



DIOCESE OF COLUMBUS

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EASTER SUNDAY
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THE TOMB IS EMPTY! JESUS CHRIST
IS RISEN TODAY! ALLELUIA!

Editor's reflections by Doug Bean

Suffering, death, and resurrection

There's no greater week in Christendom than Holy Week. It is a solemn period of reflection that culminates in the resurrection of Jesus Christ.

Before we celebrate the joy of the resurrection, we meditate on the crucifixion. There can be no resurrection without Jesus' suffering and death on the cross. The crucifix is a reminder of the intense pain that Our Lord endured so that we might have eternal life. Father Michael Lumpe, rector of Columbus St. Joseph Cathedral, offers his Easter reflections on Page 10.

The solemn liturgies celebrated reverently during Holy Week are stunning. The faithful, in their thoughts and prayers, are transported back in time 2,000 years ago – to Palm Sunday at the beginning of the week; to be with Jesus and the Apostles in the upper room at the Last Supper on Holy Thursday; to be at the foot of the cross with St. John the Apostle and the Blessed Mother when Christ is crucified; and to be there spiritually when Jesus leaves the tomb and his beloved followers discover that He is indeed truly risen.

Holy Week highlights in the Diocese of Columbus include confession; vespers and benediction; the Chrism Mass at Columbus St. Joseph Cathedral, where Bishop Frederick Campbell blesses the holy oils used at all parish churches throughout the year; the Holy Thursday Mass of the Lord's Supper, followed by adoration; Stations of the Cross, the Seven Last Words of Christ, veneration of the cross, the solemn celebration of the Passion, and the Office of Tenebrae on Good Friday; the

Easter Vigil Mass on Holy Saturday; and Masses of the Resurrection of the Lord on Sunday.

Holy Thursday is so rich in significance because Christ instituted the priesthood and the holy Eucharist at the Last Supper, where He changed the simple bread and wine into His body and blood. Since then, in tabernacles in Catholic churches and at Masses throughout the world, Jesus has been and continues to be truly present every day in His body, blood, soul, and divinity.

On Good Friday, fasting and praying the sorrowful mysteries of the rosary – Agony in the Garden, Scourging of Jesus at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion – deepen our understanding of the importance this day represents in the salvation of mankind.

Also, beginning on Good Friday is a novena of Divine Mercy that continues through Easter week and ends with Divine Mercy Sunday on April 8. It provides another means to deepen our devotion and realize God's love for every person.

We rejoice on Holy Saturday, when the Church is blessed with new Catholics being baptized, confirmed, and receiving their first holy Communion at the Easter Vigil Mass.

And on Sunday, voices are raised in the triumphant song *Christ the Lord Is Risen Today*.

Happy Easter.



Father Hummer retires as Scripture columnist

Father Lawrence Hummer is retiring as the *Catholic Times*' Scripture columnist after writing for the newspaper for 26 years over two separate periods. His final column appears on Page 14.



have succeeded is not for me to say.

"I have enjoyed writing in the past, but have tired of deadlines in recent months and have decided that now is the time to hang it up. I thank those who have read the column and I hope it has been a benefit. The rich papacy of Pope Francis provides much that can be of far greater value for reflection than the few thoughts I have expressed each week and I look forward to hearing more of Pope Francis in future issues of the *Catholic Times*. Thank you, and may the grace and peace of God our Father and the Lord Jesus Christ be with you all."

Father Hummer and Msgr. John Dreese wrote in the *Times* on alternate weeks about the coming Sunday's Scriptural readings from 1980 to 1991, when Father Hummer left the Diocese of Columbus to serve as a chaplain for the Navy. He returned to the diocese in 2000 to become pastor of Chillicothe St. Mary Church, where he has served for the past 18 years, and resumed his weekly Scripture column in 2003. He has written approximately 900 Scripture commentaries for the newspaper.

"I have always tried to bridge the gap between the academic study of Sacred Scripture and people in the pews," Father Hummer said. "I have tried to avoid technical jargon, or to explain it if I used it. Granted some parishioners have objected over the years that they need a dictionary when I preach (an exaggeration, to be sure), I hoped to give material to those who preach to clarify or to explain some of what is found in the Sacred Treasury. Whether I

Father Hummer, a Cambridge native who on Feb. 2 marked the 45th anniversary of his ordination as a priest of the diocese, also was pastor of Millersburg St. Peter and Glenmont Sts. Peter and Paul churches and was associate pastor at Columbus St. Mary, Mother of God Church, Worthington St. Peter Church, and Columbus St. Joseph Cathedral. In addition, he has taught at Columbus Father Wehrle High School, been a member of the diocesan Tribunal, and served as chaplain at Riverside and Grant hospitals in Columbus.



Front Page photo:

The image of an empty tomb symbolizes the victory of Jesus Christ over sin and death through his resurrection, which we celebrate on Easter Sunday, April 1.

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My dear friends in Christ,

Throughout the many centuries since that first Easter Sunday, faithful Christians have always celebrated the feast with profound gratitude and joy. In good times and bad, in times of peace and in times of trouble and suffering, in times of expansion and of contraction, the Church has continued to proclaim the power of the resurrection of Jesus Christ and express the great hope that Easter brings. In the death and resurrection of the Lord, Christians know that the victory over sin and death, violence, and hatred, has been assured, and we await the full revelation of that victory in the second coming of Christ.

In the lives of individual Christians, wherever they may live and have lived, in whatever differing circumstances, that Easter joy and expectant hope has been bravely proclaimed and experienced. As the Apostle Paul wrote to the Christians in Rome: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation, will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:38-39)."

May this Easter be the occasion for renewing and deepening your faith and hope, and may you always be lifted up by the joy of this day and be always in peace.

Most Rev. Frederick F. Campbell
Bishop of Columbus



Mary, Mother of the Church should be celebrated this year, cardinal says

Catholic News Service

Reminding bishops, pastors and Catholics around the world that all Latin-rite Catholics should celebrate the feast of Mary, Mother of the Church on the Monday after Pentecost this year, Cardinal Robert Sarah said the celebration should take precedence over any other possible liturgy that day.

The Congregation for Divine Worship and the Sacraments, headed by Cardinal Sarah, had announced in early March Pope Francis' decision to add the feast to the church's calendar as an "obligatory memorial."

The Monday after Pentecost is May 21 this year.

Although there are a few specific cases in which a different Mass can be celebrated that day, Cardinal Sar-

ah said that "all else being equal, the obligatory memorial of the Blessed Virgin Mary, Mother of the Church is to be preferred."

In addition, he said, the list of Mass readings published with the pope's decree "are to be held as proper because they illuminate the mystery of spiritual motherhood."

The Vatican gave two options for the first reading: Genesis 3:9-15, 20, and Acts 1:12-14. The Gospel reading is John 19:25-34, which recounts Jesus telling his beloved disciple to take Mary into his home as his mother.

In cases where a local or national church calendar has another saint or blessed on the calendar May 21, Cardinal Sarah said, "following the liturgical tradition of pre-eminence amongst persons, the memorial of the Blessed Virgin Mary is to prevail."

Pray the Divine Mercy Novena

To prepare for Divine Mercy Sunday, Catholics can pray a novena beginning on Good Friday, nine days before the feast of mercy.

St. Faustina Kowalka recorded a mystical experience in her diary, *Divine Mercy in My Soul*, in which Christ first told her to spread this devotion. "By this novena, I will grant every possible grace to souls," he said.

During the novena, the Chaplet of Divine Mercy is prayed, using the beads of a rosary, and there are additional prayers specific to the intention of each of the nine days.

"All mankind, especially all sinners" is the focus of the first day. "The souls of priests and religious" is the intention of the second.

On the third day, prayers are directed to "all devout and faithful souls,"



while the prayers for the fourth day focus on "those who do not believe in God and those who do not yet know (Christ)." Catholics pray for those who have "separated themselves" from the church on the fifth day of the novena.

Christ told Faustina to "bring to me the meek and humble souls and the souls of

little children." That is the focus for the sixth day.

On the seventh day, Catholics pray for those who "especially venerate and glorify (Christ's) mercy."

The eighth day focuses on the souls in purgatory, and the ninth day has prayers for those "who have become lukewarm" in their faith.

Find the novena at <http://www.thedivinemercy.org/message/devotions/novena.php>.

Edwardians plan trip to Somerset

The Edwardians, a social group of men and women age 50 and older based at Granville St. Edward Church, invite Catholics throughout the diocese to join them on Tuesday, April 17 for a visit to Somerset St. Joseph Church to celebrate the 200th anniversary of Catholicism in Ohio.

The first Mass in the state was celebrated in 1808 at the Jacob Dittoe farm near Somerset by Dominican Father Edward Fenwick, who became Ohio's first bishop when the Diocese of Cincinnati was founded in 1821.

The first Somerset St. Joseph Church, built in 1818, was Ohio's first Catholic church. The current church, the third to bear the name, was dedicated in 1843 and rededicated after a fire in 1866. It has been refurbished to celebrate the bicentennial of Catholicism in Ohio and the 150th anniversary of the Diocese of Columbus, which is occurring this year.

The Edwardians will leave the St. Edward Church parking lot, 785 Newark-Granville Road, at 8:30 a.m. The group will join parishioners of Somerset St. Joseph and Holy Trinity churches for a special Mass at

11 a.m., followed by a tour of the church and lunch provided by the women of the parish.

Peter Thomas of St. Edward Church will lead the group through the cemetery adjacent to the church. He will talk about the pioneer Catholics buried there and the career of Father Fenwick.

The group then will travel a short distance to the site of the state's first Mass, with Thomas leading the Dominican Rosary, and will visit Holy Trinity Church if time permits.

The cost for the trip is \$25 per person. Paid reservations are due by Wednesday, April 11. A grant from The Catholic Foundation paid for some of the cost of the event.

The Edwardians also are planning a mystery day trip on Tuesday, May 15; a tour of Maine from Sunday, June 10 to Saturday, June 16; and a "Welcome Summer" dinner at Sts. Peter and Paul Retreat Center in Newark on Wednesday, June 20.

Details on those are available from Linda Woolard at (740) 323-3105. Her email address is lindawoolard@windstream.net.

Hocker named St. Charles coach

Deke Hocker is the new varsity football coach at Columbus St. Charles Preparatory School, replacing Bob Jacoby, who resigned in December.



Hocker was the offensive coordinator last year for Delaware Buckeye Valley High School, where he helped lead the Barons to a record of 7-3. He also is assistant principal and dean of students at Westerville St. Paul School.

"My family and I are honored, blessed, and deeply appreciate this opportunity," Hocker said. "St. Charles is a special place. My objective for the St. Charles football team is to utilize the talent of the players, be opportunistic on offense, and get the football to a lot of players through multiple sets."

He was interviewed by a selection committee led by St. Charles athletic director Dave Lawler and comprised of parents, teachers, and alumni. "The committee was impressed by Deke's leadership qualities, communication

skills, and innovative coaching ideas," Lawler said. "Deke is a coach and, more importantly a person that the players, parents, and the St. Charles community can get excited about."

Hocker has coached at both the college and high school levels. From 2000 to 2002, he was the wide receivers coach under head coach Jack Harbaugh at Western Kentucky University. He went to Otterbein University in 2003 and served there for the next four years as quarterbacks coach, passing game coordinator, and special teams coordinator.

Hocker was a four-year football letterman at Otterbein, where he started two years as defensive back and two years as quarterback. In his senior year, he was the recipient of Otterbein's Harry Ewing Award, named after a former head football coach at the school and given to the player who displays outstanding leadership qualities on and off the field.

'Fuel Up to Play 60' at Trinity



Columbus Trinity Elementary School seventh-grade students kick off a "Fuel Up to Play 60" waste management project funded by a grant from the American Dairy Association. They measured lunchtime food and milk waste for the entire school during March in an attempt to create awareness and behavior change in a world where hunger is a real issue.

Photo courtesy Trinity Elementary School

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Education and our Catholic educators.
We wish all a blessed Easter.

"Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God" Colossians 3:16



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Debate: Are physicians allowed to follow their consciences?

Patients are autonomous decision-makers and have a right to choose any legal health care service. This was the argument of Dr. Naomi Levanthal, an assistant professor of pediatrics at the University of Michigan's medical school, in a debate at the school during the university's spirituality and medicine conference last month.

In America today, the definition of a legal health care service includes abortion and, in some areas,

physician-assisted suicide.

But Levanthal did not stop. She pressed on and argued that physicians must do what the patient wants. She argued that conscience protection for physicians violates patient rights, especially the right to autonomy and legally permitted health care services. Even if a physician holds a religious belief to the contrary, the physician is obligated to perform any legally permitted service the patient demands, she said.

Levanthal's position is in direct conflict with *Dignitatis Humanae*, Vatican II's declaration on religious freedom, which states that a human person's religious freedom is personal and that a physician as a human person has an intrinsic right to act according to conscience.

Dr. Ashley Fernandes, associate professor of pediatrics and associate director of the center for bioethics at The Ohio State University College of Medicine, took the pro-conscience position, saying that a physician's moral obligations arise out of his or her personhood, just as the patient's do, and that this therefore should be balanced with a right to autonomy.

Fernandes, a board member of the Central Ohio St. John Paul II Guild of the Catholic Medical Association, said the historic focus of the patient-physician relationship is centered on the patient's well-being, with the patient being the decision-maker and the physician being the expert guide. Just as the doctor may not impose a decision on the patient, neither can the patient impose his or her will on the doctor.

Physicians need to place reasonable limits on conscience to avoid harming the patient. Fernandes said. For example, a physician should not refuse to see a person because of acts the person has done

or qualities the person possesses. A physician never should be forced to refer a patient for an immoral practice which is essentially complicity. Professional bodies such as the American Medical Association, the American College of Obstetrics and Gynecology, and others have no authority to dictate what the physician ought to believe or ought not to believe.

The debate between Levanthal and Fernandes on conscience in medicine was an effort to have a respectful dialogue over the current state of conscience protection for physicians in the United States.

Respect was the hallmark of the debate. No winner was declared. However, many of those in attendance felt Fernandes clearly articulated the Catholic position in an understandable and potent way. Afterward, one woman said, "I'm pro-choice. I thought I was going to come in here hating everything Catholic. But Dr. Fernandes was most persuasive. Thank you."

The Catholic Medical Association has vigorously defended physicians' religious freedom. When asked for advice for physicians, Fernandes said, "Never refuse to see a patient; sometimes refuse a practice (treatment). Always provide your presence and an alternative service to the patient."

When asked if he had a call to action, he said, "Our guild's patron, St. John Paul II, in his first address as pope, quoted Scripture: 'Be not afraid!' We must march forward armed with the truths of the Church, even into 'hostile territory,' knowing the Holy Spirit will give us the words when we need it, and be grateful in humility for His gift of patience, reasonableness, and love of the human person in our practice of medicine."

ODU receives Catholic Foundation gift

Ohio Dominican University has received more than \$32,000 in endowment distributions from The Catholic Foundation.

The money will help provide scholarship assistance to residents of the Diocese of Columbus who are engaged in pastoral or institutional ministry through ODU's master of theology degree program. It also will support initiatives that help develop and maintain the university's Catholic identity. The university's president, Dr. Robert Gervasi (*left*), received the money from Loren Brown, president of The Catholic Foundation and a member of the ODU board of trustees.

"These funds are critically important to the students we serve on a daily basis," Gervasi said. "This gift also will enable us to search for, identify, and pursue opportunities to further promote our Catholic Dominican identity, which is at the very heart of everything we do as a university."

An endowment fund is designed to function in perpetuity, making it possible for long-term finan-



cial support to a chosen cause. Once established, anyone can make additional contributions to the fund in any amount.

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Beatitudes and DACA?/Fee for a wedding



QUESTION & ANSWER
by: **FATHER KENNETH DOYLE**
Catholic News Service

Q. Recently I read an article in a Catholic magazine that suggested that, in addition to the Ten Commandments, we should use the beatitudes when examining our conscience before going to confession. This sent me into a tailspin, and I had to go and review the beatitudes to see if I even remembered them all.

I'm afraid that I am in violation of several of the beatitudes because of my views on DACA -- the call to be merciful, for example, or to "hunger and thirst for justice."

I feel that it is wrong when immigrants come here illegally and take jobs that could be held by valid U.S. citizens. But now I don't know whether I can hold that position and still be a good Catholic. (West Long Branch, New Jersey)

A. Using the beatitudes (from the Gospel of Matthew 5:3-10) to help examine one's conscience is a suggestion often made by Catholic teachers and preachers. The website of the U.S. Conference of Catholic Bishops says that, prior to the sacrament of penance, one should reflect prayerfully on his or her thoughts, words and actions and suggests that this examination "should be rooted in Scripture, particularly the Ten Commandments and the beatitudes."

While the Ten Commandments are expressed mainly as prohibitions (don't steal, kill, lie, etc.), they have always seemed to me to constitute the minimum of what a Christian is expected to do. The beatitudes, on the other hand, express in an affirmative way what is required of a follower of Jesus: being poor in spirit (not coveting riches), showing mercy, acting as a peacemaker, etc.

I do not think that a Catholic is obliged to support the Deferred Action for Childhood Arrivals (DACA) program as an article of faith. Like many pieces of legislation, it seeks to integrate Christian attitudes with what is politically feasible and practically wise -- and, in so doing, admits of differing views. Clearly, though, the sympathies of Catholic leaders are on the side of welcoming immigrants.

Here are some things that have been said. In his Christmas Eve remarks in 2017, Pope Francis likened the Bethlehem journey of Mary and Joseph to the migration of millions of people today who are forced to leave their homelands for a better life or just for surviv-

al. Three months earlier, the U.S. Conference of Catholic Bishops had criticized the planned suspension of DACA, suggesting that the deportation of those who had come to America as minors would not reflect who we are as Americans.

As to the letter writer's concerns about "taking jobs from Americans," most of the research suggests that DACA has in fact benefited the U.S. economy -- with no adverse impact on employment opportunities for those who are native-born.

Q. A few months ago, I went to my grandnephew's wedding. He married outside the church because his Catholic parish wanted \$1,000 for them to get married there. I was sad for this couple and embarrassed, too. No wonder that many couples chose a non-church wedding. This couple does intend to have a priest bless their marriage later, and I pray that they do. (Michigan)

A. I am truly sorry for your grandnephew's experience, and I regret especially that it resulted in his being married outside the church. I, too, will pray that they have the marriage blessed ("convalidated") by a priest.

Some parishes do suggest a certain fee for the use of the church for a wedding -- especially for an historic church or chapel. (These are often located in inner-city areas and depend heavily on such revenues for maintaining the facility.)

Frequently, though, a parish recommends no set amount or range, and it is left to the bride and groom to decide whether to make a donation, which most couples traditionally do. I prefer that option, because then the offering is more likely to match the couple's financial circumstances.

Such donations are usually modest, especially in comparison to the couple's other spending -- particularly on the wedding reception. There are some churches that tell regular parishioners, when asked, that there is no fee at all, since the couple is already contributing to the support of the parish at weekend Masses.

And finally, as the U.S. bishops' conference's website For Your Marriage notes, "In no case ... should financial circumstances prevent a couple from approaching the church for marriage." That is consistent with the church's *Code of Canon Law*, which directs priests to take special care "that the needy are not deprived of the assistance of the sacraments because of poverty" (Canon 848).

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.



St. Andrew School Passion play

Columbus St. Andrew School eighth-grade students presented a Passion play for the school and parish members. Pictured are Quinn Faherty (left) and Max Latshaw as Roman soldiers and Dominick Evangelisti as Jesus carrying the cross.

Photo courtesy St. Andrew School

Christ Child Society sponsors annual layette drive

Babies and new mothers come to mind as Mother's Day approaches. The Christ Child Society of Columbus is sponsoring its annual layette fund drive to support needy mothers and their babies throughout central Ohio.

Gift packages assembled by society members and containing baby care items will be distributed to assist with immediate care for the mothers and infants. Each layette contains a sleep sac, receiving blanket and/or handmade quilt, sleepers, onesies, diapers, wipes, bib, book, towel, socks, and educational material about infant care. Nearly 1,700 layettes were distributed in 2017.

For this Mother's Day, a

layette may be purchased in honor of or in memory of your mother, grandmother, aunt, daughter, sister, or friend. A personalized Mother's Day card announcing your gift will be sent to the person being honored or to the family of the deceased honoree. A card bearing the name of your honoree will be inserted in a layette.

To order a layette, send the name and address of the woman to be honored, or her family, and a check (\$35 per layette) payable to Christ Child Society of Columbus.

Send the order by Friday, April 27 to Layette Fund Drive, Christ Child Society of Columbus, Box 340091, Columbus OH 43234-0091.



Ohio Dominican to inaugurate Gervasi as president

Ohio Dominican University will inaugurate Robert A. Gervasi as its 16th president at 2 p.m. Friday, April



time at Ohio Dominican, he has led the university's effort to develop a five-year strategic plan.

27, in Alumni Hall on ODU's campus at 1216 Sunbury Road, Columbus.

The ceremony is open to the public. To reserve your free seat, visit ohiodominican.edu/InaugurationRSVP.

The inauguration is the centerpiece of a week-long series of events for the university community to celebrate Gervasi's installation as president.

An inaugural Mass will take place at 11 a.m. Friday, April 27, in Christ the King Chapel, also located in Sansbury Hall. Mass will be officiated by the Most Rev. Frederick F. Campbell, DD, PhD, bishop of the Diocese of Columbus.

The inauguration also coincides with ODU's alumni reunion weekend.

The university's annual St. Catherine of Siena lecture, "Catherine of Siena: Model of the Common Good," by ODU associate professor of history Matthew Ponesse, will take place at 3:30 p.m. Thursday, April 26 at the Colonial Room, located in Sansbury Hall.

Gervasi began his tenure as Ohio Dominican's president in June 2017.

He spent the previous nine years as president of Quincy (Illinois) University. During his brief

He also has worked to strengthen ODU's existing community ties and forge new relationships with key community partners throughout the central Ohio region, including Columbus diocesan high schools, community organizations, alumni, and potential partners in business, government, and the nonprofit sector.

Gervasi previously served as president and chief executive officer of the Institute for Study Abroad in Indianapolis, and as dean of Kentucky campuses and dean of external programs for McKendree University at its Louisville, Kentucky, campus.

Gervasi has taught at the University of Louisville, McKendree University, Chatfield College in St. Martin, Ohio, Miami University in Oxford, Ohio, Xavier University in Cincinnati, the Wharton School of Business at the University of Pennsylvania, and The Ohio State University.

He also lectured as Senior Fulbright scholar in classics at the University of Zimbabwe.

In addition to his tenure in higher education, Gervasi has worked in public relations, marketing, and publishing for companies such as Bristol-Myers and Procter and Gamble.

THE WRONGHEADEDNESS OF "WRONGFUL BIRTH" LAWSUITS

At its core, the idea of a "wrongful birth" claim is unreasonable and ethically incoherent. Parents who bring these lawsuits against obstetricians and hospitals claim that medical professionals should have detected a particular disease or defect in their unborn baby through prenatal testing and informed them about it. Had they been given this information, their argument continues, they would have chosen to abort their baby, rather than spending years of their lives caring for a less-than-perfect, possibly infirm child. Wrongful birth lawsuits enable the parents to seek legal redress, often in the form of multimillion-dollar settlements.

In 2013, for example, a jury in Washington state awarded a \$50 million payout to a couple who claimed they would have aborted their five-year-old son if they had known he had an "unbalanced chromosomal translocation." Because of the mismatched chromosomes he received from his parents, he has an IQ of less than 70 and is unable to walk.

Rachelle Harz, a malpractice lawyer who spearheaded one of these lawsuits in New Jersey in 1999, expressed some of the tortuous thinking that goes into these cases during an interview for *60 Minutes*. She noted that although the physician in this case "didn't cause the child's retardation, what he caused was not giving the proper information to the parents to allow them the choice to abort the child." She concluded that the doctor "caused the birth of this very, very neurologically impaired child."

The fundamental flaw in her argument, of course, is the claim that the doctor "caused the birth" of the baby, when, in fact, the birth was caused by an activity that took place nine months prior between the husband and wife. That action of the mom and dad, not an action by the doctor, resulted in the birth.

What the doctor actually "caused" by not discovering and sharing specific medical information with the parents was the preservation of the child's life. These lawsuits rely on fundamentally flawed logic: first, that it is wrong and illegal for a doctor not to know or to withhold medical information such that a life that would have been ended is saved; second, that a doctor is somehow obligated to facilitate or cooperate in harmful or lethal actions that parents intend to carry out against their own offspring. The medical profession, however, has long professed allegiance to the creed of "do no harm," so that doctors can serve uniquely as healers, not killers. For obstetricians in



MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

particular, the unborn children they track and follow during pregnancy count as that doctor's patients in the same way that the mothers do.

Whenever a couple sets out with the intention of aborting an imperfect child and requests that prenatal testing be performed for this purpose, the process of testing itself becomes immoral. In the same way, any physicians or health care professionals who arrange for such tests, if they have prudential certainty that a couple intends to abort an imperfect child, would be guilty of cooperating in evil when that abortion takes place.

To consider a parallel example, if a physician believed that a child arriving to the hospital emergency room had been physically abused or severely beaten by his parents, he would be duty-bound, not to mention legally obligated, to report that abuse to authorities. He would not be permitted to turn a blind eye or otherwise cooperate in the ongoing harm to that child by his or her parents. Similarly, obstetricians who work with pregnant couples should not be expected to turn a blind eye and provide diagnostic information to parents that will encourage them fatally to assault their unborn child.

None of us is perfect. None of us is born into this world completely free of defects, whether physical or psychological. Those limitations, however, never entitle others to place our lives in the crosshairs and pull the trigger — especially our own parents! In sum, these wrongful birth cases promote catastrophic misunderstandings about parental duties and about the physician's obligations towards mothers and their children in prenatal care settings.

Recognizing that some parents will face considerable expense, labor and difficulty in raising a child who requires special care and attention due to disabilities, it seems reasonable to promote a pro-life and supportive response on behalf of these families, rather than encouraging the corrosive practice of wrongful birth lawsuits. That supportive response should include the expectation of everyone chipping in and helping out, whether through insurance, taxes or crowd-funding, or through other forms of civic, societal or ecclesial outreach.

Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.nbccenter.org.

KNIGHTS HONOR FIRST RESPONDERS



Knights of Columbus Council 1016 in Lancaster honored 16 first responders from agencies serving Fairfield County at the council's annual bluecoat dinner. The honorees, chosen by their peers, were (from left): first row, John Layton, Berne Township Fire Department; John Browning, Lancaster Police Department; Theo Smith, Thurston-Walnut Fire Department; Steve Wernert, Violet Township Fire Department; John Craiglon, Lancaster Fire Department; Tyler Albaugh, Berne Township Fire Department; and Paul Robberts, Fairfield County Sheriff's Department. Second row, Tim Smith, Basil Joint Fire District; Michael Tipple, Bloom Township Fire Department; Daniel Muck, Ohio State Highway Patrol; Jeremi Hedges, Bremen Township Fire Department; Bret Rogers, Baltimore Police Department; Carlton Reaves, Greenfield Township Fire Department; Jonathan Bainter, Greenfield Township Fire Department; and Jeff Arledge, Clearcreek Township Fire Department. Stephanie Moore of the Pleasant Township Fire Department was absent.

Photo courtesy Knights of Columbus Council 1016



First Friday Masses
In Honor of
The Sacred Heart of Jesus
12:15 pm & 7:00 pm

Holy Family Church
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Delaware St. Mary wins Battle of the Books

Delaware St. Mary School is the diocesan Battle of the Books champion. This is the third time the school has won the competition, which involves 16 diocesan elementary schools. Members of the winning team are (from left): first row, Caleb Pinkerton, Callie Hickman, and Madalene Linsey; second row, Matthew Heidenreich, Zia Lamaze, Tommy Marino, Olivia Oyster, Sophie Ross, and the team's coach, Eileen O'Connor.

Photo courtesy St. Mary School



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Mary, the Refuge of Sinners

One of the best adventures of my childhood happened in junior high, at that gray hormonal point in every person's life when nothing is right with the world. No one understands you, strange things happen to your body, and, in my case, my dad got remarried. My new stepbrothers, in spite of being goons, were wonderful for expanding my creativity, especially when it came to seeking out havens for myself.

In our summer wanderings in about seventh grade, we happened upon a fallen willow. From the looks of it, lightning had struck it right down the middle. Rather than just falling and rotting, the six-foot base of the fallen tree listed to the side and kept on growing. It made a huge bridge, with nooks and crannies on the ground. In the course of reading a fantasy novel about druids and tree folk, I imagined I was one of them.

The treehouse was hidden from view because of the overgrown path and brush. We managed to clear a path, although it took at least a week of solid clearing. We used the branches from the brush we cleared away to mask the booby traps we built into the path ... to keep people away, of course, *and* to lure our unsuspecting friends. When my dad discovered the path, thinking it was a shortcut to get behind the pole barn, he got the tractor stuck in one of the holes we had dug, and we spent a weekend filling it in and hearing lectures.

There was a kidney-U-shaped pond beside the tree. The tree was at the closed end of the U, and though the pond often dried up in the summer (another great place to explore, with deep cracks and critters), it made for a much-needed escape for me and my inevitable book.

I used to go there with books, with homework, with problems, and sit in the muted green. When I visit it in my dreams, I always think of praying, though that never occurred to me in my adoles-



Finding Faith in
Everyday Life
Sarah Reinhard

cence. I was pretty sure back then that God couldn't hear me, or that if He could, that He was busier with more important stuff.

After a time, my stepbrothers tired of the tree, and so did I. Before long, family situations changed, we moved, and the tree was forgotten in all but my infrequent dream visits. I found other refuges as I got older: school activities, educational pursuits, romance.

Sometimes my refuges were hiding places – from the weight of my problems, from the stress of my life, from the things I didn't understand. Sometimes my refuges were places of comfort, places I went to let my hair down and be me, though I was often trying to figure out just who exactly “me” was. And sometimes in the flurry and bustle, my refuges were times of peace, sanctuaries of silence, places of rest.

I moved away and grew up, only to find that in the loneliness of my soul, something was missing. I didn't know what it was, but it seemed to be linked to a young man and his Sunday morning habit. As I sat with him in Mass, holding his hand and fighting back the overwhelming desire to cry (and losing most of the time), I sensed that same feeling I felt back in our fallen tree. It was peace, and silence, and safety. I could hide from the things that disturbed me and settle in to be myself.

Once upon a time, there was a refuge in the Garden of Eden. It was Paradise, and it was perfect. Before the loss of innocence, there was peace. Now, living in the midst of our fallen world and my fallen self, I find my refuge is a glimpse of heaven.

I go to her, my refuge, and I snuggle in her lap. Her cool hands brush my hair off my forehead and she holds me. She doesn't talk. She doesn't distract me. She lets me be. And when I'm ready, she points me to her Son, whose arms have always been open, waiting. She understands that settling in, being myself, is not comfortable. I don't like what I see. I have sinned and fallen short; I have fallen, just as Adam and Eve did, again and again.

I think of my early days of attending Mass and my childhood treehouse when I hear Mary called Refuge of Sinners. I think of how my children run

to me first when they're hurt, and I imagine Jesus running to Mary, to feel the solace of her strong embrace and the comfort of her soothing words. Did Joseph go to Mary in his doubt, too, to find refuge in her unwavering faith, her ongoing assent to the divine plan? The disciples found her a refuge, from the three years of Jesus' ministry to Pentecost to the present day.

Jesus took on our sin – *my* sin – and died. What higher purpose could His mother have than to act as a refuge to the very ones he offered his life to save? Jesus wants us to have His mom for comfort, just as He did throughout His life.

In my sin, I always expect a place like prison – dark and cold, gray and unwelcoming: a punishment. Sinning makes me think of Hell instead of repentance. But through my repentance in Confession, I come closer to God. When I cooperate with the great graces God has waiting for me – and which His mother so gently and often points me toward – I can grow past my sin, past my imperfection, past my faults. Coming back to God, the ongoing conversion story of my life, makes me a better Christian.

And in being a better Christian, I am more like Mary, my refuge and the refuge of all sinners. She stands there, offering comfort, encouragement, and peace. She reminds me that it's not about punishment or suffering; it's about God's will.

Sarah Reinhard is a Catholic wife, mother, and writer in central Ohio and employed by Our Sunday Visitor. Get her Catholic take every weekday at <http://bit.ly/TripleTakeOSV>.

Strike back at cancer in a Catholic way

The Diocesan St. Peregrine Fund provides resources for cancer screening, ethical research, and outreach to individuals and families dealing with all forms of cancer. The fund also provides opportunities for acts of kindness (such as prayer shawls and chemo caps) to connect those dealing with cancer to parishioners.

Many people in the diocese need help obtaining compression garments, wigs, prosthetic breasts with bras, genetic counseling and testing, comfort bags, transportation, breast reconstruction, mammograms, medications, diet counseling, and lymphedema treatment.

Send donations to: Erin Cordle, Diocesan Office for Social Concerns, 197 E. Gay St., Columbus OH 43215. Make checks out to Catholic Diocese of Columbus, with “St. Peregrine” in the memo line. For more information, call (614) 241-2540 or email socmailbox@columbuscatholic.org.





EASTER BROUGHT A NEW ORDER

By Father Michael Lumpe
Rector, Columbus
St. Joseph Cathedral

At this Easter time, and indeed throughout the year, it is important for us to remember that when our Lord and Savior Jesus Christ rose from the dead, a completely new order of creation came into being.

When Our Lord rose, death ceased to be the end of life. Our Lord was born, and, yes, He died. But Our Lord died in order to live, and this was something not just new, but something almost unbelievable for people to conceive. For this reason, when we read the accounts in sacred Scripture of Easter morning, we have some sense of the confusion of those involved on that day of resurrection.

For those who lived and worked alongside Our Lord, their duty was to believe that He would rise from the dead. For each of us, who live thousands of years after Our Lord returned to the Father, it is our duty to believe He rose from the dead. God the Father has given us the proof in the only way that He could, and in a way that respects our freedom – our freedom to love Him or not, our freedom to believe or not, our freedom to accept His Son and our Savior.

We can, of course, choose to eat the forbidden fruit of pride and arrogance and try to come up with an answer on our own – an answer that will take from us the labor of life and the fear of death. And

that freedom is the freedom to believe – to believe what Jesus said, to believe what Jesus did, and to incorporate His teachings in our daily lives.

It simply means to follow Him out of reverence and love – Jesus, who leads us to eternal life. Jesus said at the Last Supper, “This is my body. This is my blood.” And the next day, He died to make the sacrifice real.

And though spilled and broken once on the cross, they are now the risen body, the risen blood of Christ. And they are upon the altar of our cathedral and upon the altar of every Catholic church, to be worshipped and adored, and to be embraced with love by all who wish to say with Mary, “I have seen the Lord,” and by all who, like the women, wish to fall and embrace Him and hear Him speak the words that dispel all the darkness and anxieties of human fear: “Do not be afraid.”

There is nothing that I or anyone in the Church could ever say or do to force anyone to believe. Why? Because our belief is founded in our faith. But each of us can receive what has been told to us by those who saw Him in His risen flesh – the Body and Blood of Christ.

And from that gift, that grace, that love of God poured out for us and upon us, I can be given the strength to feel in my heart what is true, what is the only answer, what is the only choice worth making – the choice to believe.

AS JESUS OPENED HIS HANDS FOR THE NAILS, THE GATES OF HEAVEN WERE OPENED FOR YOU

Leandro M. Tapay
Director, Columbus Diocesan
Missions Office

For fear of not telling all my sins in confession, I used to make a list of them before going to the sacrament. I stopped doing it for fear that someone might find and read my list.

A list of our sins – would you like someone to see it? How would you like it if your sins were made public and everyone could see what they were?

Though you may not believe it, there was a moment when your sins – past, present, and future – were made public for everyone to see.

That moment was on the hill of Calvary on Good Friday. The moment was when Jesus was nailed to the cross. Jesus saw your sins when he saw his hands being nailed to the cross.

Could Jesus have stopped the soldier from nailing him to the cross? Sure, he could have. With a flex of his biceps or the clench of his hands, he could have stopped the crucifixion. The hands that were nailed to the cross were the same hands that cleansed the temple. They were the same hands that summoned Lazarus from the dead.

But Jesus' fists did not clench. The moment was not aborted. As the strike of the hammer sounded, Jesus hands were ripped and Jesus' blood began to drip.

Why did Jesus not resist? Is it because Jesus loved us? That is very true. But it is only partially true. There is more to Jesus' reasoning. He did not resist because he saw something.

As Jesus rolled to his side with his face resting on the beam of the cross, he saw – a hammer? Yes. The nails? Yes. The soldier's hand? Yes. But he saw something else. He saw the hand of God, though it appeared to be a hand of man. It appeared common. It was, however, anything but.

That was the hand that formed Adam out of a mound of clay; those were the fingers that inscribed the Ten Commandments on a tablet; with a wave, that was the hand that toppled the tower of Babel and split the Red Sea. That was the hand that summoned locusts in



The Resurrection of Christ is portrayed in a painting by French artist Noel Coypel. Easter, the feast of the Resurrection, is on Sunday, April 1 this year. CNS/Bridgeman Art Library

egypt and the raven that fed Elijah.

The hand of God is a mighty hand. It is the hand of incarnation at birth; the hand of liberation as he healed; the hand of inspiration as he taught; the hand of dedication as he served; and the hand of salvation as he died.

The crowd around the cross concluded that the purpose of the crucifixion was to hang Jesus on the cross. But they were only half right. We cannot blame them for missing the other half. They could not see it. But Jesus could. Heaven could. And we can.

Through the eyes of the Bible, we see what others missed, but what Jesus saw. “He canceled the record that contained the charges against us. He

took it and destroyed it by hanging it to Christ's cross” (Colossians 2:14).

Between his hand and the wood, there was a list of your sins dangling on the cross. On the cross, in broad daylight, for all of heaven to see, was a list of your sins.

The list, however, cannot be read. Your sins were covered. Your sins were hidden. His hand hid those on the top. His blood covered those down the list. Jesus blotted out your sins. “He has forgiven all your sins; he has utterly wiped out the written evidence of broken commandments which hung over our heads, and has completely annulled it by nailing it to the cross” (Colossians 2:14).

AN EMPTY TOMB AND A BODILY RESURRECTION: WHY IT MATTERS

By Mark Pattison
Catholic News Service

Catholics and other Christians have grown up believing in the Resurrection, but the Apostles themselves were among the first who were skeptical that Jesus arose from the dead.

They didn't believe it at first when they were told by the women who had come to anoint the crucified Jesus' body, but instead found an empty tomb.

“To be fair, you can say the men didn't believe the women, but who could believe that story? Let's be fair to the men. They would have to see for themselves,” said James Papan-drea, a Catholic who is associate professor of church history at Garrett-Evangelical Theological Seminary in the Chicago suburb of Evanston, Illinois.

“I think anyone would want to see for themselves. We believe what we see, we believe our senses, and it's only natural that if somebody says the Lord is alive and you knew he was dead, you'd say, ‘Show me.’ The disciples, even after all of Jesus' teachings and all his hints about death and resurrection, they seem not to have expected him to rise from the dead. They automatically went into skeptic mode. We have Peter and John running to the empty tomb, to see that it's empty,” Papan-drea said.

“For believers, the significance of the tomb is that when Christians were talking about the Resurrection, they weren't just claiming Jesus' soul went to heaven. Or that Jesus lives on in our heart,” said Brant Pitre, a Scripture professor at Notre Dame Seminary in New Orleans. “They're saying something happened to Jesus' corpse, Jesus' body. That's the other essential story of the Resurrection.”

Some skeptics, Pitre told Catholic News Service in a tele-

phone interview, talk about the concept of life after death as being just “the immortality of Jesus' soul. They would have said that about anybody in the Old Testament.”

That is what makes the Resurrection not just different, but unique, according to Pitre, author of *The Case for Jesus*.

“The empty tomb is a necessary condition for the Resurrection, but it's not sufficient,” Pitre said. The other element is Jesus' appearances to the Apostles. “They needed to see in the flesh that he was alive again in his body, but in a transformed and glorified state,” he added, citing the account in Chapter 24 of St. Luke's Gospel in which the Apostles initially think “they saw a spirit – which shows you the Apostles believed in ghosts.” But Jesus tells them, “Look at my hands and my feet,” which had been pierced with nails when he was crucified, “for a spirit does not have flesh and bones, but I have.”

Even though the Apostles – even doubting Thomas – came to believe, it was not easy to convince others. “One of the things skeptics will say: ‘The Apostles were simple fishermen. They would believe anything, out of their simplicity,’” Pitre said.

The case even holds true for the women who found the empty tomb. “In the first century AD, the testimony of women in a courtroom was not considered reliable,” Pitre said, adding that for more believability, “you'd want the chief priest to find the (empty) tomb.” As Papan-drea told CNS, “If something is in the Gospels, it's in there for a reason. If they were ashamed of the fact that the women were the first ones to find the tomb, they could have easily left it out.”

The Apostles at first “met with opposition, mockery and

even doubt on the part of the disciples,” Pitre said. “Even as Christianity spread throughout the Roman Empire, the Resurrection was one of the stumbling blocks,” he added, noting that St. Paul preaching about Christ in Athens to the Greeks had his audience “until he says Christ was raised from the dead. They mock him. It's impossible; even ancient people knew that dead people stayed dead.”

“Many of us have the advantage where it's normal to believe in the Resurrection,” said Papan-drea, whose books include *Handed Down: The Catholic Faith of the Early Christians*. “We grew up and our parents believed it, and why wouldn't we?”

He added that popular culture now holds up many Christ figures. “If you watch the superhero movies, they make liberal use of Christian themes, death and resurrection. These themes recur, but they also use themes from Greek and Roman mythology, Nordic mythology, as if they have equal cultural value. A lot of people treat the

story of the Passion and Resurrection of Christ as just one more myth.”

The real difference about Jesus and superheroes, according to Papan-drea, is that “the resurrection of Christ is not something that happened on top of Mount Olympus before time, but God broke into time.”

The bromide that “you can't have Easter Sunday without Good Friday” is true as far as it goes, but “it would be just as valid to wear a little gold empty tomb around your neck,” Papan-drea said, noting how Protestants tend to wear a cross rather than a crucifix “because they know Jesus didn't stay on the cross. Both make perfect theological sense.”

“Without Easter Sunday,” Pitre said, “Good Friday would just be one more tragic death, one more tragic execution of one more poor Jewish man crushed by the Roman Empire. Easter Sunday is the vindication of what happened on Good Friday – the atoning death of the son of God for the whole world.”



A Swiss Guard stands next to Easter flowers as Pope Francis leads his general audience in St. Peter's Square in 2017. CNS photo/Paul Haring

Speakers focus on role of God's grace, Mary's intercession in daily life

By George P. Matysek Jr.

Catholic News Service

Their lives could not have started more differently.

At age 7, Wesley Baker was shining shoes on Baltimore's notorious Block. The troubled youth, conceived when his mother was raped at age 12 or 13, fell victim to child sex abuse and suffered a drug overdose before he reached adolescence.

Convicted in the 1991 murder of a 49-year-old teacher's aide, in 2005 he became the last man executed in Maryland before lawmakers abolished the death penalty in that state.

At age 7, Mark Teixeira was swinging the baseball bat better than children several years older.

Part of a loving family that nurtured his Catholic faith, he became a varsity standout at Mount St. Joseph High School in Irvington, Maryland, and at the Georgia Institute of Technology, and then a star for the Texas Rangers, Atlanta Braves, Los Angeles Angels and New York Yankees. After playing on three All-Star teams, the five-time Gold Glove winner retired in 2016 and now is a broadcaster for ESPN.

Father Charles Canterna, the Baltimore prison chaplain who ministered to Baker on death row and who is Teixeira's uncle, believes God's grace touched the lives of both men in profound ways.

Speaking at the March 10 Catholic Men's Fellowship Conference at St. Philip Neri Church in Linthicum, Maryland, and simulcast via live video to a satellite location at nearby St. Mary Magdalen Church, Father Canterna emphasized that all lives have value and that those in prison are no different from those on the outside.

Father Canterna remembered that Baker, knowing execution was imminent, contacted him about deepening his relationship with God. The priest, who is assigned to St. Vincent de Paul Parish not far from the Baltimore housing projects where Baker grew up, began praying regularly with the convicted murderer and encouraged him to read the Bible.

One week before the execution, Cardinal William H. Keeler, who then was archbishop of Baltimore, visited Baker on death row and simply read



Retired Auxiliary Bishop Denis J. Madden of Baltimore (center) smiles as retired Major League Baseball first baseman and Irvington, Maryland, Mount St. Joseph High School graduate Mark Teixeira presents an autographed baseball to Baltimore Archbishop William E. Lori. They were at the Catholic Men's Fellowship Conference at St. Philip Neri Church in Linthicum, Maryland.

CNS photo/Kevin J. Parks

the "Bread of Life" discourse from the Gospel of John.

The priest thought it was an odd selection, because Baker was not Catholic and Catholics frequently cite the discourse as part of the basis for belief in the Eucharist.

Near the end of the reading, Cardinal Keeler recited the words of Jesus proclaiming himself the living bread of heaven – the bread that provides eternal life for those who eat it.

"The eyes of that prisoner were so wide," Father Canterna recalled. "This guy was just mesmerized. He said, 'I want that bread.'"

According to Father Canterna's recounting, the white-haired cardinal — small in stature compared to the musclebound prisoner who towered over him — turned to Father Canterna and said, "Take care of it."

The priest later heard Baker's nearly six-hour confession and asked the Methodist if he truly understood what the Eucharist is.

"When that old man was reading the Bible to me, I saw his eyes," Baker told Father Canterna, referring to Cardinal Keeler. "He was holy. I want it."

Baker received his first Communion and was welcomed into the Catholic Church. On the night of his execution, Dec. 5, 2005, as a lethal cocktail of three drugs flowed through his veins, Baker prayed to Mary that his soul be taken to Christ.

eral books, said Mary provides the spiritual support men need to live out their Christian lives. The rosary is an especially powerful weapon for combating evil in the world, he said.

"Are you unsheathing this sword?" he said, lifting a rosary into the air. "You will be a phenomenal father and husband if your family sees you on your knees praying this."

Mary is calling on men to "step up," Father Calloway said.

"Are you listening?" he asked. "Are you manning up to this challenge or dorking around?"

During the conference, Frank Ristaino, a retired Army sergeant major and a parishioner of St. Mary Church in Annapolis, Maryland, distributed "Ranger Rosaries." Made of military parachute cord, he developed the idea for the special prayer beads during military training in the Maryland Army National Guard.

Parishes throughout the archdiocese and around the nation make the rosaries for distribution to members of the armed forces around the world. In 2014, the Annapolis-based Ranger Rosary Network surpassed the distribution of one million rosaries.

In his homily during an afternoon Mass at the conference, Baltimore Archbishop William E. Lori held up Roberto Clemente as a model of how to lead a humble life of virtue. The Hall of Fame outfielder for the Pittsburgh Pirates always credited God for his success on and off the field, Archbishop Lori said.

Clemente died in a plane crash in 1972 while delivering relief supplies to Nicaragua following a devastating earthquake.

"This is a pretty good thing for us to think about as Lent winds down," Archbishop Lori said, "to give God the credit, the thanks, the praise, the adoration, by spending time in prayer, by attending Mass devoutly and, whenever possible, eucharistic adoration."

The archbishop encouraged the men to receive the sacrament of reconciliation and to ask God for the "grace of a humble and contrite heart."

Throughout the conference, long lines formed for the sacrament of reconciliation.

Matysek is digital editor for the Archdiocese of Baltimore.

"It doesn't matter how your life began," Father Canterna told 750 conference attendees at St. Philip and another 80 watching at the satellite location. "It's how it ends that matters."

Teixeira, who embraced his uncle before addressing conference participants, encouraged his audience to recognize that God is with them at all times.

Throughout his career, he said, he always tried to "play up a level" — competing in baseball with college freshmen when he was a freshman at Mount St. Joseph and seeking veteran superstars' advice when he was a rookie in the majors.

"To me, that is such a parallel to our Christian lives," Teixeira said. "God is calling us to search out people who will make us better. Guys who don't challenge us are easy to be around."

The father of three, who now lives in Greenwich, Connecticut, and worships at St. Michael the Archangel Church there, warned against putting God in a box. Each person has a responsibility to uncover his or her God-given talent and then share it with the world, he said.

In several presentations, Father Donald Calloway, a member of the Congregation of Marian Fathers of the Immaculate Conception and a convert to Catholicism, addressed the theme of the conference, "Hail, Holy Queen: Knighted by Mary."

The priest, who is the author of sev-

How the Big Easy celebrates the Feast of St. Joseph

Catholic News Agency

Catholic culture is everywhere in New Orleans. Mardi Gras is the city's defining celebration. The city's cathedral is one of its most well-known landmarks.

And in the days leading to March 19, the Feast of St. Joseph, the people of New Orleans take up a Catholic tradition that began in the Middle Ages – they build “St. Joseph altars.”

This year, nearly 60 New Orleans Catholic schools and parishes built devotional altars as an expression of gratitude to St. Joseph and as a labor of love for parishioners, friends, and neighbors.

“The original (St. Joseph’s) altar was built by the people of Sicily in thanks for his prayers to bring an end to their famine,” said Sarah McDonald, communications director for the Archdiocese of New Orleans.

“Today, they are considered a labor of love. As you are supposed to be working on the altar, you are praying to St. Joseph to bless your family and



This display for the Feast of St. Joseph at Brother Martin High School in New Orleans is typical of the “St. Joseph altars” found throughout the city. Photo/Archdiocese of New Orleans

to hear your intentions and pass them on,” she told Catholic News Agency.

The tradition began in Sicily, where St. Joseph’s intercession is said to

have helped the island through a severe famine almost 1,000 years ago.

According to legend, people thanked St. Joseph for his prayers by building altars on which they placed food, pastries, flowers, wine, and, especially, fava beans.

The beans were the first crop Sicilians are believed to have grown once their drought ended.

The altars became a custom in Sicily. They came to New Orleans during a wave of Sicilian migration in the 19th century.

“In New Orleans, we have a very large Sicilian immigrant population

coming over in the late 18th century/early 19th century, and with the Sicilian immigrants came the tradition ... of St. Joseph’s altars,” McDonald said.

She said the altars were first built in people’s homes, for celebration with neighbors and families.

They have now moved to parishes and are even found in some businesses, including grocery stores and concert venues.

Constructed over several days, the altars typically are made in the shape of a cross, with three tiers to represent the Trinity. A picture of St. Joseph is placed on the top tier. Altars are typically blessed by a priest.

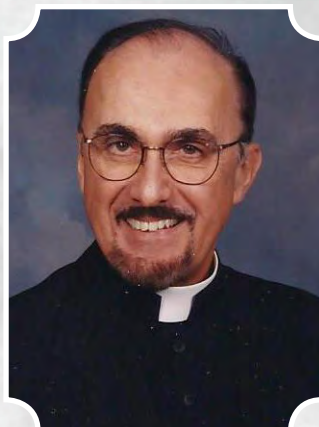
The altars are covered with baked goods, flowers, candles, fruits, vegetables, and meatless meals. Many of the pastries and cookies have a symbolic meaning: some cookies are shaped as carpenter’s tools or the Sacred Heart of Jesus.

The food is an expression of gratitude for the local harvest, McDonald said, noting that after the festival, canned goods and money are donated to those in need.

To complete the day, many parishes stage a reenactment of the Holy Family’s search for shelter in Bethlehem, after which a feast is served.

Called “tupa tupa” or “knock knock,” the custom has children representing the Holy Family knocking on the parish door, looking for shelter. The procession is denied shelter, two times, and on the third knock, everyone is let in for the feast.

*Wishing a Happy
80th Birthday to*



Father William DeVille

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Easter Sunday of the Resurrection of the Lord (Cycle B)

A proclamation of the Resurrection, and a farewell



Father
Lawrence L. Hummer

**Acts 10:34a,37-43;
Colossians 3:1-4 or 1 Corinthians 5:6b-8;
John 20:1-9 or Mark 16:1-7**

As we see above, celebrants have a variety of readings from which to choose for the Easter proclamation. People may well spend a few lost moments hunting for the readings. A simple announcement before Mass indicating the readings should clarify things. Readers will note that all selections for readings at Mass during the Easter season come from the New Testament, allowing us to celebrate the feast, as Paul says to the Corinthians, “with the unleavened bread of sincerity and truth, for Christ our Passover (lamb) has been sacrificed.”

This means, as the Christian celebrates this feast of eternal liberation from death and sin, that the time of Easter is devoted to proclamation. With such proclamation of faith, we are dealing with a generation or two after the actual events. The Acts of the Apostles, for example, reflects Luke’s version of events that happened after the resurrection and ascension, during the 80s of the first century. How much of Luke’s testimony reflects the years immediately after the resurrection experience of the first disciples is impossible to say.

Luke has fashioned a standard kind of speech for Peter in the house of the Roman centurion Cornelius, intended to stress the high points of those early experiences as they came to be handed down to others. Those details include whatever gives the speech credibility, such as the Apostles’ eating and drinking with the risen Christ after the resurrection. That is because Luke already had mentioned in his Gospel the tale of the two unnamed disciples on the road to Emmaus, when they walked with the Lord, not knowing who he was until they broke bread with him. Naturally, Luke would mention this detail to strengthen his own witness and that of Peter to the truth of their testimony.

Paul is not concerned with historical details of the resurrection. He is concerned with how our relationship with the risen Christ should change the way we relate to the world around us. We should “think of what is above, not of what is on earth ... your life is

hidden with Christ in God.”

Mark’s Gospel is used at the Easter Vigil, and, in this year of Mark, might be the better choice for the Gospel. Mark’s is a bare-bones presentation of information he considered key in presenting “the Gospel of Jesus Christ, the Son of God,” as his opening statement in the Gospel reads. The original ending of Mark actually includes verse 8 of chapter 16, which is dropped from the Easter proclamation. It reads, “Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.”

Other endings both longer and shorter were added by later writers. I find the original preferable, if only because it shows how in the earliest Gospel, written between 65 and 70 AD, the early Christians still were coming to grips with what had happened after the death and, on the testimony of these women, the resurrection of Jesus. These women were the same ones mentioned in Mark 15:40 (two of them are mentioned in 15:47) as looking on the crucifixion at a distance. The core of the material is that women found an empty tomb after Jesus had been buried, after his crucifixion. There is also the strange mention of the young man in white who informs them that Jesus has been raised.

The other traditional Gospel for Easter is John 20:1-9. There, we see Mary Magdalene alone of the women, as well as the disciple whom Jesus loved and Simon Peter. The men encountered an empty tomb and burial wrappings and “did not yet understand the Scripture that he had to rise from the dead.” We are left with that to ponder as we celebrate this Easter morn.

This material seems a bit sketchy and unsatisfying, but that is all we are going to get in this life. Other evangelists came up with other material to try to bridge this gap, but Mark simply put it out there for us to deal with as we might. The best occasion must be the final one, when we experience this for ourselves in the fullness of time.

I have been writing commentaries on these Scriptures off and on since the 1980s. It is time for me to put down my pen and get myself ready for the Lord’s coming.

Thank you to those who have read these comments and for your encouragement over the years.

Father Lawrence Hummer, pastor of Chillicothe St. Mary Church, can be reached at hummerl@st-marychillicothe.com.

The Weekday Bible Readings

MONDAY
Acts 2:14,22-23
Psalm 16:1-2a,5,7-11
Matthew 28:8-15

TUESDAY
Acts 2:36-41
Psalm 33:4-5,18-20,22
John 20:11-18

WEDNESDAY
Acts 3:1-10
Psalm 105:1-4,6-9
Luke 24:13-35

THURSDAY
Acts 3:11-26
Psalm 8:2a,5-9
Luke 24:35-48

FRIDAY
Acts 4:1-12
Psalm 118:1-2,4,22-27a
John 21:1-14

SATURDAY
Acts 4:13-21
Psalm 118:1,14-15,16ab-21
Mark 16:9-15

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 1, 2018

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus, and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Alabama, at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or WOW Channel 378).

(Encores at noon, 7 p.m., and midnight).

Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Alabama. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv

(Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray the Seasonal Propers for the Days of the Octave of Easter

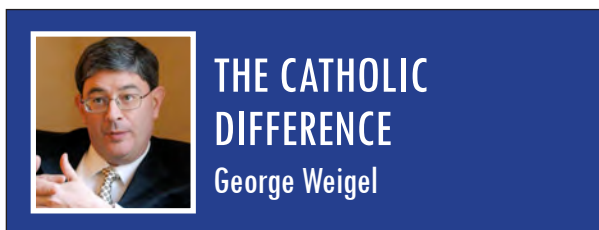
The Catholic Times thanks Father Hummer for his years of service to its readers.

Memory, identity, and patriotism

The second volume of my biography of St. John Paul II, *The End and the Beginning*, benefited immensely from the resources of Poland's Institute of National Remembrance (IPN, from its Polish initials), which was established after the Revolution of 1989 to preserve records related to the Polish experience under the Nazis and the communists. Documents obtained from IPN by Polish historians helped me paint a detailed picture of the 40-year war the communists conducted against Karol Wojtyła, from the days when he was a young priest, through his Cracovian episcopate, and on to his first decade as Pope John Paul II.

Thus, as a beneficiary of IPN's archives, a longtime friend of Poland, and a grateful recipient of that country's highest award for contributions to Polish culture, I am deeply concerned by the new "IPN Act" signed into law in Poland this past February. For the law dictates that IPN – presumably an archive for research – will now become an agency monitoring thought, speech, and writing. According to a law so vaguely drawn as to invite abuse, it seems that IPN is to flag instances of someone speaking publicly or writing about Polish involvement in the Holocaust of European Jewry – speech and writing that has been declared illegal under the IPN Act. The penalty for such transgressions is three years in prison (ironically, the sentence passed by a Viennese court against the odious Holocaust denier, David Irving).

Sympathetic as I am to some of the current Polish government's criticisms of the European Union, and much as I welcome its efforts to strengthen family life, I cannot extend my sympathy to this gravely misconceived law: misconceived because



it makes IPN into something ominously resembling Orwell's "Big Brother"; misconceived because it could promote falsifications of history while criminalizing truth-telling; misconceived because it deflects attention from the 6,000 Polish rescuers honored at the Yad Vashem Holocaust memorial in Jerusalem; misconceived because it reawakens stereotypes many of us have worked for decades to erase; misconceived because it exacerbates tensions in a country where (like America, alas), the survival of the shrillest seems to be the order of the day.

No one should doubt that all Poland suffered terribly during World War II. Twenty percent of the population in 1939 was dead in 1945, including three million Jews. Another 1.2 million people had been "transferred" to Siberia and its gulag camps. The race-mad Nazis seized 200,000 Polish children and took them to Germany. At the end of the war, there was not a single structure more than two feet high in Poland's capital, which Hitler had ordered razed in retaliation for the Warsaw Uprising of August 1944. In the immediate aftermath of the war, Polish heroes of unimpeachable integrity were judicially murdered by the country's new Stalinist occupiers because their democratic convictions might pose a threat to consolidating communist rule.

In recent years, real progress has been made in eradicating offensive terms like "Polish death camps" from the world's vocabulary, as Poles, Germans, and others have worked together to make clear that those were Nazi extermination camps. Moreover, Poland's Jewish heritage is now celebrated in massive cultural festivals such as the one held in Cracow every summer, and above all in a magnificent new museum of the history of Polish Jewry in Warsaw – one of the finest historical museums in the world. Further, the late Archbishop Jozef Zycinski of Lublin, following the example of John Paul II, slowly but carefully created a Jewish-Christian dialogue in Poland, so that memories could be cleansed and purified and a new relationship between Catholics and Jews forged.

In light of all this, and more, the IPN Act seems a grave mistake. Poland in the 1980s offered the world an inspiring model of morally driven nonviolent revolution. Since 1989, Poland has been the model for post-communist transitions, politically and economically. Poland and its friends were successfully making the case to the world about the full truth of the unspeakable atrocities that took place there during World War II. Now this.

And in the name of what? National identity is a precious thing, but it can only lead to a true civic patriotism if it deals with history honestly. Russia is a prime example of a country beset by a national story riddled with historical falsehoods. Poles, of all people, should not want to follow that example.

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

Mother Angelica tour announces 2018 dates

The Mother Angelica Tour has announced its 2018 dates. Those who make the journey will learn about the life of Mother Angelica, the Canton native who founded the EWTN radio and television networks, by visiting sites in her hometown that are associated with her.

"We are blessed to be able to teach people about the life of Mother Angelica, who was given the name Rita Rizzo when she was born in Canton in 1923 and built a global network in Alabama that preaches the word of God," said tour director Barbara Gaskell. "This tour will remind people that, no matter your circumstances, you can make a difference in the world."

Tour dates, all Tuesdays, are April 17, May 15, June 19, July 10, Aug. 21, Sept. 11, and Oct. 23.

The tour begins with Mass in the Mary Ark of the Covenant Chapel at the St. Raphael Bookstore, 4365 Fulton Drive N.W. The pilgrims will make

their way through downtown Canton, with their first stop at St. Anthony Church, 1530 11th St. S.E., where Mother Angelica was baptized, attended school, and was confirmed.

Next, the tour heads to the Rhoda Wise House and Shrine at 2337 25th St. N.E., where young Rita was healed of a stomach ailment through prayers by Wise, a mystic and stigmatist who has been declared a Servant of God, the first step toward sainthood. Pilgrims then will head back to the bookstore for an Italian lunch and a chance to pray the rosary, browse the bookstore, and walk in its new Lourdes Grotto.

St. Peter Church, 726 Cleveland Ave. N.W., will be the first stop after lunch. Those in attendance will marvel at the architectural splendor of the building, which is on the National Register of Historic Places. This church is where both Rita Rizzo and Rhoda Wise attended Mass. The tour bus then will head to the burial place of Wise, her husband, and their daughter, Anna Mae.

Sancta Clara Monastery, 4200 Market Ave N., will be the final stop on the tour. Pilgrims will be able to pray in silence and walk the grounds of the sprawling convent where, as a young nun, the then-Sister Angelica lived, prayed, and worked. Here, she made her bargain with God that if she could overcome the pain in her legs and walk again, she would build him a monastery in the South. She walked, then she raised money from local residents and people across the nation by carving and painting wooden fishing lures, known as St. Peter's lures for the fisherman and Apostle who became the first pope.

For more information about the tour, go to www.motherangelicatour.com or call Barbara Gaskell at (330) 492-7018.

www.columbuscatholic.org

Pray for our Dead

AMICON, Dr. Robert F., 86, March 18
St. Christopher Church, Columbus

ANNARINO, George A., 82, March 19
St. Francis de Sales Church, Newark

BEAN, Barbara E. (Fester), 81, March 22
St. Timothy Church, Columbus

BOLLER, Marguerite V. (Konanz), 101, March 17
Our Mother of Sorrows Chapel, Columbus

CLARK, Mathilda W. "Tillie," 72, March 20
St. Nicholas Church, Zanesville

COURTNEY, Thomas P. Jr., 81, March 18
Church of the Resurrection, New Albany

DOERSAM, Steven M., 66, March 23
Our Mother of Sorrows Chapel, Columbus

EARLY, Walter J. "Mick," 68, March 17
St. Paul Church, Westerville

FRANCIS, Donna B., 87, March 16
St. John Church, Logan

GOODBURN, Michael J., 79, March 21
St. Paul Church, Westerville

GUISINGER, Jodie, 87, March 17
St. Mary Church, Lancaster

HARPER, Mary (Beltram), 87, March 17
St. John the Baptist Church, Columbus

JOLLIFF, Gary E., 69, March 20
St. Mary Church, Marion

JOOS, Dr. Francis E. "Bud," 85, March 19
St. Elizabeth Seton Parish, Pickerington

KESSLER, Patricia L. (Jeffries), 90, March 9
St. Mary Church, Lancaster

LAIRD, Mary M. (Murphy), 89, March 22
St. Peter Church, Columbus

LaROCHELLE, Thomas E., 83, March 17
St. Paul Church, Westerville

LIGON, Nancy E. (Keenan), 70, March 18
Sacred Heart Church, Columbus

LINARD, Alex B., 23, March 17
St. Joan of Arc Church, Powell

LOMBARDO, Vincent L., 88, March 21
St. Pius X Church, Reynoldsburg

MARTIN, Catriona A. (Hay), 32, March 20
St. Elizabeth Seton Parish, Pickerington

PANTHANA, Charles E., 87, March 16
Our Mother of Sorrows Chapel, Columbus

POTTER, Edward J. II "Skip," formerly of
Columbus, 80, March 21
St. Ann Church, Naples, Fla.

SAUL, Teresa A. (Wolf), 75, March 19
Our Lady of the Miraculous Medal Church,
Columbus

SIDWELL, Glen D. Jr., 60, March 20
St. Nicholas Church, Zanesville

SIMS, Howard N. "Howdy," 83, March 15
St. Therese's Retreat Center, Columbus

SPINOSI, Filomena "Fannie" (Ventresca), 90,
March 24
St. Matthias Church, Columbus

SULLIVAN, Barbara K. (Neugebauer), 74,
March 23
St. Leo Church, Columbus

SZABO, Mary, 91, March 17
St. Paul Church, Westerville

Deanery sponsors bereavement ministry

Anyone suffering from the loss of a loved one is invited to take part in the Seasons of Hope bereavement ministry meetings sponsored by the North High Deanery.

Seasons of Hope is a Catholic, Christ-centered support group that includes Scripture, prayer, reflection, and sharing. It is offered for six weeks, four times per year. The ministry's spring session will meet on six

consecutive Sundays, from April 8 to May 13, in the parish hall of Columbus St. Francis of Assisi Church, 386 Buttles Ave.

Registration will take place each week from 1:30 to 1:55 p.m., followed by the group sharing session from 2 to 4 pm. Questions may be directed to Mike Schmidt at michaeljamesschmidt@yahoo.com or Michael Julian at mjulian@columbus.rr.com.

Record Society to honor diocese's anniversary

The Catholic Record Society's annual lunch meeting will commemorate the 150th anniversary of the Diocese of Columbus. Msgr. Frank Lane will be the speaker for the event, which will take place Saturday, May 5, beginning at 11:30 a.m. in the auditorium of the Westminster-Thurber Community, 717 Neil Ave., Columbus.

His topic will be "Lost Horizons and Forgotten Pieces on Pilgrimage." Lunch will be at 12:15 p.m. in the community's Victorian Room, followed by the talk in the auditorium. Msgr. Lane's talk will look at the rapidly changing experience of the Catholic Church in central and southern Ohio, from the early missionary days

to the more settled world of growth and development. It will revisit some "lost" churches in the diocese and look at the continuation of shifting patterns of the church today.

A short business meeting will follow the talk. The society hopes to arrange for a silent auction of duplicate historical booklets. Copies of society member Donald Schlegel's new biography of Bishop Sylvester Rosecrans, the first bishop of Columbus, will be available for sale.

The cost of the lunch is \$20. The deadline for reservations is Friday, April 27. For more information, contact Mike Finn at (614) 268-4166 or FCoolavin@aol.com.

Citywide Mass and prayer breakfast

Columbus Catholic Renewal will be sponsoring a citywide Mass and prayer breakfast from 9 a.m. until noon Saturday, April 14th at Columbus Our Lady of the Miraculous Medal Church, 5225 Refugee Road.

The event will open with morning Mass celebrated by Father Dean Mathewson and concelebrated by Father James Coleman, followed by an opportunity for fellowship and breakfast, and continuing with adoration of the Blessed Sacrament and worship music by the Living Stones. Prayer

ministry and confession will be offered during adoration. Child care is available. Participants are asked to bring a breakfast dish to share.

Columbus Catholic Renewal, also known as the Catholic Charismatic Renewal, Inc., is a 501-c-3 lay organization under the authority of Bishop Frederick Campbell through his appointed liaison, Father Mathewson. For more information, go to www.cccolumbus.org, call Dan Canlas at (614) 500-8178, or send an email to info@cccolumbus.org.



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MARCH

30, FRIDAY

Walking Stations of the Cross in Downtown Columbus
8 to 11 a.m., starting behind St. Joseph Cathedral, 212 E. Broad St., Columbus. Annual Walking Stations of the Cross, stopping at 14 sites around downtown Columbus to commemorate Jesus' crucifixion and reflect on various social issues. 614-241-2540

Living Stations at Holy Redeemer
9 a.m. to noon, Holy Redeemer Park, 1325 Gallia St., Portsmouth. Living Stations of the Cross representation by Missionary Servants of the Word. 740-354-3716

Procession at St. Stephen
11 a.m. to 1 p.m., St. Stephen Church, 4131 Clime Road, Columbus. Procession around the church property, with Stations of the Cross in Spanish. 614-272-5206

Walking Stations, Prayer Service at Del. St. Mary
11 a.m., St. Mary Church, 82 E. William St., Delaware. Walking Stations of the Cross through downtown, followed by ecumenical prayer service at noon. 740-363-4641

Bishop Presides at Cathedral Good Friday Liturgy
Noon, St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell presides at Good Friday liturgy. 614-224-1295

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.)

will be placed in the

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

For more information, call Douglas Bean at 614-224-6530.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published.

Listings cannot be taken by phone.

Mail to: The Catholic Times
Happenings,

197 East Gay St., Columbus, OH 43215

Fax to: 614-241-2518

E-mail as text to tpuet@columbuscatholic.org

Mime Stations at Ada Our Lady of Lourdes

Noon, Our Lady of Lourdes Church, 300 E. Highland Ave., Ada. Mime Stations of the Cross with eighth- to 12th-grade students. 419-634-2626

Walking Stations at Dover St. Joseph

Noon, St. Joseph Church, 613 N. Tuscarawas Ave., Dover. Walking Stations of the Cross led by parish youth group. 330-364-6661

Living Stations at Newman Center

3 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Living Stations of the Cross. 614-291-4674

Walking Stations in Portsmouth

6 p.m., St. Mary Church, 524 6th St., Portsmouth. Walking Stations of the Cross, ending at Holy Redeemer Church, 1325 Gallia St., Portsmouth.

Overnight Vigil with the Virgin at Holy Family

7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Stations of the Cross, followed at 7:30 by overnight vigil until 10 a.m. Saturday with statue of the Virgin Mary standing watch over the crucified Jesus. Confessions until midnight. Sorrowful mysteries of the rosary prayed hourly. 614-221-4323

Tenebrae Service at St. Christopher

7:30 p.m., St. Christopher Church, 1420 Grandview Ave., Columbus. Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday. 614-486-0457

Tenebrae Service at Cathedral

8 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Tenebrae service featuring the Cathedral Schola and including Thomas Tallis' "Lamentations of Jeremiah." 614-241-2526

Living Stations in Spanish at Dover St. Joseph

8 p.m., St. Joseph Church, 613 N. Tuscarawas Ave., Dover. Living Stations of the Cross in Spanish. 330-364-6661

30-APRIL 8, FRIDAY-SUNDAY

Divine Mercy Novena at Blessed Sacrament

2 p.m. March 30, 3 p.m. March 31, 9:30 a.m. April 1, 3 p.m. April 2-7, Blessed Sacrament Church, 394 E. Main St., Newark. Novena of Divine Mercy, concluding on April 8 with Adoration of the Blessed Sacrament from end of 10:45 a.m. Mass until 3 p.m., when chaplet will be recited, followed by Benediction. Sacrament of Reconciliation will be available from 1:30 to 2:30 p.m. 740-345-4290

Divine Mercy Chaplet Recital at Chillicothe St. Peter

7 p.m. March 30 (sung), 3 p.m. subsequent days, St. Peter Church, 118 Church St., Chillicothe. Daily recital of Chaplet of Divine Mercy, concluding on April 8 with Exposition of the Blessed Sacrament from end of 11:30 a.m. Mass until singing of Chaplet, with procession and Benediction, at 3 p.m. Confessions heard from 3:30 to 4:30 p.m. April 7. 740-774-1407

31, SATURDAY

Wilderness Outreach 'Carry the Cross' Hike

7:30 a.m., Parking lot and shelter house, Barneby Hamilton area, western end of Clear Creek Metro Park, off U.S. 33 near the Fairfield-Hocking county border. Wilderness Outreach sponsors 12-mile "Carry the Cross" hike for men, carrying a 3- by 6-foot timber cross through park. Participants may take part in all or a portion of the hike and should bring a day pack with two or three liters of water, snacks, and rain gear if appropriate. 614-679-6761

St. Pius X 'Carry the Cross' Hike

7:30 a.m. to 12:30 p.m., Gazebo, John F. Kennedy Park, 7232 E. Main St., Reynoldsburg. St. Pius X Church Men's Ministry sponsors walk with wooden cross over an eight-mile round-trip course along bike trails and side-walks of Reynoldsburg. 614-866-2859

Easter Food Basket Blessing at Delaware St. Mary

8:30 a.m., St. Mary Church, 82 E. William St., Delaware. Blessing of Easter food baskets. 740-363-4641

Easter Food Basket Blessing at St. Pius X

1 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Blessing of Easter food baskets. 614-866-2859

Bishop Campbell Presides at Cathedral Vigil Service

8:30 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell is celebrant for Easter Vigil service. 614-224-1295

APRIL

1, SUNDAY

Easter Egg Hunt at Holy Redeemer

10 a.m., Holy Redeemer Church, 1325 Gallia St., Portsmouth. Easter egg hunt. 740-354-2716

Bishop Campbell Celebrates Easter Morning Mass

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

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-237-0401

Spanish Mass at Columbus St. Peter

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

Compline at Cathedral

9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline, the Catholic Church's official night prayer. 614-241-2526

2, MONDAY

Aquinas Alumni Luncheon

11 a.m., TAT Ristorante di Famiglia, 1210 S. James Road, Columbus. Monthly Columbus Aquinas High School alumni luncheon.

Eucharistic Adoration at Our Lady of Victory

7 to 8 a.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. First Monday Eucharistic Adoration, beginning with Morning Prayer, concluding with Mass.

Marian Prayer Group at Holy Spirit

7 p.m., Day chapel, Holy Spirit Church, 4383 E. Broad St., Columbus, Marian Movement of Priests Cenacle prayer group for Catholic family life. 614-235-7435

3, TUESDAY

Our Lady of Good Success Study Group

11 a.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly meeting of Our Lady of Good Success study group. Eucharistic Holy Hour in church, followed by catechesis study and discussion. 614-372-5249

Rosary for Life at St. Joan of Arc

Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.

Abortion Recovery Network Group

7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program, and wants to stay connected. 614-721-2100

4, WEDNESDAY

ODU Adult Education Information Session

6 to 7 p.m., Room 274, Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Information session on ODU adult education programs.

Marian Devotion at St. Elizabeth

7 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Marian devotion with Scriptural rosary, followed by Mass and monthly novena to Our Lady of Perpetual Help, with Father Ramon Ower, CFIC.

5, THURSDAY

Cenacle at Holy Name

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

Eucharistic Holy Hour at Sacred Heart

7 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour with the intention of deepened holiness and an increase in the virtue of fortitude for the Holy Father, bishops, and priests, concluding with Benediction, social period, and refreshments. 614-372-5249

Scripture Study at Columbus St. Patrick

7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant Ave., Columbus. Part 5 of Scott Hahn's 11-part "The Bible and the Sacraments: A Journey Through Scripture." 614-224-9522

6, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

First Friday Masses at Holy Family

12:15 and 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. First Friday Masses in honor of the Sacred Heart of Jesus. 614-221-4323

Catholic Men's Luncheon Club

12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with Jerry Freewalt of the diocesan Office for Social Concerns speaking on the ARCH (Accompanying Returning Citizens with Hope) ministry, which helps released prisoners readjust to society.

Labyrinth Walk at Shepherd's Corner

7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Labyrinth walk led by labyrinth caretaker John Seryak. Theme: "Alone With Each Other." Suggested donation \$5. Registration deadline April 4. 614-866-4302

Eucharistic Vigil at Holy Cross

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction around 11.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.

7, SATURDAY

Fatima Devotions at Columbus St. Patrick

7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

Mary's Little Children Prayer Group

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

First Saturday Devotion at St. Joan of Arc

8:30 a.m., St. Joan of Arc Church, 10700 Liberty Road, Powell. Mass, followed by rosary in reparation to the Immaculate Heart of Mary, concluding with Fatima prayers.



“The Pope’s Cat”: New book series introduces kids to papal office, Rome

BOOK REVIEW

The Pope’s Cat

Catholic News Agency

Margaret, the fictional stray cat adopted by a fictional pope in a new children’s book series, gets an up-close and personal look at the Vatican and the papal office that most Catholics could only imagine.

In *The Pope’s Cat*, a new children’s book series by Jon M. Sweeney, Margaret is just another stray cat on the streets of Rome until the Holy Father finds her on his early morning stroll, scoops her up into his arms and decides to adopt her as his own.

The ensuing shenanigans are what one might expect from a feline who suddenly finds herself in the pope’s life - she sleeps on his furniture (a lot), gets a glimpse at the general audience from the papal apartment window, and even interrupts an important dinner with the queen of England.

The pope in the series reacts to his new friend with bemusement and good humor, all while going about his busy schedule as the leader of the Vatican and the Catholic Church.

“I find that we as adults are often thinking about the pope and talking about the pope and listening to what he has to say, but that young children don’t really understand and often just think of the pope as an image on the refrigerator,” Sweeney told Catholic News Agency, “and I wanted to see if I could do one little thing to change that.”

His new series about Margaret the cat aims to teach children about the pope and his duties, to make him seem more relatable and human, and to also give them a taste of the Roman culture that permeates



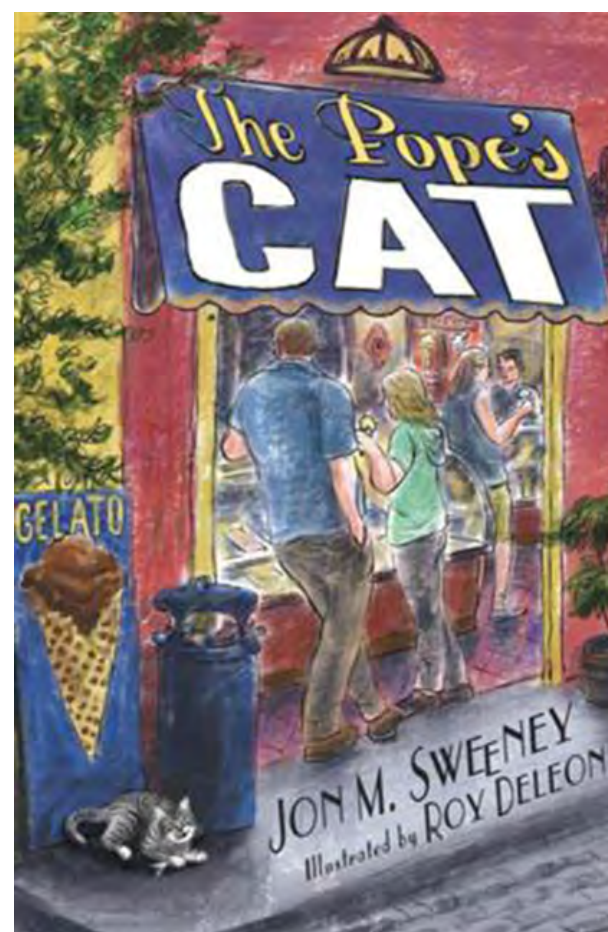
many aspects of life in the Vatican.

“It’s a fictional pope who introduces kids to what popes do, to the fact that the pope is the head of state, to the fact that a pope is a very human person who experiences anxiety and nervousness ... and is someone who is invested with enormous responsibilities as the leader of the Catholic Church, with more than one billion people,” he said.

The pope in the story also frequently speaks to Margaret in Italian phrases (such as *dai*, meaning “come!”) because “how else would you speak with a Roman stray other than to speak to her in her native tongue?”

“Rome is a meaningful place to me,” said Sweeney, who is “a little bit Italian” and whose visits to Rome helped inspire his journey into the Catholic Church a decade ago. “I wanted to give kids that feeling of Rome, as well, I love the Roman side of Catholicism,” he said.

Margaret was not inspired, as one might think, by the beloved cats of Pope Emeritus Benedict XVI, of which Sweeney knew nothing until the



series was already underway.

“Somehow I missed all of that completely,” Sweeney said.

Sweeney said he chose to tell the story of the pope and Rome through a cat because of his own personal love for felines, even though he doesn’t own one at the moment.

“I don’t get to have a cat because our dog, Max, would chase it and probably eat it,” he said.

“I think that if you know cats and you read *The Pope’s Cat*, you will see or get the feeling that I understand cats, that I’ve lived with cats a lot,” he said. “That the cat would sort of turn away from the pope at first and not come when he calls – that’s part of what I love about cats instead of dogs, actually.”

The illustrations for *The Pope’s Cat* were done by Roy DeLeon, a Benedictine oblate and retired graphic designer from Seattle.

“He’s done a beautiful job,” Sweeney said. “He’s putting a lot of himself into it, and a lot of research into what it might look like in the pope’s apartment, or what the Swiss guards look like.”

The Pope’s Cat is the first in a series of four books. The next book, *Margaret’s Night in St. Peter’s Square*, is a Christmas story with fully colored illustrations. Books three and four will see Margaret venture into the Vatican’s Holy Week festivities and to Assisi with the pope.

The series is intended for first- to fourth-graders. It is published by Paraclete Press.

St. Anthony ‘Men Who Mean the Most’



Columbus St. Anthony School second-grade students hosted a “Men Who Mean the Most in March” event for all men in their lives. They celebrated with books, games, puzzles, and snacks. The “special men” were treated to time with their students for one-on-one interaction. Pictured are Jeff and Lauren Waldron (left) and Ashley and Mithran Fernandes.

Photos courtesy St. Anthony School



“The painting was perfect. The edging was meticulous!”

—Marty Lemon, Blacklick, Ohio

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THE
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Pentecost Sacred Arts Festival

The 2018 Pentecost Sacred Arts Festival at Our Lady of Grace Parish in the Pittsburgh suburb of Scott Township is a showcase of inspired talent in art, literature, and music.

Visitors to this free five-day festival will enjoy a unique encounter with the arts in the Judeo-Christian tradition, as interpreted by painters, iconographers, sculptors, musicians, poets, and authors from western Pennsylvania and the Midwest.

A juried exhibition of 50 original sacred artworks is the centerpiece of the festival, which will take place from Wednesday, May 16 to Sunday, May 20. The festival will culminate on Pentecost Sunday, May 20, with the 11:30 a.m. “Mass of Hope,” an original jazz composition by nationally renowned jazz guitarist and television personality Joe Negri, accompanied by his jazz ensemble, cantors, and the parish choir.

Following the Mass, the festival will conclude with an artists’ reception and awards ceremony in the Keefer Hall Gallery beneath the church from 1 to 3 p.m., when the five winners of the festival’s \$1,200 in prizes, including the people’s choice award, will be announced.

Linus Meldrum, distinguished juror for the art exhibition, will give a framing presentation titled “Sacred Art: Bread and Body” at 7 p.m. on May 16.

Meldrum is an assistant professor of art at Franciscan University of Steubenville, where he teaches studio arts in painting, drawing, design,



and iconography.

Ryan Wilson, an award-winning poet and professor of literature at the Catholic University of America, will read a selection of his poetry at 4 p.m. Saturday, May 19. He will be preceded at 2:30 by popular Pittsburgh folk singer Mike Gallagher, with original, folk, and traditional ballads.

Samuel Hazo, poet laureate of Pennsylvania and professor emeritus at Duquesne University, will recite a selection from his treasury of poems on Thursday, May 17 at 7 p.m. Hazo, founder of the Pittsburgh Poetry Forum, is the author of more than 30 books of poetry, drama, fiction criticism, and essays.

The full schedule of events for the festival, including gallery hours, can be accessed at www.olgscott.org or by calling (412) 279-7070.

Divine Mercy Sunday

April 8, 2018

Our Lord's words to Saint Faustina regarding Divine Mercy Sunday:
"The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sin and punishment".
(Diary #699)

Join Us

SACRED HEART CHURCH

893 Hamlet Street

1:30pm - 2:30pm Confession

2:00pm Blessing of Divine Mercy Image,
followed by Exposition and Litany of the Sacred
Heart of Jesus

2:30pm Stations of the Cross, followed by Benediction

3:00pm Chaplet of Divine Mercy

3:20pm Mass

SAINT JOSEPH CATHOLIC CHURCH

140 West Ave

Plain City Ohio 43064

614-873-8850

2:00pm Exposition

2:00pm - 2:45pm Confession

3:00pm Chaplet of Divine Mercy

3:30pm Blessing and Veneration of Divine
Mercy Jesus Image, followed by Benediction

ST. CATHARINE OF SIENA CATHOLIC CHURCH

500 South Gould Road, Columbus, OH

(614) 231-4509 / www.stcatharine.com

2:00pm Exposition

2:05pm - 3:00pm Confessions will be heard

2:05pm praying the rosary

3:00pm Chaplet of Divine Mercy (Led by Soloist)

3:30pm Benediction

HOLY FAMILY PARISH

584 West Broad Street, Columbus, OH

12:30pm Exposition followed by Confessions

2:30pm Solemn Blessing and veneration of
Divine Mercy Image

3:00pm Chaplet of Divine Mercy

4:30pm Benediction

5:00pm Holy Mass

THE COMMUNITY OF HOLY ROSARY AND ST. JOHN ROMAN CATHOLIC CHURCH

648 South Ohio Avenue, Columbus, Ohio 43205

9:30am Holy Mass

Followed by

Procession with Divine Mercy image

Blessing of image

Recital of Chaplet (using rosary beads)

Veneration of Divine Mercy Jesus Image



Our Lord's words to Saint Faustina about His Image
"I want the Image to be solemnly blessed on the First
Sunday after Easter, and I want it to be venerated publicly
so that every soul may know about it". (Diary 341)

ST. PETER CATHOLIC CHURCH

118 Church Street, Chillicothe, Ohio

740-774-1407

March 30th Good Friday to April 7th

7:00pm Chaplet will be sung in Church

3:00pm Daily recitation of Chaplet of Mercy in the Church

April 8, Mercy Sunday

12:30pm Exposition of the Most Blessed Sacrament

3:00pm Chaplet of Divine Mercy (sung in church) followed by
Benediction.

Confessions

March 30th Good Friday- 1:00pm - 2:30pm

April 7th 3:30pm - 4:30pm (Saturday)

Join Us

SAINT TIMOTHY CHURCH

1088 Thomas Lane, Columbus, OH 43220

(614) 451-2671

Mass times, 8:00am - 10:00am and 12:00pm

Adoration of the Most Blessed Sacrament
immediately following the noon Mass

1:30pm Confessions will be heard

2:30pm Blessing of Divine Mercy Jesus Image

3:00pm Benediction

SAINT JOAN OF ARC CHURCH

10700 Liberty Road, Powell, OH

2:30pm Blessing of the Image of Divine Mercy

followed by Exposition of the Most Blessed

Sacrament

Liturgy of the Word followed by the Chaplet of

Divine Mercy

3:45pm - 5:00pm Confessions will be heard

4:45pm - 5:00pm Closing prayer and Benediction

5:30pm Holy Sacrifice of the Mass

SAINT ALOYSIUS

2165 West Broad Street

Columbus Ohio

3:00pm Chaplet of Divine Mercy, followed

by Blessing of Divine Mercy Image

3:20pm Exposition of the Most Blessed

Sacrament. Confessions will be heard

during Exposition

SAINT BRENDAN

4475 Dublin Road, Hilliard Ohio

2:30pm Blessing and Veneration

of Divine Mercy Image

3:00pm Chaplet of Divine Mercy

5:30pm Holy Mass

SAINT CECILIA

434 Norton Road

Columbus, Ohio 43228

3:00pm Chaplet of Divine Mercy (sung by soloist)

3:20pm. Blessing of Divine Mercy Image, followed

by Exposition of the Most Blessed Sacrament

3:30pm - 4:15pm Confession

4:30pm. Benediction

4:30pm - 5:00pm Veneration of Divine

Mercy Jesus Image