you want to

be well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." Jesus said to him, "Rise, take up your mat, and walk." Immediately the man became well, took up his mat, and walked. Now that day was a Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, and it is not lawful for you to carry your mat." He answered them, "The man who made me well told me, 'Take up your mat and walk.'" They asked him, "Who is the man who told you, 'Take it up and walk?'" The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. After this Jesus found him in the temple area and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you." The man went and told the Jews that Jesus was the one who had made him well. Therefore, the Jews began to persecute Jesus because he did this on a Sabbath.

Meditation: Water has the power to transform everything it touches – water brings life, healing, and restoration. Jesus offers himself as the source of this living water which he will pour out upon his disciples in the gift of the Holy Spirit. The signs and miracles which Jesus performed manifest the power and presence of God's kingdom and they demonstrate the love and mercy God has for his people. In the pool at Bethesda we see an individual's helplessness overcome by God's mercy and power. On this occasion Jesus singles out an incurable invalid, helpless and hopeless for almost forty years. He awakens hope when he puts a probing question to the man, "Do you really want to be healed?" And he then orders him to "get up and walk!"

Prayer: May the venerable exercises of holy devotion shape the hearts of your faithful, O Lord, to welcome worthily the Paschal Mystery and proclaim the praises of your 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.

Contemplation: God wants to free us from the power of sin and make us whole. But he will not force our hand against our will. The first essential step towards growth and healing is the desire for change. If we are content to stay as we are, then no amount of coaxing will change us. The Lord manifests his power and saving grace towards those who desire transformation of life in Christ. The Lord approaches each of us with an important and probing question: "Do you really want to be changed, to be set free from the power of sin, and to be transformed in my holiness?" How we respond has life-long implications.

Wednesday, March 13 ~ Fourth Week in the Season of Lent

Holy Gospel: John 5:17-30 Jesus answered the Jews: "My Father is at work until now, so I am at work." For this reason they tried all the more to kill him, because he not only broke the Sabbath but he also called God his own father, making himself equal to God. Jesus answered and said to them, "Amen, amen, I say to you, the Son cannot do anything on his own, but only what he sees the Father doing; for what he does, the Son will do also. For the Father loves the Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to the Son, so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life. Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so also he gave to the Son the possession of life in himself. And he gave him power to exercise judgment, because he is the Son of Man. Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation. "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me."

Meditation: God's actions always reveal to us his mercy and his justice. Do you recognize his action in your life, his saving grace and love, and the purifying fire of his Spirit who convicts us of sin and transforms us in his holiness? Jesus fulfills the prophecy of Isaiah when he brings healing, restoration, and forgiveness to those who accept his divine message. Unfortunately many people refused Jesus' message and authority to speak and act on behalf of the Father. The religious authorities charged Jesus as a "Sabbath-breaker" and as a "blasphemer". They wanted to kill Jesus because he claimed the same authority and power as God. He claimed equality with God— something no mortal could say without blaspheming. Jesus answered their charge of breaking the Sabbath law by demonstrating God's purpose for creation and redemption — to save and restore life. God's love and mercy never ceases, even on the Sabbath. Jesus continues to show the Father's mercy, even on the Sabbath day of rest. When they

charged that Jesus was making himself equal with God, he replied that he was not acting independently of God because his relationship is that of a Father and Son relationship.

Prayer: O God, who reward the merits of the just and offer pardon to sinners who do penance, have mercy, we pray, on those who call upon you, that the admission of our guilt may serve to obtain your pardon for our sins. 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: If we wish to see how God reacts to sin and how he responds to our sinful condition, then we must look to Jesus. The mind of Jesus is the mind of God, and the words of Jesus are the words of God. Jesus also states that his identity to the Father is based on complete obedience. Jesus always did what his Father wanted him to do. His obedience was not based on submission or power, but on love. The unity between Jesus and the Father is a unity of love. We are called to submit our lives to God with the same love and obedience which Jesus demonstrated for his Father. Jesus states that to accept him is life and to reject him is death. Are you ready to follow the Lord and to leave behind whatever is false and contrary to his will?

Thursday, March 14 ~ Fourth Week in the Season of Lent

Holy Gospel: John 5:31-47 Jesus said to the Jews: "If I testify on my own behalf, my testimony is not true. But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. You sent emissaries to John, and he testified to the truth. I do not accept human testimony, but I say this so that you may be saved. He was a burning and shining lamp, and for a while you were content to rejoice in his light. But I have testimony greater than John's. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me. Moreover, the Father who sent me has testified on my behalf. But you have never heard his voice nor seen his form, and you do not have his word remaining in you, because you do not believe in the one whom he has sent. You search the Scriptures, because you think you have eternal life through them; even they testify on my behalf. But you do not want to come to me to have life. "I do not accept human praise; moreover, I know that you do not have the love of God in you. I came in the name of my Father, but you do not accept me; yet if another comes in his own name, you will accept him. How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope. For if you had believed Moses, you would have believed me, because he wrote about me. But if you do not believe his writings, how will you believe my words?"

Meditation: Do you know the joy of embracing the teachings and challenges in the gospel? Do you understand the joy of fully submitting yourself to Jesus Christ? Jesus' opponents refused to accept his divine authority and claim to be the only Son from the Father. They demanded evidence for his Messianic claim and equality with God. Jesus answers their charges with the supporting evidence of witnesses. The Mosaic law had laid down the principle that the unsupported evidence of one person shall not prevail against a man for any crime or wrong in connection with any offence he committed (see Deuteronomy 17:6). At least two or three witnesses were needed. Jesus begins his defense by citing John the Baptist as a witness, since John publicly pointed to Jesus as the Messiah and had repeatedly borne witness to him (see John 1:19, 20, 26, 29, 35, 36). Jesus also asserts that a greater witness to his identity are the signs he performed. He cites his works, not to point to himself but to point to the power of God working in and through him. He cites God as his supreme witness.

Prayer: We invoke your mercy in humble prayer, O Lord, that you may cause us, your servants, corrected by penance and schooled by good works, to persevere sincerely in your commands and come safely to the paschal festivities. 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 asserts that the scriptures themselves, including the books of Moses, point to himself as the Messiah, the promised Savior. The problem with the scribes and Pharisees was that they did not believe what Moses had written. They desired the praise of their fellow humans and because of that they were unable to recognize and understand the word of God. Their pride made them deaf to God's voice. God reveals himself to the lowly, to those who trust not in themselves, but in God. The Lord opens the ears of those who are eager to hear his voice and he fills their hearts and minds with his love and wisdom. Saint Augustine once said: "As Christians, our task is to make daily progress toward God. Our pilgrimage on earth is a school in which God is the only teacher, and it demands good students, not ones who play truant. In this school we learn something every day. We learn something from commandments,

something from examples, and something from sacraments. These things are remedies for our wounds and materials for study." So we must ask ourselves: Are you an eager student of God's word and do you listen to it with faith and trust? If not, why not?

Friday, March 15 ~ Fourth Week in the Season of Lent

Holy Gospel: John 7:1-2, 10, 25-30 Jesus moved about within Galilee; he did not wish to travel in Judea, because the Jews were trying to kill him. But the Jewish feast of Tabernacles was near. But when his brothers had gone up to the feast, he himself also went up, not openly but as it were in secret. Some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Christ? But we know where he is from. When the Christ comes, no one will know where he is from." So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true. I know him, because I am from him, and he sent me." So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.

Meditation: What can hold us back from doing the will of God? Fear, especially the fear of death, can easily rob us of courage and the will to do what we know is right. Jesus met opposition and the threat of death with grace and determination to accomplish his Father's will. Jesus knew that his mission, his purpose in life, would entail sacrifice and suffering and culminate with death on the cross. But that would not be the end. His "hour" would crush defeat with victory, condemnation with pardon and freedom, and death with glory and everlasting life. He willingly suffered and went to the cross for our sake, to redeem us from sin and to restore our relationship with God the Father. Saint Augustine once noted: "Our Lord had the power to lay down his life and to take it up again. But we cannot choose how long we shall live, and death comes to us even against our will. Christ, by dying, has already overcome death. Our freedom from death comes only through his death. To save us Christ had no need of us. Yet without him we can do nothing. He gave himself to us as the vine to the branches; apart from him we cannot live."

Prayer: O God, who have prepared fitting helps for us in our weakness, grant we pray, that we may receive their healing effects with joy and reflect them in a holy way of life. 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: Despite how modern, sophisticated, or knowledgeable we may look upon or feel about ourselves, no one can be indifferent with Jesus for long. What he said and did – his signs and wonders – he did in the name of God. Jesus not only claimed to be the Messiah, God's Anointed One. He claimed to be in a unique relationship with God and to know him as no one else did. To the Jews this was utter blasphemy. The religious authorities did all they could to put a stop to Jesus because they could not accept his claims and the demands he made. We cannot be indifferent to the claims which Jesus makes on us. We are either for him or against him. There is no middle ground. We can try to mold Jesus to our own ideas and preferences or we can allow his word to free us from our own ignorance, stubborn pride, and deception. Do you accept all that Jesus has said and done for you with faith and reverence or with disbelief and contempt? The consequences are enormous, both in this life and in eternity.

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 Stuhlmueller, 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

A PRAYER TO SAINT JOSEPH, DURING THE MONTH OF MARCH WHICH IS DEDICATED TO SAINT JOSEPH
Glorious Saint Joseph, model of all who devote their lives to labor, obtain for me the grace to work in the spirit of penance in order thereby to atone for my many sins; to work conscientiously, setting devotion to duty in preference to my own whims; to work with thankfulness and joy, deeming it an honor to employ and to develop by my labor the gifts I have received from God; to work with order, peace, moderation, and patience, without ever shrinking from weariness and difficulties; to work above all with a pure intention and with detachment from self, having always before my eyes the hour of death and the accounting which I must then render of time ill spent, of talents wasted, of good omitted, and of vain complacency in success, which is so fatal to the work of God. All for Jesus, all through Mary, all in imitation of you, O Patriarch Joseph! This shall be my motto in life and in death. Amen.

TAKING PLACE IN THE COMMUNITY OF ST. JOSEPH AND HOLY CROSS

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

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

CHOIR CONCERT: THE STATIONS OF THE CROSS - SUNDAY, MARCH 17, 2024 AT 3:00 P.M. in the Cathedral. 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 ST. JOSEPH CATHEDRAL & HOLY CROSS CHURCH. 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 sjministriescheduler@gmail.com.

CATHEDRAL & HOLY CROSS BIBLE STUDY: The Bible Study meets every Monday evening at 7:00 p.m. at the Cathedral in the Undercroft. 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@sjchcc.org.

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

LITTLE LARRY SANDWICH MAKING AT HOLY CROSS CHURCH On March 10th after 9:00 a.m. Mass, we will be making sandwiches for St. Lawrence Haven. Join us.

Holy Cross Prayer Gardens: Thursday mornings in April, May & June, from 9:00-11:00 a.m., all parish members and their friends are invited to visit the Holy Cross Prayer Garden to help it become a peaceful place of prayer and respite for the parish and the neighborhood.

The **building and Grounds Committee** will meet at 9:00 a.m. on March 12 at Holy Cross Church Rectory. All are welcome to join.

IN, AROUND AND NEAR THE DIOCESE OF COLUMBUS

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, 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.

Returning Love for Love: A Pilgrimage to the Heart of Jesus

MAY 31 – JUNE 9, 2024



To commemorate the 350th anniversary of the revelations of the Sacred Heart of Jesus at Paray-le-Monial, a Jubilee Year has been declared, beginning on 27 December 2023 and continuing through 27 June 2025, the Solemnity of the Sacred Heart.

Please consider joining the Diocese of Columbus and Bishop Fernandes on this extraordinary pilgrimage to France during the Jubilee Year.



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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 March 4, 2024
 2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 65,365.38
EXCEEDS DIOCESAN GOAL BY	\$ 22,720.14

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

HOLY CROSS CHURCH
 Updated March 4, 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.

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Credit Card	\$ 3,752.17
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TOTAL	\$ 5,658.16
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OFFERTORY FOR HOLY CROSS MARCH 3

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