The Historic Church of Saint Patrick and Immaculate Conception
Holy Week Schedule 2025

Saturday – April 12
4:00 pm @ Immaculate Conception - Blessing & Distribution of Palms/Mass

Palm Sunday – April 13
8:00 am @ Historic St. Patrick - Blessing & Distribution of Palms/Sunday Mass
10:00 am @ Historic St. Patrick - Blessing & Distribution of Palms/Sunday Mass
11:00 am @ Immaculate Conception - Blessing & Distribution of Palms/Sunday Mass

Tuesday – April 15
11:00 am Chrism Mass at Queen of the Most Holy Rosary Cathedral

Wednesday – April 16
7:30 pm Tenebrae at Queen of the Most Holy Rosary Cathedral
7:30 pm Tenebrae in Port Clinton w/Msgr. Chris Vasko, All are welcome

Holy Thursday – April 17
7:00 pm @ Historic St. Patrick - Mass of the Lord's Supper
7:00 pm @ Immaculate Conception - Mass of the Lord's Supper

Good Friday – April 18
Historic St. Patrick
12:00 Noon @ Historic St. Patrick - Stations of the Cross
12:40 pm @ Historic St. Patrick – Rosary
1:00 pm @ Historic St. Patrick - Meditative Music
1:30 pm @ Historic St. Patrick - Celebration of the Lord's Passion

Immaculate Conception
12:00 pm @ Immaculate Conception – Stations of the Cross
12:30 pm @ Immaculate Conception – Rosary
1:00 pm @ Immaculate Conception - Celebration of the Lord's Passion

Holy Saturday – April 19
9:00 am @ Historic St. Patrick - RCIA/OCIA Rehearsal
11:30 am @ Historic St. Patrick - Blessing of Easter Food
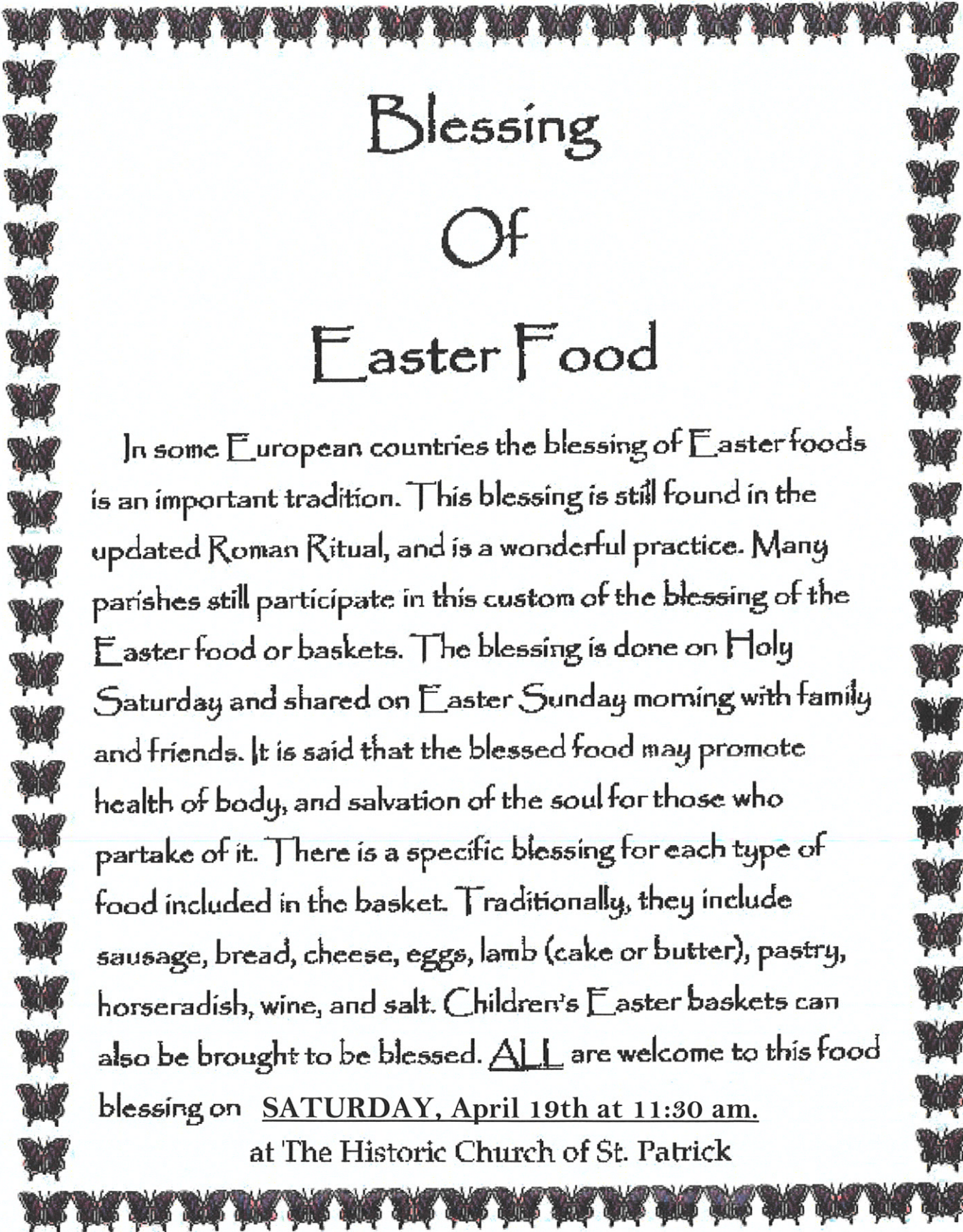8:30 pm @ Historic St. Patrick - Easter Vigil

Easter Sunday – April 20
8:00 am @ Historic St. Patrick - Easter Mass
10:00 am @ Historic St. Patrick - Easter Mass
11:00 am @ Immaculate Conception - Easter Mass

All are welcome! Please join us.

Blessing

Of

Easter Food

In some European countries the blessing of Easter foods is an important tradition. This blessing is still found in the updated Roman Ritual, and is a wonderful practice. Many parishes still participate in this custom of the blessing of the Easter food or baskets. The blessing is done on Holy Saturday and shared on Easter Sunday morning with family and friends. It is said that the blessed food may promote health of body, and salvation of the soul for those who partake of it. There is a specific blessing for each type of food included in the basket. Traditionally, they include sausage, bread, cheese, eggs, lamb (cake or butter), pastry, horseradish, wine, and salt. Children's Easter baskets can also be brought to be blessed. ALL are welcome to this food blessing on SATURDAY, April 19th at 11:30 am.

at The Historic Church of St. Patrick

Yoga of Giving

Saturday, April 12

10-11 a.m.

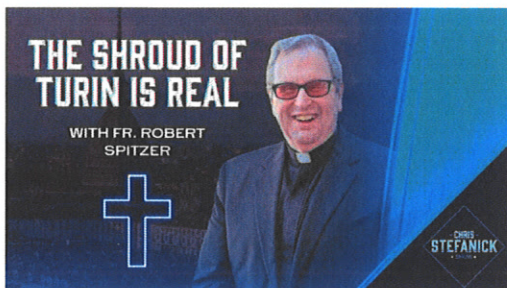Historic Church of St. Patrick

130 Avondale

Enter through side door

Taught by: Mike Zerner, Certified Yoga Instructor

Bring: Yoga mat, water bottle, and a donation of canned food or hygiene products for the HSP pantry.

Forming Catholics for Life.

This Week on Formed
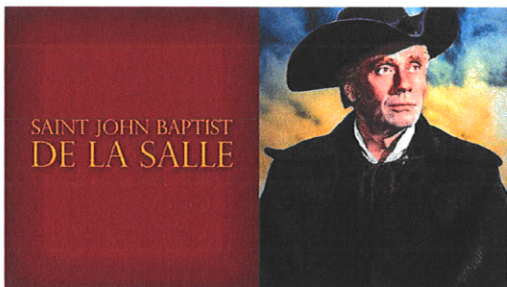## Week of April 06, 2025

The TRUTH About the Shroud of Turin w/Fr. Robert Spitzer | Chris Stefanick Show

The Shroud of Turin is the subject of a lot of rumors, myths and controversies — maybe you've heard some of them yourself and don't know what to believe. In this episode, Fr. Robert Spitzer offers amazing facts and stories about the Shroud.

Preparing for Holy Week

Join Dr. Tim Gray and Dr. Mark Giszczak, professor of Sacred Scripture at the Augustine Institute Graduate School of Theology, as they walk through the liturgies of Holy Week, historical spots in the Holy Land, and how to prepare our hearts for the events of the Passion.

Saint John Baptist de la Salle

Celebrate the feast day of St. John Baptist de la Salle, the patron saint of teachers, with this great movie on Formed. St. John Baptist de la Salle, pray for us!

Our parish has a Formed subscription.
Visit signup.formed.org and select our parish name.

An offering from the AUGUSTINE INSTITUTE
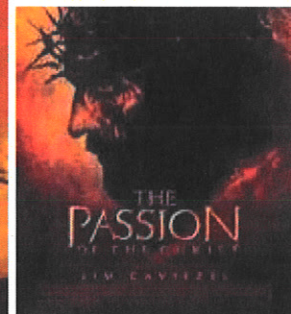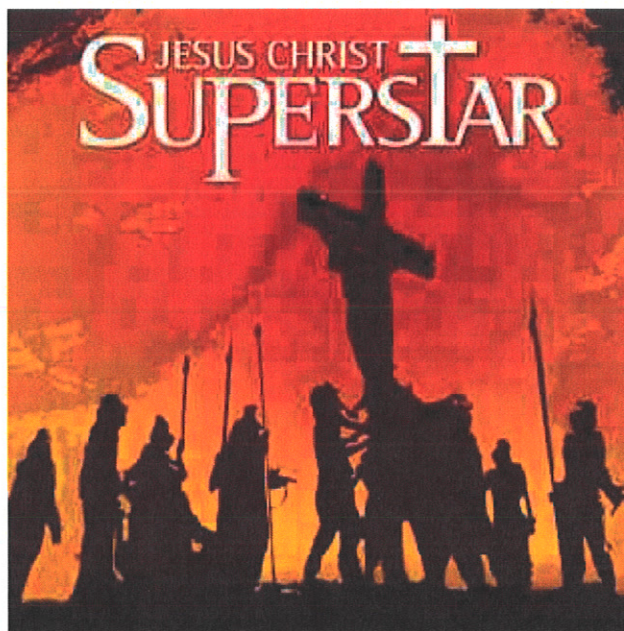
Wednesday Night at the Movies!
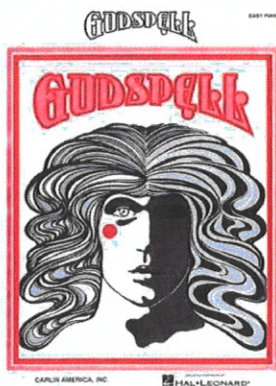
Where? Immaculate Conception Church
        Kid's Liturgy Room

When? Wednesday Nights: April 2nd
                        April 9th
                        April 16th

At 6:00pm

Movies: Godspell , Jesus Christ Superstar
          The Passion of the Christ
(Popcorn and beverages furnished!)

Cost? Make a donation for the students Italy trip if you can,
      But nothing is required

Msgr. Christopher P. Vasko will be leading a group on a Pilgrimage to Italy! This group will include past and present students of Queen of Apostles School.

To help cover the cost of this experience multiple fundraisers will be held. If you find it in your heart please help support, thank you!

MONTHLY 50/50 Drawings

-Each month from March-July students will be selling 50/50 tickets after Mass. $2 each or 3/$5

-Tickets will be sold the first 2 weeks of each month and the winner will be announced on the third week.

-If you have any questions please contact Nicole at Immaculate Conception, 419-243-1829.

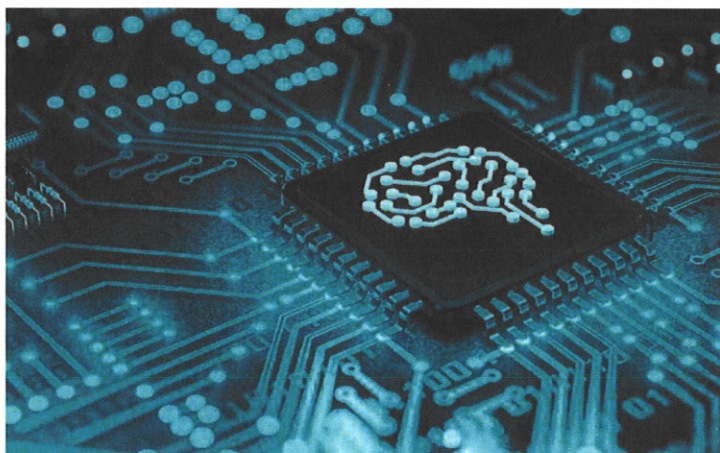Jubilee 2025

Leading the *Flock*

BY BISHOP DANIEL E. THOMAS

AI: A Catholic Perspective

"Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves…" (Genesis 11:4) The fact that people used bricks and mortar to build the Tower of Babel was not the problem. The problem, rather, was the intention behind the construction of a tower. In a similar way, we have a new tool at our fingertips – artificial intelligence technologies – that we must engage. Artificial intelligence is impacting us all – teachers and students in schools, parents in homes, working professionals in their careers, and more. It is vital for us to learn about this new technology and carefully discern our approach to implementing it, ensuring that our intentions remain focused on building the Kingdom of God.

What is artificial intelligence?

Artificial intelligence refers to the field of study related to machine replication of aspects of human behavior, including simulating problem-solving capacities or generating content. One of the most commonly available types of artificial intelligence technologies is generative artificial intelligence. Broadly speaking, generative artificial intelligence tools produce responses to human inputs based on predictive algorithms – sets of rules that machines use to interpret data and produce results – equipped with and trained on large datasets. These tools are often highly interactive and responsive. The capabilities of these technologies are truly breathtaking, and development – both in the technology itself and how we interface with it – continues at a rapid pace.

Pope Francis has called artificial intelligence "an exciting and fearsome tool."[1] On the one hand, these tools can allow users more efficiently to complete tasks in minimal time, advance human understanding in vital areas like medical research, and enhance access to publicly available sources. On the other hand, there are significant concerns about this technology, including what safeguards are necessary to protect sensitive data, what a hyper-focus on efficiency might do to the human person, and how excessive use of these tools might impact human development. As a result, our approach to this technology must be intentional and respectful of human dignity.

Our approach to this technology should be informed by our worldview as Catholics. In addition to the Holy Father's comments, the Church has issued formal teaching in *Antiqua et nova*[2] and has been involved in dialogue, seeking to guide builders of these technologies through summits like the "Rome Call for AI Ethics"[3] and inform policy and best practice development about artificial intelligence through forums like the recently-held meeting on "Risks and Opportunities of AI for Children."[4]

Our approach must also be informed by history. For our entire history, we have interacted with our surroundings using various forms of "technologies," ranging from simple tools like knives to much more complex tools like cell phones. Our Holy Father has even described us as living in a

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1 [AI: An Exciting and Fearsome Tool](#)
2 [Antiqua et nova](#)
3 [Rome Call for AI Ethics](#)
4 [Risks and Opportunities of AI for Children](#)

"techno-human condition," suggesting that we "have always maintained a relationship with the environment mediated by the tools [we] gradually produced."5 Under this view, it is mostly incumbent on the user of the tool to use the tool to bring about good. As Pope Francis notes, though, there are features that make artificial intelligence technologies even more complex and potentially unique, so we must carefully consider a principled approach.

How should Catholics approach artificial intelligence?
Simply put, we should use artificial intelligence technologies only as tools to support human flourishing and should avoid using them to replace those activities and capacities that are distinctly human in nature.

This basic principle suggests that any conversation about artificial intelligence ultimately will return to this question: What does it mean to be human?

We are in an age in which anthropological questions abound, and this new technology again brings this question to the forefront. Our discernment as a Church must be rooted in Christ's witness because ultimately, it is Christ in His humanity who teaches us what it means to be human. Allow me to highlight three God-given capacities that are foundationally human.

1. *Free Will*

   One of the foundational characteristics of humankind is free will. If we find that we are relying on forms of artificial intelligence, which are nonhuman, to make moral or ethical decisions for us instead of forming our own consciences to then make the decision ourselves, we have significantly erred. It is quite possible that the use of external tools may be part of a decision-making process, but we must be clear not to cede our use of free will to an algorithm.

2. *Intellect*

   God has blessed each human person with the gift of intellect. It can seem that our intellectual capacities are minimal compared to these machines, which can immediately produce results with high levels of accuracy. The purpose of our intellect, though, is not merely production. It is imperative to remember that artificial intelligence technologies have features that give them "sophisticated abilities to perform tasks, but not the ability to think."6 God gave us an intellectual capacity that we might pursue a relationship with Him and build the Kingdom here on earth. While actions like reasoning, judging, and discerning may be aided by using artificial intelligence technologies, we must ensure that any use of technology supports these capacities and their ultimate purpose.

3. *Love*

   The capacity for love of each other and of God lies at the core of our being. The supplementing of human-to-human relationships with human-to-machine relationships is a dangerous step, often with disastrous outcomes. A "relationship" with an artificial intelligence "companion" (a personalized tool designed for either professional or personal use) is merely a mimicry of the reality and richness of human relationship. We must even be cautious about excessively relying on external technologies to mediate our relationships with God. Digital technologies may help us to discover prayers, find ancient texts, or set reminders to pray, but we ought to be wary of any attempts to replace something truly human in nature – the longing for God – with any technology.

Thus, we should begin by evaluating the impact of a technology on each of these three capacities, ensuring that it does not impede our ability 1) to use free will, 2) to develop and apply our intellect, or 3) to love. Beyond that, we must use any technology strictly as a tool to support human flourishing and consider the impact that our use may have on ourselves, each other, and our society more broadly.

Conclusion
Because of the anthropological issues at the core of our discernment, the Church must continue to be active in the broader, public conversation about the proper role of artificial intelligence in our lives. As Pope Francis has said, "[it] is now safe to assume that its use will increasingly influence the way we live, our social relationships and even the way we conceive of our identity as human beings."7

This calls for us to be active in respectful dialogue and careful discernment. In the Diocese of Toledo, the Pastoral Center staff has begun to explore artificial intelligence, and particular departments are working with their colleagues throughout the diocese thoughtfully to engage the topic. For example, the Department of Catholic Education has worked with Catholic school leaders throughout this year to consider the impact of artificial intelligence on teachers, students, and families and to design policies and learning experiences accordingly. This dialogue and discernment must continue throughout the Diocese of Toledo.

As we navigate together the evolving digital landscape, we commit ourselves not to use this new technology to build a tower to advance our own names but to advance the Kingdom of God.

+Daniel E. Thomas

Most Rev. Daniel E. Thomas
Bishop of Toledo
March 25, 2025

5 AI: An Exciting and Fearsome Tool
6 Antiqua et nova

7 AI: An Exciting and Fearsome Tool