For the sake of
His sorrowful Passion,
have mercy on us and
on the whole world.

—Chaplet of Divine Mercy
Easter Eggs

By David Garick, Editor

The Catholic Times here in the Diocese of Columbus.

In the final years of his pontificate, St. John Paul II elevated Sister Faustina to sainthood and installed Divine Mercy Sunday as a special observance of the gift to humanity that Jesus himself explained to St. Faustina. In 2005, John Paul said, “Jesus told Sister Faustina, as recorded in her diary: ‘Humanity will not find peace until it turns trustfully to divine mercy.’

It is not a new message, but can be considered a gift of special enlightenment that helps us to relive the Gospel of Easter more intensely, to offer it as a ray of light to the men and women of our time. His message of mercy continues to reach us through his hands held out to suffering man.”

This year we are celebrating a special Jubilee Year of Mercy, declared by Pope Francis.

During the just-completed Holy Week, He said, “Mercy restores everything. It restores dignity to each person. This is why efficacious gratitude is the proper response. We have to go to the party, to put on our best clothes, to cast off the rancor of the elder brother, to rejoice and give thanks,” he said.

“The second area God exceeds in mercy,” he continued, “is in his forgiveness, which enables Christians to move from the most shameful disgrace to the highest dignity.”

The pope added that the proper response to the father’s forgiveness is “a healthy tension between a dignified shame and a shamed dignity” that allows one to seek “a humble place” while allowing “the Lord to raise him up for the good of the mission, without complacency.”

That is a wonderful Easter egg to enjoy slowly throughout the Easter season and for all our lives.
Easter is a feast of hope, a celebration of God’s mercy, and a call to pray for and assist all who suffer, Pope Francis said before giving his solemn blessing urbi et orbi (to the city and the world).

The risen Jesus “makes us sharers of his immortal life and enables us to see with his eyes of love and compassion those who hunger and thirst, strangers and prisoners, the marginalized and the outcast, the victims of oppression and violence,” the pope said on March 27 after celebrating Easter morning Mass.

Easter in Rome dawned bright and sunny; in St. Peter’s Square, the steps leading up to the basilica were turned into an abundant garden with thousands of tulips, daffodils, and flowering bushes.

On Easter morning, the pope does not give a homily. Instead, with hands clasped in prayer and head bowed, he leads the tens of thousands of people in the square in silent reflection.

After Mass, before giving his solemn blessing, Pope Francis said Easter should give people the courage to “blaze trails of reconciliation with God and with all our brothers and sisters.”

Speaking about Christ’s power over death and sin, the pope prayed that the Lord would touch places in the globe scarred by war, terrorism, poverty, and environmental destruction.

“The risen Christ points out paths of hope to beloved Syria, a country torn by a lengthy conflict, with its sad wake of destruction, death, contempt for humanitarian law and the breakdown of civil concord,” the pope said. “To the power of the risen Lord we entrust the talks now in course.”

He prayed that the power of the Resurrection would “overcome hardened hearts and promote a fruitful encounter of peoples and cultures,” particularly in Iraq, Yemen, Libya, and the Holy Land.

“May the Lord of life also accompany efforts to attain a definitive solution to the war in Ukraine, inspiring and sustaining initiatives of humanitarian aid, including the liberation of those who are detained,” he prayed.

On Easter and throughout the Holy Week liturgies that preceded it, Pope Francis showed special concern for the fate of refugees and migrants fleeing violence and poverty and for Christians facing persecution in the Middle East and other parts of the world.

At Rome’s Colosseum on Good Friday, after presiding over the Stations of the Cross, the pope offered a long meditation on how Christ continues to be scorned, tortured, and crucified in suffering people around the world.

“O Cross of Christ,” he said March 25, “today too we see you raised up in our sisters and brothers killed, burned alive, throats slit and decapitated by barbarous blades amid cowardly silence.”

“O Cross of Christ, today too we see you in the faces of children, of women and people, worn out and fearful, who flee from war and violence and who often only find death and many Pilates who wash their hands,” he said.

Two days later, celebrating the Resurrection, Pope Francis said the Easter message “invites us not to forget those men and women seeking a better future, an ever more numerous throng of migrants and refugees -- including many children -- fleeing from war, hunger, poverty, and social injustice. All too often, these brothers and sisters of ours meet along the way death or, in any event, rejection by those who could offer them welcome and assistance.”

Celebrating the Easter vigil on March 26, Pope Francis said Easter is a celebration of hope, one that must begin within the hearts of each Christian.

“Christ wants to come and take us by the hand to bring us out of our anguish,” he said in his homily. “This is the first stone to be moved aside this night: the lack of hope which imprisons us within ourselves. May the Lord free us from this trap, from being Christians without hope, who live as if the Lord were not risen, as if our problems were the center of our lives.

“Today is the celebration of our hope, the celebration of this truth: nothing and no one will ever be able to separate us from his love,” the pope said.

“The Lord is alive and wants to be sought among the living,” Pope Francis said. “After having found him, each person is sent out by him to announce the Easter message, to awaken and resurrect hope in hearts burdened by sadness, in those who struggle to find meaning in life. This is so necessary today.”

During the Easter vigil, Pope Francis baptized eight women and four men, including Yong-joon Lee, the South Korean ambassador to Italy, who took the baptismal name Stephen. The ambassador’s wife, taking the name Stella, also was baptized. The other catechumens came from Italy, Albania, Cameroon, India, and China.

One by one, the catechumens approached the pope, who asked them if they wished to receive baptism. After responding, “Yes, I do,” they lowered their heads as the pope, using a silver shell, poured water over their foreheads.

Confirming the 12 during the vigil, the pope asked the cardinals, bishops, and priests present to join him in raising their hands and praying over the newly baptized so that God would send forth the Holy Spirit upon them.

At the beginning of the vigil, after blessing the Easter fire, Pope Francis entered a darkened basilica, gently illuminated by the light of the Easter candle.

In his homily, reflecting on the Easter account from the Gospel of St. Luke, the pope noted how the disciples doubted the testimony of the women returning from the empty tomb.

He said Peter was the first of the men to rise and run to the tomb, choosing not to “succumb to the somber atmosphere of those days, nor was he overwhelmed by his doubts.

“This marked the beginning of Peter’s resurrection, the resurrection of his heart. Without giving in to sadness or darkness, he made room for hope; he allowed the light of God to enter into his heart, without smothering it,” the pope said.

Like Peter and the women, he added, Christians cannot discover life by being “bereft of hope” and “imprisoned within ourselves” but, instead, must allow Christ to bring life and break open their tombs, sealed by “the stones of our rancor and the boulders of our past.”

While problems will always remain, he said, Jesus’ resurrection is a sure foundation of Christian hope and not “mere optimism, nor a psychological attitude or desire to be courageous.”

The Holy Spirit “does not remove evil with a magic wand. But he pours into us the vitality of life, which is not the absence of problems, but the certainty of being loved and always forgiven by Christ, who for us has conquered sin, death, and fear,” he said.

Christians are called to awaken the same hope in the hearts of others, Pope Francis said. Without such witness the church risks becoming “an international organization full of followers and good rules, yet incapable of offering the hope for which the world longs.”
**PRACTICAL STEWARDSHIP**

By Rick Jeric

**Eleison**

Have you been rejoicing all of this past week as we begin the Easter season? Part of our “reward” for 40 days of prayer, fasting, and almsgiving is 50 days of joyful celebration. The darkness and nonsense are gone, and the great Light of Christ shines brightly on us all. We project that light as couples, as families, as friends and co-workers, as fellow parishioners, and as members of the same Body of Christ. Where would we be without the love, mercy, forgiveness, and gift of Himself from Jesus Christ? One of our great challenges for the rest of the year moving forward is to maintain the grace and joy from our Lenten journey. We cannot go back to the old ways of complacency, selfishness, and sin. Yes, we will fail again, but our prayer and effort to live as Catholic Christians helps us to be just that much better as we push ahead toward the promise of eternal life. The more we try and pray in earnest, the greater the grace and guidance we receive from the Holy Spirit. And that same Spirit is manifested and strengthened within us in another 50 days when we celebrate the Solemnity of Pentecost. Let us keep that fire burning as we show that we are indeed alive in Christ.

I want to begin this week with a bit of clarification. My column titled “Candidate” from the March 13 issue caused some reaction and mail to be received, and I believe some misunderstanding. I do appreciate any feedback I receive, and always react positively, as opposed to being defensive. I feel embarrassed if any reader takes my words for something other than how they are intended. That means I did not write clearly enough, or possibly went too far with “tongue in cheek.” I want to be very clear that this particular column was not an endorsement of Donald Trump, nor any other political candidate. The real “Candidate” to whom I was referring was Jesus Himself. Of course He is not a political candidate, but He is the only candidate in life to follow and believe and take seriously at any level. That was the one and only point of the column. But some readers interpreted it differently, and I want to be sensitive to that. I am not a professional writer, but I enjoy this very much. I suppose I was trying too hard to be clever. My intent was to get the reader to think I was talking about Trump, and then “surprise” you by comparing him or her to Our Lord. In the little space I have left, I want to focus on a very important opportunity for us this Sunday. It is Divine Mercy Sunday, and we just happen to be about one-third through this Jubilee Year of Mercy. This is a “double-down” chance to place ourselves in the frame of mind that not only grants us the mercy of God, but also reminds us that we are to be merciful to all others – to everyone.

Our practical challenge this week is to both pray for mercy and grant mercy. In this Jubilee Year of Mercy, we are challenged to experience the love and forgiveness of Jesus Christ. But we also must be just as merciful and forgiving to all those who have wronged us, even to our enemies, whether we know them well or not. Pray the Chaplet of Divine Mercy on this Sunday for sure, and often throughout the rest of the year. Let us love, forgive, show mercy, and be the hands and face of Jesus Christ to our brothers and sisters throughout our world, of which we are charged to be good and faithful stewards.

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

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**KRIDER IS ON THE MOVE**

Stephanie Ranade Krider, executive director of Ohio Right to Life, has accepted a new position as director of policy and legislative affairs for Ohio Secretary of State Jon Husted.

“It’s been an honor and a privilege to lead one of the strongest pro-life organizations in the country,” she said. “I will always be proud of the work we have accomplished here, and I know Ohio Right to Life will continue to thrive long after I’m gone. The hard work and dedication of our board, staff, chapters, and grassroots leaders across the state is a testament to that.”

Under Krider’s leadership, Ohio Right to Life successfully advocated for the defunding of Planned Parenthood, funding for life-affirming pregnancy centers, and regulation of abortion facilities. With a focus on generating youth involvement, the organization launched two Young Professionals for Life groups in Columbus and Cleveland, and conducted two pro-life student lobby days with Students for Life of America. Ohio Right to Life also broadened its statewide network through multiple new affiliated chapters, including one being formed in southeast Ohio.

“Stephanie’s collaborative spirit has expanded Ohio Right to Life’s statewide and national presence in critical ways,” said Mike Gonidakis, president of Ohio Right to Life. “Her smart and compassionate advocacy has spoken volumes for the pro-life movement here in Ohio. Its effects can surely be seen in Ohio’s increasing protections for the unborn, and in the real lives that have been saved and will continue to be saved in years to come.”

Ohio Right to Life has opened a statewide and national search for a new executive director. Those interested in interviewing for the position should contact Gonidakis at mgonidakis@ohiolife.org or (614) 547-0099.

Founded in 1967, Ohio Right to Life is Ohio’s oldest and largest grassroots pro-life organization. ORTL works through legislation and education to promote and defend innocent human life from conception to natural death.

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**Open House planned for potential PDHC volunteers**

Pregnancy Decision Health Centers (PDHC) will be hosting an open house for prospective volunteers from 11 a.m. to 1 p.m. Thursday, April 7 at its Franklinton caring center, 1160 W. Broad St., Columbus. The event will include a tour of the center, and light refreshments will be served. All who are interested in learning more about PDHC, its services, and how the centers are helping rebuild a culture of life in the community and the world are invited. Contact Sara at (614) 888-8774, extension 6115 for more information.

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**www.columbuscatholic.org**
All roads lead to the Diocese of Columbus every summer

By Leandro M. Tapay
Diocesan Missions Office Director

From April through September, the Diocese of Columbus will have the privilege of hosting missionaries from around the world through the Missionary Cooperation Plan. The MCP is an important part of our mission education and awareness programming to help build a “culture of mission” in our diocese.

Representatives of 38 mission organizations will be speaking at Masses to ask for prayers and financial assistance. The diocesan Missions Office chose them from among 300 applications submitted by mission societies, religious orders, dioceses, and lay mission groups from all over the world — as far as India, Africa, Asia, and South America.

The MCP gives parishioners a chance to experience a cross-cultural exchange and an opportunity to financially assist missionary organizations in their efforts to expand the Kingdom of God “even to the ends of the earth.” Two-thirds of humanity have yet to hear the Good News of our Lord Jesus Christ and His message of love and salvation.

The MCP was inaugurated in the late 1930s by Auxiliary Bishop William A. Griffin, director of the Society for the Propagation of the Faith for the Archdiocese of Newark, New Jersey. Conceived as a plan to help mission-sending societies solicit funds for their mission efforts and to give them the opportunity to appeal for vocations to their communities, the Missionary Cooperation Plan takes the burden off pastors who previously received requests from missionary organizations from around the world. Today, the program typically is coordinated by mission offices under the auspices of the local bishop. MCP is a way of centralizing the efforts of missionary organizations from around the world who wish to appeal to Catholics in the United States.

The MCP is a mandatory parish program required by the bishop of Columbus and is administered by the Missions Office. The office arranges visits from missionaries who have gone through the diocesan application and approval process. The office strives to do this in the fairest, most even-handed way possible for the missionaries and the parishes.

**Included in the 2016 MCP lineup are:**

- **Archdiocese of Madras-Mylapore, India;**
- **Augustinians of the Assumption** have missions in Mexico, Kenya, Tanzania, and the Philippines;
- **Carmelites of Mary Immaculate** have missions in Madagascar, Ghana, Peru, and Argentina;
- **Catholic Eparchy of Keren, Eritrea**
- **Congregation of the Holy Spirit** has missions in Taiwan, Vietnam, and the Dominican Republic;
- **Congregation of the Sons of the Immaculate Conception** has missions in Mexico, Canada, and the Philippines;
- **Conventual Franciscan Friars** have missions in Zambia, Central America, and India;
- **Crosier Fathers & Brothers** have missions in the Congo;
- **Diocese of Baticaloa,** Sri Lanka;
- **Diocese of Eluru, India;**
- **Diocese of Fort Portal, Uganda;**
- **Diocese of Kitui, Kenya;**
- **Diocese of Kumbakonam, India;**
- **Diocese of Lexington, Kentucky** (Mission land: USA);
- **Diocese of Moshi, Tanzania;**
- **Divine Word Missionaries** have missions in Asia, South America, India, and the Pacific Islands;
- **Dominican Friars** have missions in Kenya and east Africa;
- **Dominican Sisters of Peace** have missions in Honduras and South America;
- **Franciscan Missions** have missions in the Congo, Sri Lanka, Myanmar, and South America;
- **Fraternidad de Maria** has missions in Guatemala, Belize, Panama, and Ecuador;
- **Glenmary Home Missioners** (Mission land: USA);
- **Hands Together** has missions in Haiti;
- **Heralds of Good News** has missions in Australia, the Netherlands, and India;
- **Institute of the Incarnate Word** has missions in South America and Central America;
- **Maryknoll Fathers and Brothers** have missions in Asia, Africa, and Latin America;
- **Missionaries of the Sacred Heart** have missions in Colombia and Afghanistan;
- **Moto Hope Missions,** Kenya;
- **Oblates of St. Francis de Sales** have missions in Africa and South America;
- **Our Blessed Mother Victory Mission** has a mission in the Philippines;
- **Passionist Missionaries,** Vietnam;
- **PIME Missionaries** have missions in Asia, Africa, and India;
- **Redemptorists** have missions in Russia and the Ukraine;
- **Salesians** have missions in Asia, Africa, and South America;
- **Sisters of Charity of Nazareth** have missions in Nepal, Botswana, and India;
- **Sisters of Notre Dame de Namur** have missions in the Congo, Nigeria, and Zimbabwe;
- **Society of the Precious Blood** has missions in Guatemala, Peru, and Columbia;
- **Tamil Nadu Bishops Council Media Evangelization** has missions in India;
- **Vincentians** have missions in Peru, India, and Africa.

**A Church on the Move: How to Get Mission and Mercy in Motion**

The Catholic Church has a problem. Study after study reveals that it is losing members at an astonishing rate. In recent years, several popular books and seminars have proposed ways to “rebuild” and “renovate” the church to get it moving again and become more like the burgeoning evangelical Protestant megachurches which so many former Catholics are attending.

Unfortunately, these approaches tend to be personality-driven. The vision for how to achieve a church on the move has been laid out by Pope Francis through his actions and words, most notably, his apostolic letter Evangelii Gaudium — “The Joy of the Gospel.”

In his new book *A Church on the Move: 52 Ways to Get Mission and Mercy in Motion* (Loyola Press), Joe Paprocki offers a number of exciting, practical, realistic, and attainable strategies for transforming the way the average parish thinks, functions, worships, forms people in faith, and engages the world so that we can truly become a church on the move, where people encounter the transforming grace of Our Lord Jesus Christ.

Paprocki (pictured) will be in Columbus to speak on this important topic in a special program sponsored by the diocesan Office of Religious Education and Catechesis. His presentation will specifically focus on how a church on the move forms people in faith. The program will be from 7 to 8:30 p.m. Thursday April 28 at Columbus St. Elizabeth Church, 6077 Sharon Woods Blvd.
Is a funeral Mass required?  
Why didn’t I know about fasting rules?

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

Q. Unless illness prevented it, I have attended daily Mass most of my life. (I love starting the day with the Lord in his house!) Now in my late 80s, I have already paid for my funeral arrangements. Because I have only a few relatives still living, I have requested that there not be a wake. For the same reason, I do not want a funeral Mass. I would like only a private committal service at the grave site. Does the Catholic Church require both services? (Upstate New York)

A. Catholicism is a strong part of my identity, and all my friends and loved ones know that. But on the other hand, neither my wife nor my children, nor most of my siblings or cousins, nor any of my closest friends is a practicing Catholic. Since they would be unable to participate fully in the Mass, I am thinking that I would prefer a non-Mass funeral service (in my parish church if possible), followed at some point by a memorial Mass. Does this choice make sense, given my circumstances? (Red Wing, Minnesota)

Q. In my diocesan newspaper, I read recently that in 1966 Pope Paul VI reduced the Lenten days of fasting and abstinence to two: Ash Wednesday and Good Friday.

A. I have just read online an Associated Press story from Feb. 17, 1966, which ran on front pages of newspapers across America. The article leads by saying that “Pope Paul VI decreed major changes today in the centuries-old rules of fasting and abstinence for Roman Catholics.” It goes on to explain that “days of fasting during the Lenten season were reduced to two -- Ash Wednesday and Good Friday.”

This does not mean, of course, that the change was explained well and thoroughly from every Catholic pulpit in America. The article leads by saying that “Pope Paul VI decreed major changes today in the centuries-old rules of fasting and abstinence for Roman Catholics.” It goes on to explain that “days of fasting during the Lenten season were reduced to two -- Ash Wednesday and Good Friday.”

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Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.

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**St. Andrew Pi Day**

Students at Columbus St. Andrew School celebrated Pi Day on Monday, March 14 with a parade in the morning and some students volunteering to be “pied” in the face at lunch. Pi is the letter of the Greek alphabet that is the symbol for the ratio of a circle’s circumference to its diameter. The number representing that ratio seemingly goes on to infinity but is approximated as 3.14159, which is why Pi Day is March 14, also known as 3/14.

Photo courtesy St. Andrew School
Spelling Bee Winner

Chillicothe Bishop Flaget School fifth-grade student Nilla Rajan won the regional spelling bee in Athens and is headed to the Scripps National Spelling Bee in Washington at the end of May. She qualified for the regional event after winning her school’s spelling bee and then spelling 49 of 50 words correctly on an online test. Photo courtesy Bishop Flaget School

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April 3, 2016

Claver Knights Auxiliary

Columbus Court 298 of the Knights of Peter Claver Ladies Auxiliary presented 61 layettes to the Christ Child Society of Columbus. Court 298 members donate baby clothes and care items each year to the society for use by mothers in need. Pictured are (from left) Court 298 members Margaret Bowman, Colleen Cannell, and Essie Cannon, and Lori Caldwell of the Christ Child Society. The Knights of Peter Claver, Inc. is the largest historically African American Catholic lay organization in the United States. The order is named after St. Peter Claver, a Spanish Jesuit priest and missionary who ministered to African slaves in Colombia. It has more than 700 units throughout the United States and a unit in Colombia. Photo courtesy Knights of Peter Claver Auxiliary Court 298

CATHOLICS AND ACCEPTABLE USES OF CONTRACEPTIVES

Contraceptives include drugs and devices including condoms, the Pill, and spermicides. It might come as a surprise to some people to learn that the Catholic Church does not always oppose the “use of contraceptives.” A couple of trivial examples can help explain this point. The Church would not oppose the use of a contraceptive spermicidal gel to lubricate the axle of a bicycle tire to improve its rotation, nor would it specifically oppose the use of inflated condoms as party balloons. The particular context is important. More serious examples of acceptable contexts and uses for contraceptives would include using the Pill medically to treat serious gynecological problems, or using the Pill to block the release of an egg from a woman’s ovary in a situation of rape to protect her from becoming pregnant from the attack. Contrary to popular confusion, as we can see, the Church does not always oppose the “use of contraceptives.”

What the Church always does oppose, however, are acts of contraception. An act of contraception is a very particular type of disordered human action that involves the decision freely to engage in marital intercourse while pursuing countermeasures in anticipation of, contemporaneously with, or after the completion of the sexual act, to try intentionally to block it from achieving its proper finality; namely, the engendering of new human life. These countermeasures can include, to borrow the words of Pope Paul VI, “any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means” (Humanae Vitae, n. 14).

Pope Francis, in a recent interview, pointed out that Pope Paul VI, in a difficult situation in Africa, “permitted nuns to use contraceptives in cases of rape.” This use of contraceptives by a group of nuns occurred during an exceptional wartime situation in the Belgian Congo. Although no document has ever been found in the Vatican indicating that permission actually was given by the pope, these women were given the Pill by their physicians because they appeared to be in imminent danger of sexual assault during the uprisings of 1960. The Pill was provided to prevent their ovaries from releasing an egg, so that if they were raped during the chaos, the attacker’s sperm would not be able to fertilize any of their eggs, and a pregnancy would not occur. This “use of contraceptives” would clearly not be an act of contraception, because there would be no consensual sexual act, but only an act of violence and brutality forcibly directed against the women. Hence, this type of contraceptive use was constituted, in its essence, an act of self-defense, not an act of contraception. A rapist, of course, has absolutely no right to forced sexual intimacy with his victim, nor does he have any right to bring about her impregnation, and the woman has absolutely no moral duty to make her eggs available to an attacker’s sperm. Hence, the use of contraceptives in an emergency situation like this would be morally permissible, precisely because it would not constitute, morally speaking, an act of contraception, but would rather represent a defensive and self-protective maneuver in a situation of grave and imminent danger.

The use of contraceptives can be morally acceptable in other contexts as well; again, because such uses do not constitute acts of contraception. For example, when a woman has severe menstrual bleeding, or pain from ovarian cysts, the hormonal regimen contained in the Pill sometimes may provide a directly therapeutic medical treatment for the bleeding or the pain. This use of contraceptives is an act of medical treatment to address a pathological situation, not an act of contraception. The secondary effect from the treatment — namely, marital infertility — is only tolerated, and should not be willed, desired, or intended in any way by the couple. It is worth noting that it would not be acceptable to make use of contraceptives such as the Pill for these medical cases if other pharmacological agents or treatments were available which would offer the same therapeutic benefits and effects without impeding fertility.

In sum, while the Church has always taught that marital acts of contraception are morally wrong, the use of contraceptives sometimes can be acceptable within certain other contexts outside of consensual conjugal acts. Janet Smith has succinctly summarized the issue this way: “The Church teaches that acts of contraception are always against the plan of God for human sexuality, since God intended that each and every act of spousal intercourse express both the intention to make a complete, unitive gift of one’s self to one’s spouse and the willingness to be a parent with one’s spouse. These meanings of the spousal act are, as Humanae Vitae stated, inseparable.”

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

Making Sense Out of Bioethics

Father Tad Pacholczyk
Ohio Governor’s Youth Art Competition

Columbus St. Francis DeSales High School students (from left) Thi Nguyen, Devon Yonek, Sera Kitchen, and Lauren Myers had computer art, a drawing, two pieces of jewelry, and a painting, respectively, chosen for regional competition in the 46th annual Ohio Governor’s Youth Art Exhibition. Their work will be shown in May at the McConnell Arts Center in Worthington. Myers’ painting was selected to be part of the statewide exhibit and will be shown in the Rhodes State Office Tower in downtown Columbus in April and May.

St. Andrew Passion Play

The eighth-grade class of Columbus St. Andrew School continued the school’s tradition of presenting an annual Passion play. The 30-minute play has been a part of the school’s Lenten observances for about 15 years, beginning under the direction of Rita Bourland and Ann Moses, who at the time were enrichment teachers. Presentations are done for all the students in the school and for the Parish School of Religion, as well as for the parents and families of the eighth-graders. Michael Terveer played the role of Jesus, and students acting as Roman soldiers included (from left) Ben Lombardo, Liam Eldred, and Noah Harris. Chris Woodland, the school’s enrichment and media teacher, said the play has helped instill in the students an understanding of and reverence for the Passion of Christ.

Featured Speaker:

Fr. Dave Pivonka, T.O.R.

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The Gate of Heaven and Best Motherly Arms

I knew I was out of my league when she came barreling toward me. She weighed at least as much as I did, and she was much more passionate in her goal than I was in mine. She wanted out, and, seeing her come toward me, I wanted out, too – out of the way.

My brother-in-law or husband – I don’t remember which – saved me. They hadn’t been foolish enough to leave me in charge of something so important as the escape route the sheep were bound to take.

I was the observer, the chronicler, the wanna-be. I held the camera, spooking the sheep with my flash; I interrupted the sheep talk with questions and observations that were inconsequential; I spoke too loudly in the calm of the barn. One of them came over and caught the ewe.

They made it look easy, but I wasn’t fooled. There was no way I was going to be able to do that. If not for the gates and the men around me, my participation in the activities in our barn would have ended then.

When you live on a farm with animals, you gain an appreciation for gates as more than just ways in and out of a space. When you have other beings – in our case, a group of sheep – who think the way out is an interesting diversion, that gate becomes a critical point.

A poorly anchored gate can mean hours of angst, even if no animals actually escape. Once, we had a near-calamity after we had set up a burn pile in the back pasture for a few hours, to get rid of the piles of scrap wood and burnable junk that accumulate at the speed of light. My husband forgot to tie the gate securely.

Sheep are different than some other animals in that they don’t always plot for escape; they’ll follow well enough, but as long as the sheep with the initiative is in check, it’s usually OK. But one of the ewes – we called her Nosy Rosy for a reason – noticed the opportunity, and there were some panicked phone calls that afternoon when someone noticed sheep near the road by our house.

Gates are as much a part of life in my farmhouse as they are in the barn. Leave the gate down at the bottom of the stairs, and the toddler’s likely to test her climbing abilities.

Gates can mean the difference between walls in new parish facilities being decorated with red (non-washable!) crayon and the neutral color they’re supposed to be. A gate can be the way the toddler is kept away from others or a hurdle for those tall enough (or lazy enough?) to attempt to leap over it.

A gate can be an entrance, a welcome sight after a weary journey. When the prodigal son saw the gate of his father’s property, imagine the relief he felt. A gate also can be a barrier, a protection from the danger outside. In ancient cities, the gates were closed at night and the city was safe from harm. In software parlance, a gateway enables different types of communication between computer networks.

Mary was first addressed as the Gate of Heaven centuries ago. The most obvious reason is that through her body, Jesus came to His life here on earth. Jesus was born of her, and after carrying Him for nine months – just as I carried my children – she gave birth. She held Him in her arms and introduced Him to the world. She was a critical part of the person He became, and, as such, she can be an essential part of the person I become.

Mary is the entrance for me, the prodigal daughter, to my Father’s House. She stands there, arms wide open, assuring me that yes, He is running down the road to meet me. It is her, my Heavenly Mother, who I will see first when I come Home. Her love for me stretches beyond the gate’s entrance and beckons me to continue on my journey, to stay on the road home.

Is Mary trying to keep me away from something dangerous? When my toddler threw herself against the gate at the top of the stairs with a delighted scream, I saw an image of myself, throwing myself against the greatest temptation I face and resisting it, thanks to Mary’s intercession. Perhaps I can imagine Mary praying for me as a protective gate between me and the dangers of Satan, keeping me from giving in when I’m not strong enough otherwise.

I have sometimes, in my experience with Mary in my everyday life, throughout the ordinary duties and obligations, felt a moment of “come and see!” out of nowhere. It might be a thought that just pops into my head, a prayer that runs through my mind, a song that starts skipping through my conscious like a scratched CD.

She’s acting as my gateway, giving me a glimpse of the life outside myself, beyond my understanding. When I’m pleading for a special cause, I go to Mary, and I imagine her going directly to her Son and saying, in language far better than mine, more suited to the heavenly realm, “Listen, this is what my daughter needs. You have to help her.”

When I feel the comfort of her arms, the assurance of her love, the knowledge of her mediation, it’s then that the Gate of Heaven seems the most beautiful place to be.

I can look to Mary, Gate of Heaven, peer at her from my everyday struggles, and see the rays of heaven shining through. She does not block God, but leads me to Him.

Sarah’s online at SnoringScholar.com. She’s a wife, mom, and author, in addition to being a big fan of coffee and chocolate. Her latest book, “Word by Word: Slowing Down with the Hail Mary,” is available online and in bookstores.

Sacred Heart High School 50th Class Reunion ~ Class of 1966

All graduates of Columbus Sacred Heart High School, regardless of their year of graduation, are invited to the 50th anniversary reunion of the school’s Class of 1966, from 7 to 11 p.m. Friday, Aug. 19 in the reception house of Raymond Memorial Golf Course, 3860 Trabue Road, Columbus. There will be no ticket sales at the door on the night of the reunion.

An additional alumni gathering will take place Saturday, Aug. 20 in Ryan Hall of Sacred Heart Church, 893 Hamlet St., as well as a tour of the school, at 933 Hamlet St., which is now St. Joseph Montessori School.

Reunion organizers are seeking contact information for members of the class.

This information and reservations may be sent through a private message on the Facebook page titled “Sacred Heart School of Business, Columbus, OH” or by email to sacredhearts66@gmail.com. You also may phone Mary Hardgrove Sutphen at (740) 928-1166, Sue Barr Beal at (614) 523-0823, or Sue Bobo Rock at (614) 443-4761.
This Sunday, April 3, the first Sunday after Easter, is Divine Mercy Sunday, a feast which was made an official part of the liturgical calendar of the church in 2000 by Pope St. John Paul II, who was canonized on April 27. 1978. The feast commemorates the apparition of Jesus to St. Faustina Kowalska, a cloistered nun in Poland who lived from 1905 to 1935, and a number of visions during the last years of her life. It is a day upon which we can retrace his presence, explore the mystery of Jesus showing his wounds to Thomas, to touch them as Thomas did, to heal our wounded hearts, as “wounds of mercy.”

The devotion began with St. Faustina Kowalska, a cloistered nun in Poland who lived from 1905 to 1935, and a number of visions during the last years of her life. It is a day upon which we can retrace his presence, explore the mystery of Jesus showing his wounds to Thomas, to touch them as Thomas did, to heal our wounded hearts, as “wounds of mercy.”

The pope said: “We entrust to you, and to all Christians who dedicate themselves to this devotion, the responsibility of bringing the promise of Divine Mercy to our world and to the poor.”

This year, the celebration of Divine Mercy Sunday is more significant than usual because it marks the Jubilee Year of Mercy, which concludes on Oct. 22, 2016. This is a time when the pope invites us to enter into the mystery of God’s merciful love.

“God has given you a way to enter into the mystery of God’s merciful love,” Pope Francis said in his Lenten message for 2015. “On March 3, 2016, the second anniversary of his pontificate, the pope took the world by surprise when he announced the Jubilee of Mercy to communicate this mercy to a wounded world that is in great need of healing and reconciliation.

Reminded of Damasus, Pope Francis wrote in his second encyclical letter Deus in Merciorum (On the Mercy of God), “This love of God is able to reach down to every precious human soul, even the least human soul, and all to every form of moral injury, to every sin. In this happy, holy and consoling knowledge, the person who is the object of mercy does not feel humiliation, but rather found again and restored to value.”

In a world marked by conflict, violence, brutal- ity, vendetta, poverty, and inequality, Pope Francis is advocating the rediscovery of mercy as the path to a humane world. He wants the church to blaze the trail. His The Joy of the Gospel portrays this theme for all of us to embrace. Pope Francis is a bridge-builder. One way he showed this came on Nov. 29, 2015, when breaking centuries-old tradition he opened the first session of the cathedral of Bangui, in the Central African Re- public, rather than the dignitaries who gathered in- vented by the privileged by visiting Ecuador, Bolivia, Paraguay, and Sarajevo in Bosnia-Herzegovina.

In Misericordiae Vultus, Pope Francis recalled the words of Pope John XXIII at the opening of the Second Vatican Council: “The Church preferred the “medicine of mercy” to “the remedies of severity.” And in 2016, Pope Francis, who is advocating the rediscovery of mercy as the path to a humane world, left the church to blaze the trail. His The Joy of the Gospel portrays this theme for all of us to embrace. Pope Francis is a bridge-builder. One way he showed this came on Nov. 29, 2015, when breaking centuries-old tradition he opened the first session of the cathedral of Bangui, in the Central African Re- public, rather than the dignitaries who gathered.

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Catholic Times

April 3, 2016

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K of C Blue Coat Awards
Lancaster Council 1016 of the Knights of Columbus honored 18 first responders at its 47th annual Blue Coat Awards dinner, presenting each with a certificate of appreciation. The honorees included (from left): first row, Thurston-Walnut Firefighter Randy Quilliam, Fairfield County Sheriff’s Deputy Gerald Seipel, Hocking Township Firefighters Will Kirby and Steve Gillespie, Pleasant Township Firefighter Clayton Hutton, Millersport Firefighter Taylor Smith, Ohio State Patrol Trooper Patrick White, and Lancaster Police Officer Rod Sandy; second row, Berne Township Firefighter Roy Adams, Bremen-Rushcreek Firefighters Tony Kalisik and Dave Kilbarger, Lancaster Firefighter Rodney Howdyshell, Bloom Township Firefighter Kyle Alexander, Millersport Firefighter Brad Lewis, Greenfield Township Firefighters Brandon Assman and Bradley Smith, Ohio Department of Rehabilitation & Correction Officer Michael McGuire, and Violet Township Firefighter William Sears.

Celebrating Ohio’s Birthday
Columbus St. Anthony School fourth-graders marked the anniversary of Ohio statehood by making homemade birthday cards for the state, which celebrated its 213th birthday on March 1.

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Photo courtesy K of C Council 1016

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Barriers to Bridges
A Poverty Summit Connecting Businesses, the Faith Community, and the Formerly Incarcerated

April 12, 2016
10:00 a.m.-2:30 p.m.

Keynote Speaker
Dr. Jonathan Reyes,
Executive Director, USCCB
Department of Justice, Peace &
Human Development

Join local business leaders and members of the faith community at Christ the King Catholic Church for a luncheon and roundtable discussion of ideas, resources, and examples of how businesses and nonprofits are working together to remove barriers to self-sufficiency for the recently incarcerated.

Registration
$10 includes lunch and program
Online: http://www.saintjohnsunbury.org/poverty-summit-2016
Or Call 740-965-1358

Sponsors: St. John Neumann Good Samaritan Ministry; The Catholic Foundation; Catholic Campaign for Human Development; Society of St. Vincent DePaul of the Diocese of Columbus; Columbus Diocese Office for Social Concerns.

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Mount Vernon Enthronement

Students at Mount Vernon St. Vincent de Paul School began Holy Week by participating in a school prayer service enthroning the school and their hearts to the Sacred Heart of Jesus. The Enthronement of the Sacred Heart is an apostolate founded to win souls to Christ. The essence is love and is rooted in Scripture. It is the official and social recognition of the loving kingship of the Heart of Jesus in Christian hearts, homes, schools, and communities. Each classroom will participate in prayer to commit their hearts to Jesus and the Sacred Heart. St. Vincent de Paul School also participated in Living Stations of the Cross and an all-school Mass during Holy Week.

Photo courtesy St. Vincent de Paul School

Lenten Service Project

Fourth-grade students from Westerville St. Paul School made blankets for Birthright Columbus as part of a Lenten service project.

Photo courtesy St. Paul School

CONCERT

The Gospel choir of Columbus St. Dominic Church, directed by Vernon Hairston, will present its annual concert at 5 p.m. Sunday, April 17 in the church, 453 N. 20th St. The theme will be “God Can Break Every Chain,” with the youth choir being featured.
Second Sunday of Easter (Cycle C)

The Revelation has already happened in Jesus

Father Lawrence L. Hummer

Acts 5:12-16;
Revelation 1:9-11a,12-13,17-19;
John 20:19-31

All the readings during Eastertime are taken from the New Testament. The Acts reading reports that many signs and wonders were done among the people by the apostles. It also suggests that by this point in Acts, the number of disciples had grown, but they were afraid to associate with the apostles, who proclaimed Jesus Christ boldly. Their preaching was said to bring in many others who believed in the Lord, both because of their preaching (inferred) and because of the signs they were performing. Even Peter’s shadow was powerful enough to heal people along the road, presumably as he walked by. As their master had done, so, too, they healed the sick and cast out demons.

Revelation, attributed to John, presumably the apostle (or John’s disciples), is a unique piece of literature. People often speak of the Book of Revelations in the plural, but the point of the book is that Jesus Christ is the ONE revelation of God. The book came toward the end of the First Century, when persecution against Christians had broken out. The author encourages those Christians to remain faithful to God and to Jesus, the risen Christ.

The book makes use of symbolic actions, words, colors, and numbers to convey the reason why Christians should remain faithful to the end. In Sunday’s reading, we find mention of: “a trumpet, a scroll, seven gold lampstands, one like a son of man, ankle-length robe, golden sash, the first and the last.”

Each of these words helps to explain that Jesus is the one who once was dead but who now lives forever. Everything is provided for the benefit of Christians to remain faithful. Thus, they will realize their reward for faithfulness during the present trials and will live forever with the one Jesus Christ who has preceded them. The Revelation has already happened in Jesus, who remains the focus throughout this work. What John “has seen and what is happening and what will happen afterwards” is always the same Jesus Christ, seated on his throne of glory. Jesus Christ is “the Alpha and the Omega, the one who is and who was and who is to come, the Almighty.”

The Gospel is always the same on this Divine Mercy Sunday. It recounts John’s version of the gift of the risen Jesus to the disciples “on the evening of that first day of the week,” which means Easter night. The generic term “disciples” is used to describe those who were present, leaving us to wonder whether any of those present were women, including Mary, the Mother of Jesus and Mary Magdalene. In the previous verse, Mary Magdalene had gone to the disciples to tell them: “I have seen the Lord!” There is every reason to think she and the Blessed Mother would have been included among the disciples gathered.

Her claim (“I have seen the Lord”) is the first such announcement after the resurrection. The Beloved Disciple “saw and believed” earlier in the chapter, but John never says what he believed. Of Peter’s reaction, nothing is recorded. Thus, Mary Magdalene was the first to testify to having seen “the Lord,” so there is every reason to think she was among the assembled disciples when Jesus came and stood in their midst.

Jesus breathed on them in a new creative act (modeled after the creation of the man in Genesis 2) and immediately commissioned them to forgive sins. This has become the foremost and guiding principle of the Church: to bring about the reconciliation of sinners. All we do and all we believe is driven by and based on this gift of the forgiveness of sins, which has been entrusted to us for wide distribution. In this Holy Year of Mercy, our awareness of this call becomes all the more urgent.

Father Lawrence Hummer, pastor at Chillicothe St. Mary Church, may be reached at hummerl@stmarychillicothe.com.

Mentors needed for ex-offenders

Alvis House, a nonprofit human services agency that provides services for individuals with criminal backgrounds, is looking for volunteers and participants for its Mentoring Matters program.

The program is offered at the Community Re-Entry Center, 1991 Bryden Road, Columbus, and is based on friendship and support for Alvis residents, who are willing to become productive citizens, yet struggle with the process of re-entering society and are in need of a friendly hand.

To find out more about becoming a mentor, contact Jacek Starownik, Mentoring Coordinator, Alvis House, 1991 Bryden Road, Columbus OH 43205. Call (614) 252-0660, extension 225, or email Jacek.Starownik@alvis180.org.

Pray the Rosary
Things that can’t change

When the Second Vatican Council was putting the finishing touches on one of its key documents, the *Dogmatic Constitution on the Church (Lumen Gentium)*, Pope Paul VI proposed that it include a statement that the pope is “accountable to the Lord alone.”

The suggestion was referred to the council’s theological commission, which, perhaps to Pope Paul’s surprise, flatly rejected it: the Roman pontiff, the commission noted, “is … bound to revelation itself, to the fundamental structure of the Church, to the sacraments, to the definitions of earlier Councils, and other obligations too numerous to mention.”

The pope cannot, in other words, change the deposit of faith, of which he is the custodian, not the master. The pope can’t decide that the church can do without bishops, or that there really are 11 sacraments, or that Arius had it right in denying the divinity of Christ.

As for those “other obligations too numerous to mention,” they include the pope’s accountability to the ways things are, which is another boundary to papal authority. Well do I remember an academic conference at which a serious philosopher (who thought himself an extremely orthodox Catholic and had, with tongue only partly in cheek, introduced himself to our ecumenical assembly by saying, “I’m the kind of Catholic it’s still OK to hate”) announced, “If the pope said that ‘2 + 2 = 5,’ I’d believe him.” Another philosopher, even more distinguished, gave the proper, Catholic answer to this over-the-top ultramontanism: “If the pope said, ‘2 + 2 = 5,’ I would say, publicly, ‘Perhaps I have misunderstood His Holiness’s meaning.’ Privately, I would pray for his sanity.”

These two vignettes came to mind recently when various Catholic spin machines got into high gear, each trying to put pre-interpretations on the apostolic exhortation that Pope Francis will issue to complete the work of the synods of 2014 and 2015.

As is his wont, Cardinal Walter Kasper was first out of the starting blocks, announcing that the apostolic exhortation (whose date of publication he got wrong) would be a first step in vindicating his proposals for a “penitential path” by which the divorced and civilly remarried could be admitted to holy communion – despite the fact that his proposal had been roundly criticized and rejected at both synods and in various scholarly articles and books in between. The Kasper spin then was picked up by some of the usual media suspects, who called on the usual Catholic talking heads on the port side of the Barque of Peter, who took matters further by speculating that the apostolic exhortation would open up even more revolutionary paths, involving the church’s eventual acceptance of same-sex marriage and other matters on the LGBT agenda.

This, of course, set off a counter-reaction in the conservative and traditionalist sectors of the Catholic blogosphere, where the bait was swallowed and all manner of dark speculations about what-it-would-mean-if-Cardinal-Kasper-were-vindicated ensued.

What was striking about the spinmeisters in this instance was that both the progressives and the conservatives/traditionalists seem to have a false understanding of what popes can do.

By declining Paul VI’s suggestion about a papacy “accountable to the Lord alone,” Vatican II made clear that there are limits to what popes can do. On the bottom-line matters at issue in the two recent synods, for example, no pope can change the settled teaching of the Church on the indissolubility of marriage, or on the grave danger of receiving holy Communion unworthily, because these are matters of what the Vatican Council’s theological commission called “revelation itself”: to be specific, Matthew 19:6 and 1 Corinthians 11:27-29. Nor has Pope Francis indicated in any public statement that he intends any deviation from what is written by revelation into the constitution of the church.

It seems inevitable, alas, that the spin is going to continue, no matter how the pope phrases his call for the pastoral accompaniment of the divorced and civilly remarried. We may hope that the articulation is not so ambiguous that the battle of the spinners will continue ad infinitum and *ad nauseam*. But in all of that spilled ink, and amid all those flashing pixels, let’s remember that there are things in the church that don’t change, because they can’t. That’s Vatican II.

*George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.*
**“Walking With Purpose”**

A new ministry has been impacting the lives of women at Sunbury St. John Neumann, Columbus Immaculate Conception, Hilliard St. Brendan, and Grove City Our Lady of Perpetual Help churches. The Walking With Purpose (WWP) ministry invites all women and parish leaders in the diocese to learn more about the program at a training day hosted by St. John Neumann, 9633 East State Route 37, from 8:45 a.m. to 2:30 p.m. on Saturday, April 30.

WWP is a women’s discipleship ministry that meets women where they are and provides inspiration from Scripture and the *Catechism of the Catholic Church* to support them in their call to follow Christ. It offers as much as seven years of study material that is fresh and relevant and speaks to themes that are important in women’s lives.

Patrick Lencioni, founder of the Amazing Parish conference, said, “Walking with Purpose meets women where they are and leads them gently to the truth of Christ and his church. It is one of those amazing apostolates that will bring more Catholics back to the church and lead them to evangelize to their families and friends.”

WWP participant Michele Niklaus of Sunbury said, “I am continually amazed at how readily the women connect with the material, and that they are so willing to put the practical applications learned from Scripture to work in their lives and the lives of their families.” Renee Brehm, also of Sunbury, said, “Since studying WWP, I have added more prayer to my day and truly have a different perspective on my life and can see the many ways that God is blessing me.”

Representatives from each of the four parishes in the diocese with a WWP program will be at the training day. There will also be presentations from Laura White, regional area coordinator, and Laurie Baschwitz, program support manager for WWP.

To register, contact Niklaus by Friday, April 15 at micheleniklaus712@gmail.com with the number of women who will be attending from your parish. There is no charge for the event, and a continental breakfast and catered lunch will be provided. A more detailed agenda will be sent upon confirmation of registration.

**Pray for our dead**

**ANGELICA,** continued from Page 2

“Mother Angelica was fearless because she had God on her side,” Anderson added. “She saw what he needed her to do, and she did it! She transformed the world of Catholic broadcasting and brought the Gospel to far corners of our world.

“That witness of faith was unmistakable to anyone who met her. Generations of Catholics have and will continue to be formed by her vision and her ‘Yes’ to God’s will.”

Mother Angelica was born Rita Rizzo on April 20, 1923, in Canton, Ohio.

Few would have predicted that she would go on to found not only two thriving religious orders, but also the world’s largest religious media network. Her life was one marked by many trials, but also by a profound “Yes” to whatever she felt God was asking of her.
**Happenings**

**MARCH**

**31, THURSDAY**

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

**APRIL**

**1, 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.

**2, SATURDAY**

- Scouting International Awareness Program
  8:30 a.m. to 12 p.m. Holy Hour of Adoration of the Blessed Sacrament, beginning with prayers in the Cenacle format of the Marian Movement of Priests.

- Mary’s Little Children Prayer Group
  Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m. to 12 p.m. Holy Hour, 1:30 p.m. to 3 p.m. Saturday, and 6 to 7 p.m. Sunday. Holy Hour of Adoration of the Blessed Sacrament, beginning with prayers in the Cenacle format of the Marian Movement of Priests.

**APRIL**

**10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday**

- Shepherd’s Corner Ecology Center Open House
  Shepherd’s Corner Ecology Center, 987 N. Waggoner Road. Blacklick, Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting.

- Shepherd’s Corner Ecology Center Open House
  10 a.m. to 5 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road, Blacklick, Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting.

- 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 at 11:30.

- 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 7 a.m. Saturday.

- Grief Support 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.

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

- Compline at Cathedral
  9 p.m., St. Joseph Cathedral, 202 E. Broad St., Columbus.

- Aquinas Alumni Luncheon
  11 a.m., TAT Ristorante di Famiglia, 1210 S. James Road, Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity.

- Safety and Security Training Session at Mount Vernon
  10 a.m. to 3 p.m., St. Vincent de Paul Church, 303 E. High St., Mount Vernon. Diocesan-sponsored safety and security training session for parish staff and volunteers, presented by OSS International. RSVP to 614-224-2251.

- Centering Prayer Group Meeting at Corpus Christi
  10:30 a.m. to noon, Corpus Christi Center of Peace, 111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion.

- Preparing for Your Future Seminar at Ohio Dominican
  12:30 p.m., Bishop Griffen Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Seminar on “Preparing for Your Future” for high school students and their parents, sponsored by ODU and Education First Credit Union. Register at pwi1980@ohiodominican.edu.

- Filipino Mass at Holy Cross
  7:30 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community.

- Three Bags Full Consignment Sale
  7:30 to 9:30 p.m., Wednesday (ticket required), 10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday), Grove Community Church, 3420 Blacklick-Eastern Road N.W., Groveport, Three Bags full consignment sale of children’s items. Unsold and unclaimed items are donated to Catholic and pro-life charities.

- Shepherd’s Corner Ecology Center Open House
  10 a.m. to 5 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road. Blacklick, Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting.

- Night Hike at Shepherd’s Corner
  7:30 to 9 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Hike, featuring the sounds of nocturnal and diurnal animals, led by AmeriCorps volunteer Kate Lowry. Children must be accompanied by an adult. Bring binoculars if you like. Fee $5. Registration deadline April 5.

- Shepherds Corner Ecology Center Open House
  10 a.m. to 5 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road. Blacklick. Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting.

**8, FRIDAY**

- Shepherd’s Corner Ecology Center Open House
  10 a.m. to 5 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road, Blacklick, Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting.

- Mystagogy Program for New Catholics at St. Peter
  9 to 10 a.m., St. Peter Church, 6899 Smoky Row Road, Columbus. “What Is Mystagogy?” program for those who entered the Catholic Church at the Easter Vigil, with Father Mark Summers, sponsored by diocesan Office for Divine Worship. Cost $5.

- St. Mary Magdalene Speaker Series

- Creighton Model NFP Introductory Session
  10 a.m. to noon, St. Patrick Church, 280 N. Grant Ave., Columbus. Introductory session for Creighton Model Natural Family Planning classes. Information at www.freedomfertilitycare.com.

- Open House at Ohio Dominican
  10 a.m. to noon, Ohio Dominican University, 1276 Sunbury Road, Columbus. Open house for prospective students to meet professors, tour the campus, and discuss financial aid, with complimentary meal. Register at www.ohiodominican.edu/OpenHouse.

- St. Christopher Adult Religious Education
  10 to 11:30 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. “Why Enthrone An Image of the Sacred Heart of Jesus in My Home?” with Bill and Mary Beth Hinger.

- 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.

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

**APRIL**

**3, SATURDAY**

- Life and Mercy Mass in Plain City
  9 a.m., St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

- Mystagogy Program for New Catholics at St. Peter
  9 to 10 a.m., St. Peter Church, 6899 Smoky Row Road, Columbus. “What Is Mystagogy?” program for those who entered the Catholic Church at the Easter Vigil, with Father Mark Summers, sponsored by diocesan Office for Divine Worship. Cost $5.

- Mary Magdalene Speaker Series

- Creighton Model NFP Introductory Session
  10 a.m. to noon, St. Patrick Church, 280 N. Grant Ave., Columbus. Introductory session for Creighton Model Natural Family Planning classes. Information at www.freedomfertilitycare.com.

- Open House at Ohio Dominican
  10 a.m. to noon, Ohio Dominican University, 1276 Sunbury Road, Columbus. Open house for prospective students to meet professors, tour the campus, and discuss financial aid, with complimentary meal. Register at www.ohiodominican.edu/OpenHouse.

- St. Christopher Adult Religious Education
  10 to 11:30 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. “Why Enthrone An Image of the Sacred Heart of Jesus in My Home?” with Bill and Mary Beth Hinger.

- 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.

- Spanish Mass at Columbus St. Peter
  7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish.
Pope Francis’ Impact on the Church in Our Time

More than three years ago, a conclave of cardinals in Rome elected the first pope from the Americas, Jorge Bergoglio of Argentina, now Pope Francis.

His new, open style of global church government and his engagement in world concerns have enchanted many church leaders – and infuriated others.

The Center for Dominican Studies at Ohio Dominican University is sponsoring a talk on “Francis at the Vatican: A Pope for Our Times” with David Willey (pictured), a British Broadcasting Corp. reporter assigned to the Vatican and Italy.

He also is the author of The Promise of Francis: The Man, the Pope, and the Challenge of Change, published in September 2013.

In his more than 40 years of reporting, Willey has accompanied three successive popes on their international trips. During the presentation, Willey will offer his informed and personal views about the very different style of leadership of this first pope from the Americas.

He also will analyze what Pope Francis may mean for the future of the Catholic Church as it exists in a constantly changing world.

The talk will take place at 7 p.m. Thursday, April 14, at Christ the King Chapel in Sansbury Hall on Ohio Dominican’s main campus, 1216 Sunbury Road, Columbus.

A book signing is scheduled for 5:30 to 6:30 p.m. in the Bishop James A. Griffin Student Center. Reservations for the event may be made online at ohiodominican.edu/Dominican Studies. Select the link under “Related Events” or call (614) 251-4722.

“The Promise of Francis has changed the tone of conventional religious dialogue,” said Sister Matthias Sterner, OP, director of the Center for Dominican Studies. “Perhaps this statement is key to the pope’s efforts to lead the church, which, with the world at large, is in a state of flux.”

“Some saw the church before Pope Francis as a fortress under siege,” Willey said. “Francis has called it a field hospital. Which view is likely to prevail?” His thoughts on those and other questions will be part of his presentation and discussion at Ohio Dominican.

The Story of Sister Dorothy Stang

Composer Evan Mack and the Ohio Province of the Sisters of Notre Dame de Namur are bringing a concert version of Mack’s opera Angel of the Amazon to Columbus at 1 p.m. Saturday, April 16, in St. Christopher Church, 1420 Grandview Ave.

Angel dramatizes the life and martyrdom of Dayton native Sister Dorothy Stang, SNDdeN (pictured), who was shot to death on Feb. 12, 2005, in Brazil. Mack worked with the Sisters of Notre Dame in Cincinnati, using archival materials to complete the libretto for the opera. A full two-hour version was performed in New York City in 2011 and is available on CD. This program will feature the opera in its 45-minute concert version. The sisters hope to take it to other cities, including Dayton, Cleveland, and Chicago.

The program features Caitlyn Mathes as the young Sister Dorothy. Jeffery Williams and Evan Mack also will be in leading roles, supported by a chorus of Columbus singers directed by Heather Spence.

A suggested donation of $25 will help cover production costs and benefit the Sisters of Notre Dame de Namur.
2016 Easter Vigil at the Church of the Resurrection, New Albany

Father Jerome Rodenfels, pastor, lights the paschal candle during the Easter Vigil service at the Church of the Resurrection in New Albany.

The procession with the Easter fire blessed at the beginning of the service.

Father Rodenfels baptizes John (“Jack”) Hartwell as his godparents, John Patrick Jung and Alishia Jung, touch his shoulder.

Father Rodenfels anoints those who were confirmed with the sacred oil of chrism.

Father Rodenfels elevates the host during Mass.

CT Photos by Ken Snow
Saint Paul the Apostle Catholic Parish

**Positions**

Saint Paul the Apostle Parish, a 4,100 family Catholic community located in Westerville, Ohio (Columbus) is in search to fill two positions.

**Director of Youth Ministry**

The Director of Youth Ministry is a full-time member of the Parish Staff, reporting directly to the Pastor.

The Youth Minister provides vision and coordination for parish efforts in ministry to young people from 6th through 12th grades, and in collaboration with other staff, works with other young adults in the parish.

The Youth Minister is responsible for developing, organizing and administering the youth ministry programs and activities as based on the model outlined in the USCCB document: Renewing the Vision: A Framework for Catholic Youth Ministry.

The qualified individual will be a practicing Catholic, in good standing, hold Bachelor’s degree in theology, religious education or related field (MA preferred), have youth ministry or equivalent experience in a Catholic parish, be familiar with the process of human growth and faith development, possess excellent listening, organizational, and administrative skills and be in compliance with diocesan procedures for working with young people.

Compensation is commensurate with candidate’s education and experience.

**Pastoral Associate**

Saint Paul the Apostle Parish, a 4,100 family Catholic community located in Westerville, Ohio (Columbus) is in search of a Pastoral Associate. The Pastoral Associate is responsible for developing, organizing, and administering two or more areas of pastoral care to parishioners in the parish. This is a full time, salaried position with benefits. The role is accountable for:

- Facilitation and support of our vibrant Small Church Communities
- Leadership of our parish ministry to the sick and homebound
- Recruitment, selection, and training of volunteers for these programs

The qualified individual will be a practicing Catholic, in good standing, able to share and develop faith with others, have a minimum of a Bachelor’s degree with some graduate course work in pastoral ministry preferred, a minimum of two years’ experience as a volunteer in parish ministry, and current in church theology with proven ability to develop and lead programs.

Compensation is commensurate with candidate’s education and experience.

**Over-resourced for Medicaid?**

Plan NOW, to provide extra comfort for the disabled adult + benefit Catholic Social Services

Disabled Adults receiving Medicaid benefits can protect their assets remaining, received from a personal injury settlement or inheritance, and still have access to the assets during their lifetimes by establishing an account with the Ohio Catholic Social Services Endowed Pooled Trust. At death, the balance may be maintained in an Endowed Fund, which provides income for the great work of Catholic Social Services groups throughout Ohio!

Visit nonprofitpooledtrust.org to learn more

**Happy Easter!**

On a chilly and overcast morning, hundreds of Catholics from across the diocese walked through downtown Columbus for the Good Friday Walking Stations of the Cross on March 25. The many facets of faith and justice were the focus of the walk, which began with an opening prayer led by Bishop Frederick Campbell. Participants stopped at 14 downtown locations to pray and reflect on Jesus Christ’s suffering and crucifixion, linking those events to current areas of social concern. Stops included the Ohio Statehouse, the Ohio Supreme Court building, the Faith Mission homeless shelter, St. Lawrence Haven, and the Greyhound bus station, among others. An annual tradition since 1996, the Walking Stations of the Cross is co-sponsored by the diocesan Office of Youth & Young Adult Ministry and Office for Social Concerns.

Photo: Participants pray outside the Statehouse’s Veterans Plaza for the 13th station (Jesus Is Taken from the Cross), with a reflection on peace led by students from Columbus St. Francis DeSales High School. Photo by Jerry Freewalt, Office for Social Concerns

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