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JESUS, I TRUST IN YOU



DIVINE MERCY

The Editor's Notebook

The Quality of Mercy

By David Garick, Editor

I have this way of getting into hot water with my wife. I can't seem to go more than a few days without doing something stupid or not doing something that I should. It's not that my wife is demanding—far from it. It's just that even with the best of intentions, I keep screwing up. So I apologize and she always forgives me, stamping my relationship debts “Paid in Full.”

It's that way with God, too. My intentions are always good. But I know that I constantly am falling short of doing the things that he would have me do. Easter has just passed, and with all of the emphasis on Christ's incredible love for us, I feel very unworthy. That he would go through all of the pain and suffering of his Passion to open the doors of Heaven to me is just overwhelming. I don't deserve it.

That's why it is good that we follow up Easter with Divine Mercy Sunday. It is a time to take great comfort in the knowledge that Christ's capacity for mercy is so great that we can always find forgiveness in him. This weekend, Pope Francis will go to the Holy Door at St. Peter's Basilica to formally announce that 2016 will be an Extraordinary Jubilee Holy Year of Mercy.

So how do we avail ourselves of this great mercy? There are three basic steps. First, ask for mercy. Sometimes our pride gets in the way and we don't want to admit that we are doing anything wrong. At other times, we know we are wrong, but don't want to own up to it because we are afraid. We need to go to Christ in prayer and ask for his mercy -- not because we deserve it, but because we need it.

Second, we need to trust in Christ's capacity to show mercy. When Our Lord appeared to St. Faustina and inspired her to create the Divine Mercy image, he told her to accompany it with the words “Jesus, I trust in you.” We need to rely on his promise to be with us and to forgive us until the end of time. That assurance lifts the burden that sin and error places on our souls.

Finally, we need to show that same mercy to others. This brings to mind the parable of the unworthy servant who was forgiven a great debt by his master, only to turn around and show no mercy on a fellow servant who owed him just a trifle. We must pass on the mercy Christ has for us to those who are in our lives.

William Shakespeare expressed this in his famous passage from *The Merchant of Venice*: “The quality of mercy is not strain'd, it droppeth as the gentle rain from heaven upon the place beneath. It is twice blest; It blesseth him that gives and him that takes.” He goes on to say, “Mercy is above this sceptred sway; It is enthroned in the hearts of kings, it is an attribute to God himself; and earthly power doth then show likest God's. ... Though justice be thy plea, consider this, that, in the course of justice, none of us should see salvation, we do pray for mercy; And that same prayer doth teach us all to render the deeds of mercy.”

I am very thankful for God's mercy. I'm also grateful that my wife shows that same mercy. I really need it.

**Pope to formally proclaim holy year in front of basilica's Holy Door**By Cindy Wooden
Catholic News Service

Celebrating the first vespers for Divine Mercy Sunday, Pope Francis formally will deliver the “bull of indiction” or proclamation of the extraordinary Holy Year of Mercy.

Portions of the document will be read in front of the Holy Door at St. Peter's Basilica on Saturday, April 11, the Vatican announced. The Holy Door, usually bricked up, is opened at the beginning of a jubilee year.

The Holy Year of Mercy is scheduled for Dec. 8, 2015, to Nov. 20, 2016.

The other major basilicas of Rome also have Holy Doors that are opened for jubilee years. The papal document proclaiming the year of mercy will be read on Sunday, April 12 at the Basilica of St. John Lateran by Cardinal Agostino Vallini, vicar for Rome; at the Basilica of St. Mary Major by Cardinal Santos Abril Castelló, archpriest of the basilica; and at the Basilica of St. Paul Outside the Walls by U.S. Cardinal James M. Harvey, archpriest of St. Paul's.

During a Lenten penance service in March, Pope Francis announced his intention to proclaim the Holy Year as a way for the church to “make more evident its mission to be a witness of mercy.”

Holy Years usually take place every 25 years; the last was the great jubilee of the year 2000. Holy Years feature special celebrations and pil-

grimages, strong calls for conversion and repentance, and the offer of special opportunities to experience God's grace through the sacraments, especially confession.

Extraordinary Holy Years, such as the Holy Year of Mercy, are less frequent, but offer the same opportunities for spiritual growth.

Announcing the publication of the papal bull, the Vatican press office also explained how formal papal documents came to have that name: “The term bull -- from the Latin *bul-la* meaning ‘bubble’ or, more generally, a rounded object -- originally indicated the metal capsule used to protect the wax seal attached with a cord to a document of particular importance to attest to its authenticity and, as a consequence, its authority.

“Over time, the term began to be used first to indicate the seal, then the document itself, so that nowadays it is used for all papal documents of special importance that bear, or at least traditionally would have borne, the pontiff's seal,” the statement said.

The papal bull for a holy year, it said, indicates its opening and closing dates and “main ways in which it will be implemented.” It is considered the primary document for understanding “the intentions and the outcomes hoped for by the pontiff.”



Correction - The advertisement on Page 20 of the April 5 Catholic Times listing Divine Mercy Sunday services contained an incorrect schedule for Columbus Sacred Heart Church. The correct schedule is: 1:30 to 2:30 p.m., Sacrament of Reconciliation; 2 p.m., Exposition of the Blessed Sacrament and Rosary; 2:30 p.m., Stations of the Cross; 3 p.m., Chaplet of Divine Mercy; 3:15 p.m., Benediction of the Blessed Sacrament; 3:30 p.m., Mass.

DIVINE MERCY SUNDAY

BY TIM PUET

Reporter, Catholic Times

Divine Mercy Sunday isn't just a day of devotion, says Tim McAndrew of Columbus, one of the nation's leading promoters of the feast and of the Chaplet of Divine Mercy.

“What's most important is that it's a day for sinners to come back to Our Lord,” he said. “The Catholic Church grants a plenary indulgence (which removes all temporal punishment due a person for sins) to participants in Divine Mercy Sunday observances. I know of many people who have come back to the Church through following the conditions for the indulgence.

“St. Faustina Kowalska (to whom the chaplet of Divine Mercy was revealed) wrote in her diary that Jesus wants sinners to come home so badly, that ‘the loss of each soul plunges me into mortal sadness,’” McAndrew said. “Taking part in Divine Mercy Sunday devotions gives all of us a chance to be cleansed from sin and begin our spiritual life anew.”

Conditions for the indulgence include sacramental confession, reception of the Eucharist, prayer for the pope and his intentions and participation in the Divine Mercy devotions, or recitation of the Our Father, the Apostles' Creed, or a prayer to the merciful Jesus in the presence of the Blessed Sacrament.

Father Jozef Bart, the rector of a sanctuary in Rome which is dedicated to Divine Mercy, told Catholic News Service that he sees a “golden thread” connecting the coming Holy Year of Mercy and the message Jesus conveyed to St. Faustina.

Father Bart, rector of the Church of the Holy Spirit, said the three most recent popes all “insisted on this message of mercy,” starting with Pope St. John Paul II, who canonized St. Faustina on April 30, 2000, when he declared the Sunday after Easter to be Divine Mercy Sunday.

The Church of the Holy Spirit, a block from St. Peter's Square, has a side chapel dedicated to Divine Mercy. Father Bart, who was born in Poland but is a priest of the Diocese of Rome, said Pope Francis' Year of Mercy is the culmination of the church's official recognition of the Divine Mercy message.

“It seems that heaven is in a great rush to come help this world that truly has many problems, that is sick and wound-

ed,” he said.

St. Faustina was a cloistered nun in Poland who lived from 1905 to 1938 and received a number of visions during the last years of her life. One of those visions was what she described as a request from Jesus Christ in 1931 for celebration of the feast on the Second Sunday of Easter each year. Jesus revealed the form of the Chaplet of Divine Mercy to her in 1935.

The chaplet has many similarities to the rosary, especially the repetition of one prayer 50 times in groupings of 10 apiece. In the rosary, that prayer is the Hail Mary; in the chaplet, it is “For the sake of his sorrowful passion, have mercy on us and on the whole world.” The chaplet is meant to be prayed on rosary beads and to lead people afterward into the rosary.

Catholics in the United States have been celebrating the Feast of Divine Mercy and reciting the chaplet since 1940, when both were brought to North America by a Polish priest who escaped from that nation following the Nazi invasion of Poland in 1939, which started World War II.

The Divine Mercy devotion became popular worldwide through its strong support by St. John Paul II, who himself was Polish.

The first celebration of the Feast of Divine Mercy in the Diocese of Columbus was on April 18, 1993, at Columbus Sacred Heart Church. St. Faustina was beatified on that date. Tom Turner of Columbus and Father William DeVille, pastor of Sacred Heart at the time, were responsible for setting up that event.

McAndrew learned about St. Faustina through Turner and through reading her diary while operating a Catholic book store at that time. He has spread the Divine Mercy devotion through the national *Divine Mercy Messenger*, a newspaper he publishes.

About 500,000 copies have been circulated in the past 17 years in the United States, Canada, and the Philippines. It is updated periodically, with the last update coming two years ago.

McAndrew said the Diocese of Columbus is one of the most active dioceses in the nation in terms of practicing the Divine Mercy devotion, with more than 20,000 homes in the diocese displaying the Divine Mercy image revealed to St. Faustina.

Several churches in the diocese display the image, including Plain City St. Joseph Church, 140 West Ave., which is open for devotion around the clock. The Blessed Sacrament is exposed there for adoration on a regular schedule each week, and Mass is offered there at 9 a.m. on Saturdays in honor of the Blessed Mother, followed by Benediction, the Rosary, the Chaplet of Divine Mercy, and confessions.

McAndrew went to Mexico in 2004 and brought back a life-size portrait of the Divine Mercy image, as well as an image of Our Lady of Guadalupe which has touched the original Guadalupe image and is the same size as the original.

Both originally were housed at Columbus Holy Family Church, then were moved in 2005 to the former Milford Center Sacred Heart Church, which since has been torn down, and in 2008 to Plain City.

The following parishes in the Diocese of Columbus have scheduled programs for Divine Mercy Sunday:

Chillicothe St. Peter – 12:30 to 3 p.m., Exposition of the Blessed Sacrament; 3 p.m., singing of Chaplet of Divine Mercy, followed by Benediction. Sacrament of Reconciliation available from 3 to 4:30 p.m. Saturday, April 11. Chaplet is being recited every day through Sunday at 3 p.m.

Circleville St. Joseph – 2 p.m., Adoration of the Blessed Sacrament, followed by Benediction; 3 p.m., Chaplet.

Columbus Holy Family – 12:30 p.m., Exposition; 12:30 to 4:30 p.m., Reconciliation (Rosary will be prayed during confessions); 1:45 p.m., solemn blessing and veneration of Divine Mercy image; 2:15 p.m., Stations of the Cross; 3 p.m., Chaplet; 4:30 p.m., Benediction; 5 p.m., Mass.

Columbus Holy Rosary-St. John – 9:30 a.m., Procession with Divine Mercy image, followed by Mass, blessing and entronement of image, recital of Chaplet, and veneration of image.

Columbus Sacred Heart – 1:30 to 2:30 p.m., Reconciliation; 2 p.m., Exposition, Rosary; 2:30 p.m., Stations; 3 p.m., Chaplet; 3:15 p.m., Benediction; 3:30 p.m., Mass.

Columbus St. Catharine – 2 p.m., Exposition; 2:05 to 3 p.m., Reconciliation; 2:05 p.m., Rosary; 2:30 p.m., Stations; 3 p.m., Chaplet, led by soloist; 3:30 p.m., Benediction.



Columbus St. Timothy – Following noon Mass, Adoration; 1:30 p.m., Reconciliation; 2:30 p.m., Blessing of Divine Mercy image, Chaplet; 3 p.m., Benediction.

Dublin St. Brigid of Kildare – 3 to 4 p.m., Holy Hour with Scripture reading, reflection, meditation, Adoration, chaplet recital, intercessions, and Benediction.

Hilliard St. Brendan – 3 p.m., Exposition; 3 to 5 p.m., Reconciliation; 2:05 to 3 p.m., Chaplet, led by soloist; 4:45 p.m., Benediction; 5:30 p.m., Mass.

Lancaster St. Mark – 3 p.m., Chaplet; 3:20 p.m., Mass, followed by reception.

Logan St. John – 2 p.m., movie about history of the Divine Mercy devotion in church hall; 2:45 p.m., short discussion; 3 p.m., Exposition in church; 3:15 p.m., Reconciliation, singing of Chaplet; 3:30 p.m., Benediction and Reposition of the Blessed Sacrament.

Mattingly Settlement St. Mary – 2 to 3 p.m., Holy Hour of Adoration of the Blessed Sacrament; 3 p.m., Chaplet.

Divine Mercy novena will be prayed following 3 p.m. Liturgy of the Word on Thursday, April 9 and 3 p.m. Mass on Friday, April 10. Novena will be at 3 p.m. Saturday, April 11, followed by Reconciliation, with Mass for the Second Sunday of Easter at 4:30.

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*Front Page photo:*

The Feast of Divine Mercy is celebrated on the Second Sunday of Easter, which this year is April 12. Shown is the image of Jesus as he appeared to St. Faustina Kowalska on several occasions and requested celebration of the feast. It has been on the Church calendar since 2000.

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PRACTICAL STEWARDSHIP

By Rick Jeric

Filing

Did you take a few moments to say a quick prayer, either privately or together, before enjoying something special this past week? It is Easter week, and it is very special indeed. I thanked God for all His good gifts as I enjoyed my first beer in 46 days. My family prayed and gave thanks together as we sliced a hard-boiled egg into five pieces. Then we gave thanks as individuals for one another and for the gifts and blessings of a close family. This is the egg that symbolizes new life, the risen Lord, and the love reflected in one another. This is the Easter dinner, complete with rich foods and sweets, as we celebrate the Resurrection for the next 50 days until Pentecost. This is the Alleluia that resounds throughout our hearts and minds and those of our parish families. This is good and faithful stewardship, showing the world that we are bound for eternal life thanks to our good faith and our good works. Yes, this is our faith, our hope, our love, and our Easter joy.

We have two very important things on which to focus in the coming week. First, this is Divine Mercy Sunday. Second, our tax returns must be filed by next Wednesday, April 15. Can the two be related in any way? Where would we be and where could we possibly be going without the love, forgiveness, and Divine Mercy of our risen Lord Jesus Christ? His Divine Mercy is endless and free of charge. We only need sincerity and trust. We must also always forgive others. As the beautiful rendering of Jesus in the vision of St. Faustina says, "Jesus, I trust in You." Without that trust that comes from a strong faith, we become weak and lost. Many of us began the Chaplet of the Divine Mercy on Good Friday and we have prayed it faithfully for 10 days, culminating this Sunday. The Sacrament of Penance is an important part of it, thereby shining light further on the mercy of God. As we put the finishing touches on our tax returns, it is just too easy to offer a reminder for all of us to be straightforward and honest. For our federal returns, we have three choices of filing: single filing, married filing separately, and married filing jointly. Each has its own advantages, and, in some cases, disadvantages. While we want to submit filings that are right, we also want to do what is most advantageous for ourselves. Let me offer some unusual food for thought and meditation. It is Easter and we celebrate. The Alleluias resound. But Divine Mercy reminds us that we still need forgiveness. Tax filing reminds us that we have a responsibility for the public good to give to Caesar what is Caesar's. If you are filing single, for what can you seek mercy? If you are married filing separately, do you need some specific or special forgiveness? And if you are married filing jointly, like me, I am sure there are plenty of reasons to remain humble and seek mercy from Jesus. Whatever your filing status, both personally and spiritually, use these next 50 days in particular to forgive and love one another.

Our practical challenge this week is to complete our own personal and spiritual Schedule A and Schedule B. If you complete a federal Form 1040, you know that Schedule A is for itemized deductions and Schedule B is for income from interest and dividends. We can all list those people and situations where forgiveness is necessary. Let our Schedule A include everyone we should forgive, whether asked for or not. And include our own need for the Sacrament of Penance. Let us not wait until next Lent to go again. Let our Schedule B include all the ways each day in which we can love one another. Start with your spouse, children, and family. Take the time and make the effort to truly love them and treat them as children of God. Fill up both schedules throughout Easter and beyond.

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



Fr. Lutz, Dcn. Azzola plan pilgrimages

Father Kevin Lutz, pastor of Columbus St. Mary Church, and Deacon Felix Azzola, who retired last year after serving as deacon at Delaware St. Mary Church for 25 years, are planning separate 12-day pilgrimages to Italy in the fall.

Father Lutz' pilgrimage, part of his parish's 150th anniversary celebration, will depart Columbus on Friday, October 9. Pilgrims will spend five days in Rome before traveling to Siena, Assisi, Florence, and Venice. Deacon Azzola's pilgrimage will leave Columbus on Tuesday, Nov. 3, and will include overnight stops in Milan, Bergamo, Venice, Florence, and Assisi before finishing with five days in Rome.

The agenda for Father Lutz' pilgrimage includes visits to religious and historic sites and provides ample opportunity for private time. In addition to daily Mass, pilgrims will visit the Mamertine Prison, where St. Paul was kept in chains, and the second-century dwelling of Pope St. Clement, which includes an original fresco depicting him celebrating Mass. Time also is planned at the churches of St. Peter in Chains and St. Paul Outside the Walls.

A trip to St. Peter's Basilica will include Mass and a tour that includes Michelangelo's *Pieta*, Pope St. John Paul II's adoration chapel, the Vatican Museum, the Sistine Chapel, the Vatican Gardens, and the Scavi excavations. A papal audience and blessing and visits to St. Mary Major Basilica and other notable churches are other priorities.

Midway through the pilgrimage, the group will depart Rome for Orvieto, travel through the Umbrian countryside, and be welcomed into the peaceful town of Assisi.

From Assisi, the pilgrims will head north to Siena, home of St. Catherine. They will venerate the Eucharistic mir-

acle of Siena, celebrate Mass, and tour the cell of St. Catherine before having lunch in the town square.

After lunch will be a tour and overnight stay in Florence, then it's on to Venice, Italy's most colorful city and the home of St. Mark's Basilica. Following a night in Venice, the group will return home to the United States.

To learn more about the full agenda and trip options, contact Isabelle Billet at ibillet@hotmail.com or visit the St. Mary website at www.stmarygv.com for more information.

Deacon Azzola's pilgrimage will start with an overview of Milan and a stop (time permitting) in Sotto il Monte, the birthplace of Pope St. John XXIII, before arriving in nearby Bergamo for the night.

The second day will give Deacon Azzola an opportunity to visit his native town, Pradalunga, where pilgrims will be able to meet his relatives and friends and observe firsthand the customs and pleasures of small-town living in Italy.

The day will finish in Venice. After a full day and a second night there, the pilgrimage will head for Padua and the Basilica of St. Anthony, then to Florence, home to Michelangelo's *David* and the finest collection of Renaissance art in the world, for two nights and a day. Following that will be a day in Assisi, the birthplace of St. Francis. Stops there will include the Basilica of St. Francis, the Church of St. Clare, and Santa Maria degli Angeli, with its "thornless rose bush."

Following a night in Assisi, the pilgrims will head for Rome, where their itinerary will be similar to that of Father Lutz' trip. A papal audience will be included, if the pope is available.

For more information, email Deacon Azzola at deaconfelix@msn.com or call him at (740) 369-2014.

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Bishop Frederick Campbell's homily at the funeral Mass for Father Paul O. Smith at Gahanna St. Matthew Church on Monday, March 30:

"Celebrating a funeral during Holy Week has a particular poignancy, especially a funeral for a priest, who is ordained to celebrate the Eucharistic Paschal mystery, for the good of the people and for the world.

"The sacrificial offering of Christ, intensely commemorated during this time, is the source of great hope for the faithful and the promise of eternal life, even in the midst of sadness in the face of natural death, to which we are all subject.

"Our ancestors, who lived a life of expectation, knew that 'The steadfast love of the Lord never ceases; his mercies never come to an end. They are new every morning,' as the author of Lamentations records. And in the death and resurrection of Jesus, this faith is confirmed and the expectations fulfilled.

"We therefore celebrate a funeral both with hope and thanksgiving, encouraged by the faithfulness of Christ to his word, for 'If we have been united to Christ in a death like his,' St. Paul

writes, 'we shall certainly be united with him in a resurrection like his.'

"There is a tendency at the time of a funeral to attempt a summing-up of the life of the one who has died. We call to mind the particular details of his life, remember certain personal experiences of meaning to the individual, and may even give in to the temptation to make a final assessment of the meaning of the individual's life.

"During the time of his priestly ordination, since 1964, Father Paul Smith had a very pastoral experience, both in schoolteaching and in pastoral ministry. I knew him only during his somewhat troubled retirement. On many occasions, he was bright, intelligent, and charming. At other times, he could be a mite demanding, and, quite frankly, a little cranky.

"At all times, I sensed in him something perhaps more clear at some times than at others – a realization of the presence of Christ that is hidden to the wise and revealed to the little ones. This is a

comforting thought.

"Come to me, all who labor and are heavily burdened, and I will give you rest,' Our Lord calls. In this promise of the Lord, we have brought the body of Father Smith to this place of worship, to remember the enduring love of God and to assist Father Smith with our prayers.

"We give thanks to God for the good that Father Smith may have accomplished and pray God forgive whatever weaknesses existed.

"Although we can skim through the details of Father's life, we can never adequately discern the mysterious thread that runs through a person's life. In many people, that thread seems thickly woven, sturdy, durable; in some, the thread is barely perceptible. One end of this thread, however, woven in our baptism, is firmly grasped by Christ and given strength by his love.

"The Lord at any time may give the thread a sharp tug to pull it, revealing a new mercy and a new grace. Therefore, we leave the final summation of a man's life to Our Lord Jesus Christ, just judge that he is.

"A funeral is also an occasion for us living to examine our lives before God. How do we face the deep mystery of earthly death? How have we immersed ourselves in the call and commandments of Christ? How have we reflected the charity of God?"

"Most of all, have we placed our hope and trust completely in Christ, who said 'Take my yoke upon you and wear it for me, for I am gentle and lowly of heart, and you will find rest for your souls, for my yoke is easy and my burden is light.'

"In the midst of pastoral death, there still must be a joy that animates the Christian faithful. As we begin Holy Week, we always look forward to its culmination. When we participate in the suffering and death of Jesus Christ, we know that we shall be able to proclaim that Jesus Christ is risen from the dead and dwells among us today.

"And now we allow the words of the liturgy to speak to us and for us. The Eucharist is the supreme act of worship and the transformation of hearts and minds. The immersion in the Paschal mystery, the dying and rising of Christ, brings hope and life.

"We know of the power of the sacrifice of Jesus Christ and we understand that even now, the Lord makes intercession for us before our heavenly Father. Therefore, by our prayer we enfold the soul of Father Smith into the offering of the church, trusting in the just and loving mercy of God.

"Eternal rest grant unto him, O Lord. And let perpetual light shine upon him. May his soul and all the souls of the faithful departed rest in peace.

Amen."

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THE CATHOLIC FOUNDATION



Catholic Consumerism: By Stephanie Rapp

Catholic Relief Services Fair Trade Ambassador

We have already addressed how purchasing Fair Trade products ensures fair and equitable wages and assists in lifting whole communities out of poverty. Yet there is another way that your money is benefitting others — The Fair Trade Fund. According to the CRS website: "Every time you purchase from one of our fair trade partners, CRS receives a generous contribution to the Fair Trade Fund. We then recycle those donations into grants — both on-the-ground with farmers and artisans and here in the U.S. marketplace — to build a fairer and more sustainable trading system." Grantees include Adel Fair Trade, a nongovernmental organization that CRS helped establish in Palestine. Its mission includes helping vulnerable women and disadvantaged farmers produce healthy products such as goat cheese and lemonade, while offering a fair price. Another grantee is CRS Afghanistan, which is strengthening women's groups involved in agriculture in Bamian province. Finally, funds support the work of Fair Trade ambassadors across the nation, including training and materials used to spread the word about Fair Trade. With all of these benefits, buying Fair Trade products is definitely making a difference and definitely worthwhile!

General absolution; Movies, morality, and sin



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Our priest now has three parishes to take care of, so he is kept very busy. Can he be given permission to have a rite-three penance service with absolution, perhaps once or twice a year? This would free up some time for him, and I also feel that it would help to bring some people back to church. (Wisconsin)

A. The short and simple answer is “probably not.” But let’s explain. First, so that readers understand the question: “Rite three” is a form of the Sacrament of Reconciliation in which penitents do not make an individual confession of sins. Instead, they simply indicate their sorrow, perhaps by reciting the *Confiteor* (“I confess”) together, and then are granted general absolution by the priest.

What is clear from the *Code of Canon Law* (in No. 960-61) is that this form is meant to be used only in specific and narrow circumstances and that individual confession and absolution is the ordinary way in which someone conscious of grave sin is reconciled with God and with the church.

The *Code of Canon Law* provides for the use of general absolution either in danger of death or when the diocesan bishop has decided that a “grave necessity” exists. The most frequent examples offered for danger of death are a large troop of soldiers about to go into battle or passengers on a plane that is about to crash.

As for “grave necessity,” a bishop’s discretion is somewhat circumscribed by Canon No. 961, which indicates that it is limited to emergency situations. (The canon says that the permission would not apply simply because a large number of penitents were

to be gathered for a feast or pilgrimage.)

The code also specifies (in No. 963) that a penitent who has received general absolution for a serious sin must mention that sin in an individual confession as soon as is reasonably possible.

So the determination of “grave necessity,” which would warrant general absolution, is ultimately the diocesan bishop’s call, but the code seems to envision only emergencies that could not have been foreseen. (I have read that, several years ago, when the SARS crisis made it dangerous to congregate in crowds, the Catholic bishop in Hong Kong dispensed with the Sunday Mass obligation and granted general absolution, making it clear that when the crisis was over, someone conscious of serious sin should go to confession as soon as possible.)

In the case of your pastor (for whose workload, by the way, I have sympathy), he should extend the time period for confessions when he foresees a sizable crowd, or recruit neighboring priests to help him conduct a penance service that would include the opportunity for individual confession.

Q. I have a question with regard to the movie *Fifty Shades of Grey*. Is it a mortal sin to see that movie? Also, does the church still rate movies, as it did in the past? And if so, where are those ratings listed? (Forest Hill, Maryland)

A. I have not seen the movie *Fifty Shades of Grey*, nor do I have any intention (or desire) of seeing it. So I am limited to telling you what has been said by people whose opinions I value

who have watched the film.

The Religious Alliance Against Pornography is an interfaith group that includes leaders from a wide range of religions -- Protestant, Roman Catholic, Orthodox, Jewish, and Muslim. They have said that the theme of the movie “is that bondage, dominance and sadomasochism are normal and pleasurable.”

The group went on to observe that “the contrast between the message of *Fifty Shades of Grey* and God’s design for self-giving and self-sacrificing love, marriage and sexual intimacy could not be greater. The books and the movie undermine everything that we believe as members of the faith community.”

Catholic News Service said in a review that the movie “features a modern-day Marquis de Sade as its male protagonist,” and contains “excessive sexual content, including graphic deviant behavior and nonmarital sexual activity with much nudity.”

As to whether seeing the movie constitutes a mortal sin, that depends to some extent on the person’s motive for seeing it. If the purpose is a prurient desire for sexual gratification, it very well could be a mortal sin. (For purposes of review, a mortal sin requires serious matter, sufficient reflection, and full consent of the will.)

My advice would be this: If the film could prove morally troublesome, why risk seeing it -- especially if, as it seems, it is so bereft of any redeeming social value?

As to your question regarding movie reviews, Catholic News Service regularly reviews feature films against the background of the church’s teaching and values. This important resource is available on the *Catholic Times* website at <http://www.colsdioc.org/Offices/TheCatholicTimes.aspx>.

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

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Answering God’s Call

I LOVE THE LIFE OF A SISTER

SR. ARLEEN KISIEL, OP
by Tim Puet

Sister Arleen Kisiel, OP, says being a member of the Dominican Sisters of Peace has allowed her to grow constantly, in ways she never imagined when she joined the order while still in college in Columbus.

“I was painfully shy” when she came from the Cleveland suburb of Broadview Heights in 1966 to what then was St. Mary of the Springs College and now is Ohio Dominican University, she recalls. “When I came here, I saw the sisters in their habits, very quiet, moving in silence, and I thought I could blend in here,” she said.

“But instead of enabling me to blend in, the community gave me my voice. I love the life of a sister, and I’m grateful every day to the Dominicans for inviting me to be a part of their community.”

Sister Arleen entered the congregation, which then was known as the Dominican Sisters of St. Mary of the Springs, in 1967, made her first profession of vows in 1969, graduated from college with a sociology degree the following year, and made her final profession in 1977.

She was a teacher for 14 years, then was involved in counseling, family ministry, and working with the aged and was part of the sisters’ leadership team before becoming the first director of the sisters’ Martin de Porres Center from 2003-06. She was a mission group coordinator in Akron before returning to the center as director last year.

“When I started out as a teacher, it was something I had no desire for, but it was the community’s ministry at the time,” she said. “Once I got involved with teaching, I loved it. That’s been the case with all my ministries. I’ve been called to do many things, some of which I didn’t think I could do, and have loved all of them. My community brings out the best in me.”

Her first teaching assignment was at Columbus St. Philip School, where she taught sixth- through eighth-grade social studies. She then taught religion and English at Columbus Christ the King School for four years. During her first year at Christ the King, she still was not sure whether she wanted to spend the rest of her life as a sister, so she asked for and received permission to live outside the Dominican order for a year while continuing to teach at the school.

“My first years as a sister were challenging,” she said. “I didn’t have any big expectations of religious life, and had become a little disillusioned, so I left the community for a year to explore what I wanted. By the end of the year, whatever doubts I had were gone. I was more convinced than ever that the life of a sister was what I wanted.”

Her early years as a sister coincided with the Second Vatican Council and the changes it brought about, the most obvious of which was the switch from traditional habits to the type of clothing worn by lay women. Vatican II also resulted in changes in how the sisters governed themselves and in greater emphasis on serving the community in roles other than teaching.

All of this combined to make it “an energizing time for me and for the order,” Sister Arleen said. “The community jumped wholeheartedly into Vatican II’s call for renewal.”

“To my surprise, I had come to love teaching,” Sister Arleen said. After she returned to the order, she earned a master’s degree in counseling and served as a teacher and counselor at

Newark Catholic and Lancaster Fisher Catholic high schools and at schools in Illinois, Pennsylvania, and Michigan.

“I found myself being drawn more and more into counseling in my later years as a teacher, and eventually asked to work as a counselor full-time,” she said. During the late 1980s and early to mid-1990s, she was a counselor in New York state and the Canadian province of Ontario, worked in family ministry in suburban Chicago, and was a case supervisor at an agency for the aged in New Castle, Pennsylvania, near Pittsburgh.

“In every area of counseling, my joy came from seeing people who were struggling, as they came to know they had the resources within them to come into a greater sense of self, of healing,” she said. “Drawing that out taught me what it meant to move through suffering and come out stronger.”

She said some of the sisters who have especially inspired her are the late Sisters Eleanor Lang and Kateri McCaffrey and Sister Mary Faith Geelan, who lives in Columbus. “Sisters Eleanor and Kateri were wonderful mentors,” she said. “They offered me much support and helped me become more aware of other people and of justice issues. I served with Sister Mary Faith on the congregation’s leadership team, and she was a marvelous example of being an administrator and a leader.”

Sister Arleen spent six years in Columbus with the leadership team before the Martin de Porres Center was opened in 2003 in a chapel and meeting area of the sisters’ former Motherhouse, which was torn down and replaced. “We did a study to match our resources with community needs, and it was determined that the best use of the site was as an area for education, spirituality, hospitality, and the arts,” she said.

“There was great pride when we opened the center. The sisters living here jumped in wholeheartedly to participate and offer programs, and the local community responded with enthusiasm, which has continued to the present.”

Tina Butler replaced her as center director in 2006. Sister Arleen then took courses in clinical pastoral education in hopes of becoming a chaplain, but instead was called by her order to serve as coordinator of its Akron Motherhouse. She remained in Akron until returning to the Martin de Porres Center last year.

On April 12, 2009, Dominican communities in Akron, Columbus, and four other cities united to form the Dominican Sisters of Peace. They were joined later by one other Dominican congregation.

“It was the best move we could have made,” she said. “Personally, I got to know more Dominicans from around the country. This was a great opportunity for growth. We have a saying that ‘where one Dominican is, we all are,’ and getting to know how others in the congregation are serving is a real source of encouragement and pride for me. As I have experienced religious life, I have come increasingly to feel the joy of being a part of something bigger than myself.”

“To any woman who is considering the possibility of becoming a religious sister, but may be uncertain about it, I would say that every lifestyle involves making choices,” she said. “There are sacrifices involved in this type of life, as in any lifestyle, but the joy and benefit of living with other women who value the same things and work to make the world better is a wonderful opportunity.”

TEACHER OF THE YEAR

Columbus St. James the Less School teacher Colleen Gomez (*pictured with students*) is one of nine teachers who received the National Catholic Educational Association's Distinguished Teacher Award this week at the NCEA's convention in Orlando, Florida.

One teacher from each of the NCEA's nine geographic regions was selected to receive the award. Gomez, a teacher at St. James the Less for 29 years, was the recipient from Region 5, which covers Ohio, Illinois, Indiana, Michigan, and Wisconsin.

This is the second time in five years that the NCEA has honored a member of the St. James the Less staff. The school's principal, Yvonne Schwab, received the region's Distinguished Principal Award in 2011.

Gomez teaches seventh-grade religion and eighth-grade math, language arts, and religion at St. James. She also teaches English Language Learners classes for adults at the school, which has a majority-Latino enrollment.

"I truly believe that I can make a difference in the lives of my students," she said. "I stay in touch with many of my former students, and they are very appreciative of the time I spent teaching them, as well as caring for them and believing in them.

"This is especially true for the students we have at St. James. These children lead lives full of uncertainty and difficulty. It has been very rewarding for me to help in their academic instruction. I want to offer them hope for a better life as Americans."

Referring to her adult ELL students, Gomez said, "I am impressed with their eagerness to learn. They frequently tell me that they feel more confident at work and are better able to communicate with their children's teachers. This whole experience has been transformative for me. The struggle and the success of these

students and their parents has given me much hope and inspiration."

She's been part of many success stories among students during her three decades at St. James. One she recalls with particular fondness involved a student named Sam, now a senior at the Fort Hayes Career Center in Columbus.

"I had Sam in eighth grade," she said. "He had learning disabilities and was a little on the active side. I always knew that if he buckled down, he would be successful. One day, a group from our school helped out at the Christmas party of A Kid Again (a group which helps children with life-threatening illnesses). When he saw the faces of the students there and realized he was helping them, something really hit home for him.

"He realized the importance of helping others, and it became important to him. The experience he had there made him more focused. Afterward, he was the first one to lend a hand and volunteer in class.

"He went on to high school at (Columbus St. Francis) DeSales, and during his freshman year, he came back to visit and said, 'Remember all those things you taught me? You were right.' You don't forget something like that."

Sam also attended Columbus Brookhaven High School before transferring to Fort Hayes so he could learn to be an electrician. Gomez said he recently came back for another visit and told her and Schwab, "I know I'm the person I am because of you guys."

Vicki Petrella, a teaching colleague of Gomez at St. James for 23 years, wrote in a nomination letter to the NCEA on her behalf that generosity has been a hallmark of Gomez' life.

"One of my favorite stories about Colleen involves a very needy student at St. James," she wrote. "The young



girl was not able to afford tuition and was not going to return. Colleen and her husband visited the principal and offered to pay the tuition. The Gomez family had just gone through a rough financial period, so this act really spoke to their character and unselfishness. The principal was so touched that she found another donor, because she knew the Gomez family would not take 'No' for an answer."

Petrella and Gomez are part of a collaborative group called Partnerships Make a Difference, whose goal is to create partnerships between the community and schools that develop authentic service learning projects for students. These have involved organizations including A Kid Again, the Run the Race Club, the Mid-Ohio Foodbank, LifeCare Alliance, and the Back in His Arms Again ministry for people grieving the loss of a child.

During the 2011-12 school year, the group partnered with a Maryknoll mission in El Salvador and with Ohio Dominican University students who helped build houses for people served by the mission.

"I really believe that it is through service that we best live the message of Jesus," Gomez said.

Gomez, a Columbus native, graduated from Columbus St. Augustine School, DeSales, and Ohio Dominican. She and her husband, John, have been married for 30 years and have two grown children. In addition to her work as a teacher, she helps St. James the Less Parish with religious education and sacramental preparation, works with the church food pantry and Vacation Bible School, is a member of the parish liturgy committee, and has been a lector and an extraordinary minister of the Eucharist for 25 years.

Petrella said Gomez also has opened her doors to many immigrant families at St. James, providing friendship, a place at the dinner table, and other assistance on many occasions to people needing a hand to get through a difficult situation.

"Prayer and Catholic symbols are a part of the classroom experience for my religion, math, and communication arts students," Gomez said. "I have also worked to design meaningful liturgies, paraliturgies, and special celebrations for my students.

"My faith is the basis of my own personal security, and I try to share with my students the peace that it gives to me. I believe that God gave me all of my special talents, and I hope the children see me as an example of a devout Catholic who is committed to others."



God comes to us

Every gospel reading this week contains an appearance of the risen Jesus. Taken from all four gospels, the accounts vary. In the first, from Matthew, Mary Magdalene and the other Mary witness an earthquake that rolls back the stone, and see an angel who tells them Jesus has risen and directs them to go tell the others. On their way, Jesus appears to them, and they respond with a gesture of faith and love: they embrace his feet.

Tuesday's gospel is from John, and, again, Mary Magdalene is the first to see the risen Jesus. She doesn't recognize him at first, thinking he is the gardener. Then he speaks her name, and she knows the voice. She clings to him, but he tells her to go and tell the others.

Next, is the familiar story from Luke. Jesus appears to two travelers on the road to Emmaus. Jesus is not recognized at first. Only after a long conversation in which he explains what has happened do they recognize him when he breaks bread with them.

Thursday's gospel picks up the story where the two travelers, having returned to Jerusalem, are telling the disciples how they had seen Jesus. Jesus appears to them all, and the first reaction is fear. Joy follows after they realize they are not seeing a ghost, but the one they had followed and believe to be the Son of God.

The Sea of Galilee is the site for the next appearance. After a fruitless night of fishing, seven of the apostles

spot a man on the shore. They don't recognize him at first. Only after he instructs them to throw their nets out one more time and they catch a load of fish does the light go on for John: "It's the Lord." They share breakfast on the beach.

Saturday's gospel from Mark recounts the disciples' disbelief when Mary Magdalene tells them she has seen Jesus. They don't believe the two travelers either. When Jesus appears to the eleven while they're eating, he rebukes them for not believing and instructs them to go out into the world and preach the gospel to all.

This Sunday, the gospel tells of Jesus passing through locked doors to be with the disciples who huddled together, not knowing what to think or do next. "Peace be with you," he says, and then he bestows the Spirit on them with a breath.

Two things struck me as I read through the week's gospels. The first was that Jesus was persistent. He wanted to connect with those who had been with him as he preached the Kingdom of God. He found them in the garden, by the sea, on the road, in the room where they gathered to eat and support one another. He went where they were. He didn't hold court somewhere and ask them to come. No, he went to them.

The second thing I noticed was the variety of responses to Jesus' post-resurrection appearances. There was downright disbelief. There was confusion and fear.



GRACE IN THE MOMENT
Mary van Balen

Recognition occurred when Jesus spoke Mary's name, when he filled the apostles' nets with fish, when he ate breakfast with them or broke bread at dinner. When those who followed him realized who he was, there was joy.

Centuries later, the realities are the same: The risen Jesus still wants to be with us and comes to us right where we are. Whether at home or at work, with others or alone. Sometimes we are receptive and sometimes we're not. Sometimes we recognize the Divine in our midst, and sometimes we look right past it.

As we move through the Easter season, perhaps we can reflect on this unimaginable mystery of the Most Holy One's great desire to be with us -- that God's Love seeks us out. No matter where we are or how we feel or what life battles we are fighting, God does not give up. As Jesus did with Mary, God calls us by our names. By the Grace of the Spirit breathed into us, if we listen in the quiet of our hearts, we might hear and believe.

Blessed Easter!

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By Sister Margie Lavonis, CSC

Easter Message of Hope

What the world needs now is hope. There is evil all around us. The Islamic State, and other terrorists, have no regard for human life. Wars and other forms of violence abound. Innocent people are killed. The number of refugees rises every day. Even the weather has caused a lot of pain and distress. Places that rarely have snow have been inundated with it, while in other typically cold areas, there are unseasonably high temperatures. Many people, especially children, go hungry and lack the other necessities of life. One hardly wants to turn on the television, radio, or Internet.

Needless to say, it is understandable that many people are beginning to lose hope in the future. I often hear people ask where God is in all of this. Why does God seem to sit back and let it all happen? But there is hope. Our faith in the resurrection means that we believe good can come from suffering and evil, that love

can conquer sin. This, of course, is not a popular stance in today's environment. So many people and nations believe violence must be dealt with by force!

During this coming Easter season, it might be beneficial to reflect on our own attitudes. Do we feel justified by our desire to punish hatred with more violence? What are our thoughts about the death penalty (which is what Jesus received)? Do we ever pray for the conversion of our enemies or those who terrorize others? Are we able to forgive those who have hurt us, or at least pray for them? Or does our anger or bitterness eat at us?

Are we willing to go deeper and discover the roots of evil and use love to conquer it? What does our celebration of Easter really mean? Hopefully, it is more than new clothes and chocolate bunnies or a biannual trip to church

Do we really believe that violence can destroy evil? Has it ever really worked

throughout history? Doesn't love seem to be a better and more logical solution?

We have the resurrection of Jesus to prove that it can happen. Jesus' life conquered sin and evil. Does God continue to bring life out of suffering?

The sisters in our retirement community used the phrase "the power of one" as their theme for Lent. It stemmed from their belief that every individual good act makes a difference.

Just imagine what it would be like if every person in the world lived by the commandment of love for just one day. There would be no war, hatred, or violence. People would ask for and offer forgiveness. The only news to report would be good. The front pages of newspapers would have life-giving stories. Everyone would have plenty to eat because people would share with one another. And so on and so on. ... Wouldn't it be awesome?

As Christians who believe in the resur-

rection, we must strive to be models of love and hope. Our good works of Lent must continue throughout the rest of the year. We have a call and a mission to make Christ known by our love. We must express our belief that even in this gloomy, dark time, God will not abandon us. God will always be faithful, just as he was to his son, Jesus, by bringing him to new life. Our world needs this Easter message! Go out and proclaim it to everyone in your world!

And if current events make it hard for you to believe that God is somehow in all of this, ask God to deepen your faith and help you remember times when he brought you out of difficulties in your life or the life of someone you know. Easter tells us that God never leaves us in our pain and brings good out of evil! Happy Easter!

Sister Margie Lavonis is a member of the Sisters of the Holy Cross in Notre Dame, Indiana.

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Humility is key to understanding Easter, sharing its joy, pope says

By Cindy Wooden
Catholic News Service

To enter Christ's empty tomb like the disciples and see that he has risen, Christians today also must "bend down," Pope Francis said in his Easter message.

"Love has triumphed over hatred. Life has conquered death. Light has dispelled the darkness," he told tens of thousands of rain-drenched pilgrims in St. Peter's Square on April 5.

Rain fell hard throughout most

Top: Pope Francis waves to the crowd during his Easter message and blessing "urbi et orbi" (to the city and the world) from the central balcony of St. Peter's Basilica at the Vatican on April 5.

CNS photo/L'Osservatore Romano via Reuters

Left: Pope Francis delivers his Easter blessing "urbi et orbi" (to the city and the world) from the central balcony of St. Peter's Basilica.

CNS photo/Paul Haring

Below: Pope Francis celebrates Easter Mass in St. Peter's Square at the Vatican on April 5.

CNS photo/Paul Haring

of the outdoor Mass. While most people had umbrellas, their flimsy plastic ponchos were no match for the wind and down-pour. The ciboria used to distribute Communion to the crowd were covered with plastic wrap and only partially pulled back when the faithful approached.

Still, they stayed for the Mass and for the pope's solemn Easter blessing *urbi et orbi* (to the city and the world).

Pope Francis did not give a homily during the morning Mass, but his Easter message before the blessing picked up a theme he had begun at the Easter vigil the night before: The mystery of Easter cannot be understood -- and the Christian faith cannot be lived fully -- without humility.

"By his death and resurrection, Jesus shows everyone the way to life and happiness; this way is humility, which involves humiliation," Pope Francis said. "This is the path which leads to glory. Only those who humble themselves can go toward the 'things that are above,' toward God."

To enter into the mystery of God's love, he said, "we need to 'bend down,' to abase ourselves. Only those who abase themselves understand the glorification of Jesus and are able to follow him on his way."

Obviously, he said, that often involves being countercultural. Instead of putting ourselves first, he said, "Christians, by the grace of Christ, dead and risen, are the seeds of another humanity in which we seek to live in service to one another, not to be arrogant, but rather respectful and ready to help."

"This is not weakness, but true strength," the pope said. "Those who bear within them God's power, his love, and his justice, do not need to employ violence;

they speak and act with the power of truth, beauty, and love."

As is traditional for the *urbi et orbi* message, Pope Francis offered prayers for an end to war and violence in specific nations, mentioning by name Syria, Iraq, the Holy Land, Libya, Nigeria, South Sudan, Congo, Yemen, and Ukraine.

In better news, the pope said, "in hope, we entrust to the merciful Lord the framework recently agreed to" in order to prevent Iran from developing a nuclear weapon. The pope prayed that it would be "a definitive step toward a more secure and fraternal world."

As he had at every Holy Week and Easter service, Pope Francis offered special prayers for persecuted Christians, asking that "Jesus, the victor over death," would ease their suffering.

Pope Francis' Easter celebrations began in the dark of a rainy night on April 4 in the atrium of St. Peter's Basilica. Hot embers glowed until the Easter fire and, with it, the paschal candle were lit. As a deacon carried the candle into the church, Pope Francis followed with a large taper.

Although only the pope and the deacon had candles, the basilica was aglow with smartphone and tablet displays as people tried to get photos. As the pope neared the front of the basilica, the congregation -- mostly nuns, priests, bishops, cardinals, and ambassadors close to the altar -- was more disciplined, and the impact of scattered lit candles grew.

While the pope was busy with the Easter liturgies, he sent Archbishop Konrad Krajewski, the papal almoner, to the city's train stations, shelters, and streets with Easter cards for the homeless. He handed out about

300 envelopes, each of which included an undisclosed amount of money.

During the Easter vigil Mass, Pope Francis baptized, confirmed, and gave first Communion to 10 people, who ranged in age from 13 to 66. Four were Italian, three were Albanian, and one each came from Cambodia, Kenya, and Portugal.

Pope Francis rubbed the chrism oil all over their foreheads and, during the confirmation rite, tenderly gave each one a kiss on the right cheek.

The youngest of the new Catholics -- Champa Buceti, a 13-year-old Cambodian, and Francesco Comegna, a 28-year-old Italian -- brought up the gifts at the offertory.

As with his *urbi et orbi* message, Pope Francis' homily during the Easter vigil service, which lasted just over two-and-a-half hours, focused on the humility required of Christians.

The only way to enter into the Easter mystery, he said, is with humility, "to come down from the pedestal of our 'I' which is so proud, of our presumption; the humility not to take ourselves so seriously, recognizing who we really are -- creatures with strengths and weaknesses, sinners in need of forgiveness."

"It is good for us on this vigil night to reflect on the experience of the women" who went to Jesus' tomb Easter morning to anoint his body, he said. Entering the tomb is to enter "into the mystery which God has accomplished with his vigil of love."

"We cannot live Easter without entering into the mystery. It is not something intellectual, something we only know or read about," he said. "It is more, much more."

Entering the mystery means



being able "to wonder, to contemplate; the ability to listen to the silence and to hear the tiny whisper amid great silence by which God speaks to us."

To enter the tomb and enter the

mystery takes courage, the pope said. It "demands that we not be afraid of reality, that we not be locked into ourselves, that we not flee from what we fail to understand, that we not close our eyes to problems or deny them,

that we not dismiss our questions."

The faithful attend Easter Mass celebrated by Pope Francis in St. Peter's Square at the Vatican on April 5. CNS photo/Paul Haring



WALKING STATIONS OF THE CROSS

More than 400 Catholics from across the diocese walked through downtown Columbus for the annual Good Friday Walking Stations of the Cross. 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 locations to pray and reflect on Jesus' Passion and to link his suffering and crucifixion to a current area of social concern. The Walking Stations of the Cross is co-sponsored by the diocesan Office of Youth & Young Adult Ministry and the Office for Social Concerns. In the photo at right, young people from Columbus Our Lady of Peace Church lead the 10th station with a reflection on justice at the Ohio Supreme Court building.

Photo by Jerry Freewalt, Office for Social Concerns.



Easter Blessing

Columbus St. Andrew Church pastor Msgr. Stephan Moloney presided on Easter Monday, April 6, at the blessing of a new addition to be built for the parish school. He is shown sprinkling the construction site with holy water. An artist's depiction of the finished addition is on the banner behind him.



CT photo by Ken Snow

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The parish community of Saint Andrew is seeking a fulltime Bookkeeper who, under the direct supervision of the Business Administrator, will be responsible for performing various duties in the area of cash disbursements and cash receipts, including the automated capture, repair and processing of checks and other transit items; miscellaneous balancing and processing duties pertinent to a batch transaction environment. Duties including, but not limited to, the following: Maintain the Accounts Payable for all entities of the parish and reconcile all bank/PAF accounts; enter data into the Parish census database for contributions, payments, and annual pledges; account codes and data - enter deposits and journal entries, posting approved entries to General Ledger; maintain various Excel data base sub ledgers; process payroll for designated entities, including withholding payroll taxes and filing of related quarterly and annual tax forms; assist Business Administrator in preparation of the annual budget and financial reports; deposit checks as needed using Electronic Deposit Transfer; deposit cash at bank; assist with the tracking, collecting, and posting of tuition.

Qualifications for the position: The ideal candidate must also be self-motivated to complete the responsibilities of the job with minimum supervision; ability to multi-task and establish priorities; ability to maintain flexible attitude and approach towards assignments and successfully operate under appropriate guidelines; ability to read and comprehend simple instructions, write short correspondence, and memos; ability to effectively communicate with staff, parishioners, and other visitors to the parish and school; ability to exercise discreet judgment in maintaining all information highly confidential; ability to be flexible but meet deadlines when required; establish good organizational skills and priorities; exhibit initiative and responsibility. A college degree is preferred with a degree in a related field or comparable bookkeeping experience. Ongoing working knowledge of computer software including Microsoft Office and accounting programs is required. Extensive experience with Microsoft Excel is preferred. A minimum of three years of related experience is required.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" course are mandatory. Salary is commensurate with education and experience. All benefits are according to Columbus Diocesan policy. Send cover letter, resume, salary requirement and references by April 30, 2015

Dominic Prunte, HR Director at dprunte@colsdio.org

DIVINE MERCY, continued from Page 3

Mount Vernon St. Vincent de Paul – 2 to 3:30 p.m., Benediction, prayers, hymns, Chaplet.

New Philadelphia Sacred Heart – 2:30 p.m., Exposition, Rosary, Chaplet, Benediction, Reconciliation.

Newark Blessed Sacrament – 10:30 a.m., Mass; 11:30 a.m. to 3 p.m., Adoration; 1 to 3 p.m., Reconciliation; 3 p.m., Chaplet, followed by Benediction. Divine Mercy Novena will be prayed at 3 p.m. daily through Saturday, April 11.

Plain City St. Joseph – 2 p.m., Exposition; 2 to 3:15 p.m., Reconciliation; 2:30 p.m., Rosary; 3 p.m., Chaplet; 3:30 p.m., Benediction.

Pond Creek Holy Trinity – 3 p.m., Chaplet, Adoration, and Reconciliation.

tion. For all Scioto County parishes.

Powell St. Joan of Arc – 3 p.m., Exposition, followed by blessing of Divine Mercy image and Chaplet; 3:30 to 5 p.m., Reconciliation; 5 p.m., Benediction; 5:30 p.m., Mass. Rosary will be prayed throughout the celebration.

Sunbury St. John Neumann – 12:15 p.m., Holy Hour and sung Chaplet.

West Jefferson Ss. Simon and Jude – 1 to 3 p.m., Adoration; 2 to 2:45 p.m., Reconciliation; 3 p.m., Chaplet, followed by Benediction.

Zanesville St. Thomas Aquinas – Noon to 3 p.m., Adoration, Reconciliation, Rosary, talk on Divine Mercy; 3 p.m., sung Chaplet, Benediction.

Catholic News Service contributed to this story.

Love Is Our Mission: The Family Fully Alive

By Dan Thimons
Director, Diocesan Marriage & Family Life Office

"There is no fear in love, but perfect love casts out fear." (1 John 4:18). On the evening of the Resurrection, Jesus' disciples hid behind locked doors out of fear. They had witnessed the brutal crucifixion of their Master just a few days earlier, and were rightly worried that they were next.

But in Jesus' appearance to them that evening and through the Gift of the Holy Spirit, the disciples became fearless witnesses to the ends of the earth. The Apostles were so filled with the love of Christ that they were compelled to share that love with the world. As baptized members of the Church, we realize that faith is never simply a private matter between me and Jesus, but must always bear fruit by witnessing to the love of Christ in the world.

Just as Christ's love for each of us is never simply a private matter, so, too, the love of a man and a woman



in marriage is never simply a private matter. That is why the Catholic wedding ceremony requires the presence of a priest or a deacon and at least two witnesses. Those who stand as witnesses at a Catholic wedding represent the entire Church: the angels and saints, the souls in purgatory, and the baptized here on earth. Through the vows, the two become one, and this is a "great mystery" that impacts not merely the bride and groom, but the entire body of Christ.

During the wedding ceremony, the bride and groom pledge their enduring love to one another in a way that is both faithful and fruitful. Their vow of permanence, faithfulness, and openness to life impacts not only their

own lives, but countless other people in the present and the future. Every time a husband and wife unite in the conjugal act, they are expressing and renewing their wedding vows: the promise of faithfully living the marriage bond established by God in a way that is always open to the possibility of new life.

This teaching may seem difficult to our modern culture, which is often characterized by fear. What sacrifice might a new child require? Will there be additional difficulties and challenges to our family? To our financial situation? Our health? Jesus Christ is calling every married couple to cast out fear from these concerns and to strive to love our spouse as He loves us: freely, totally, faithfully, and fruitfully.

Perhaps some of us have not lived our marriage in a way that is always open to new life. Christ invites us to accept His mercy in the Sacrament of Reconciliation and to begin to experience the peace, joy, and freedom

found in entrusting our fertility to Him.

The Second Vatican Council reminds us that "children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents." Do not be afraid of the sacrifice that children require. Wherever there is sacrifice, there is always the joy of the Resurrection!

For couples who have serious reasons to postpone children, Natural Family Planning is both highly effective and faithful to the wedding vows. A couple which practices Natural Family Planning does not do anything to impede procreation, but simply observes and respects the beauty of God's design for the woman's body.

To learn more about Natural Family Planning, visit <http://familylife.colsdio.org>. By casting out fear and entrusting our fertility to the Lord, we can more perfectly live out our mission of love and become more fully alive!



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Second Sunday of Easter (Cycle B)

Every Sunday can be called Divine Mercy Sunday



Father Lawrence L. Hummer

Acts 4:32-35
1 John 5:1-6
John 20:19-31

St. John Paul II renamed this Sunday the Sunday of Divine Mercy in 2000 AD. In truth, any Sunday could be called the Sunday of Divine Mercy, as could any other day of the week in light of the death and resurrection of Jesus Christ. That single reality that divine mercy is always available to us sinners is such a cause for joy that Pope Francis has designated a Holy Year to celebrate God's mercy beginning on Dec. 8. He has also granted a new title to Jesus as "the face of divine mercy."

In some ways, Pope Francis gets almost giddy when he speaks about God's mercy, but rightly so. To be able to tell the divorced and remarried that all is not lost, that they are not pariahs either to the Church or to God, is a real cause to be giddy. Mercy transcends law and speaks more eloquently about the Christ event than law books or theological treatises ever could. For the sinner to know with certainty that he or she is still a child of God, no matter the sin, because God has first loved us in Christ is enough to make anyone giddy.

The first thing the risen Jesus does for the disciples when he meets them in a group is to commission them ("I send you") in the Spirit to forgive sins. Jesus "breathed on them," using the same Greek word that was used for God breathing into the man the breath of life in Genesis 2:7 in the *Septuagint* (the translation of Hebrew into Greek, dating to the third century BC). That suggests that John had in mind the formation of

this group of disciples into a new creation, empowered with Holy Spirit.

It must be said here that the commission to release from sin takes precedence over the desire to "retain sins," whatever that is supposed to mean. The real desire of those sent was not to separate people from the Lord but to bring them closer. Retaining sins is not what Jesus did. In John 17:18, Jesus had informed them: "As the Father sent me, so I send you." If the mission is alike, then it stands to reason the intent of the mission is also the same; namely, to forgive sins.

Granted that there are many and various interpretations of this passage, both within the Catholic Church and among Christian churches generally. We as Catholics understand this passage, together with Matthew 18:18 and Matthew 16:19, as the power of the Church to forgive sins in the name of Christ through the ordained ministry. We also regard this as power over sins committed after baptism. Any sins committed before baptism are absolved in baptism.

Thomas represents the doubters of every age (and there are many) who think either that the Church did not receive this power over sin or that sin need not or cannot be forgiven as the Church has seen fit to do. Others also believe that Jesus never rose from the dead. Thomas was among them until he has his own experience of the risen Jesus and uttered his confession of faith: "My Lord and my God." May others, like Thomas, do the same!

Few communities have ever been "of one heart and one mind" for very long. It remains more an ideal than a reality in the community of believers. One might think of the many different tempi people choose to utter their prayers or sing their tunes. Even this simple exercise in community living, most communities fail to do. If we add "of one voice," maybe we'll get somewhere!

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

The Weekday Bible Readings

MONDAY
 Acts 4:23-31
 Psalm 2:1-9
 John 3:1-8

TUESDAY
 Acts 4:32-37
 Psalm 93:1-2,5
 John 3:7b-15

WEDNESDAY
 Acts 5:17-26
 Psalm 34:2-9
 John 3:16-21

THURSDAY
 Acts 5:27-33
 Psalm 34:2,9,17-20
 John 3:31-36

FRIDAY
 Acts 5:34-42
 Psalm 27:1,4,13-14
 John 6:1-15

SATURDAY
 Acts 6:1-7
 Psalm 33:1-2,4-5,18-19
 John 6:16-21

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 12, 2015

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), 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, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378)

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

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (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 (820 AM), Columbus, and at www.stgabrielradio.COM.

We pray Week II, Seasonal Proper of the Liturgy of the Hours

A Mission of Love



THE CATHOLIC DIFFERENCE
 George Weigel

The World Meeting of Families in Philadelphia this September should be more than a vast Catholic "gathering of the clans" around Pope Francis—and so should the months between now and then. If the Church in the United States takes this opportunity seriously, these months of preparation will be a time when Catholics ponder the full, rich meaning of marriage and the family: human goods whose glory is brought into clearest focus by the Gospel. Parents, teachers, and pastors all share the responsibility for seizing this opportunity, which comes at a moment when marriage and the family are crumbling in our culture and society.

Now, thanks to a fine mini-catechism prepared by the Archdiocese of Philadelphia and the Pontifical Council for the Family, we've been given a basic resource with which to do months of preparatory catechesis on marriage and the family—and preachers have been offered reliable material for shaping homilies on these great themes between now and September.

Love Is Our Mission: The Family Fully Alive (published by Our Sunday Visitor) begins by reminding us that the Catholic Church's teaching on marriage and the family is not composed of "positions" or "policies"—a widespread misunderstanding today. Rather, the Church's teaching about marriage and the family are expressions of the basic truths of Christian faith: God, who brought the world into being, loves us; the divine love is most powerfully displayed in God's son, Jesus Christ; friendship with Jesus brings us into the communion of the Church, which is a foretaste of the communion with God for which we are

destined; our basic task as Christians is to offer others the gift we have been given—friendship with the Lord, which we do both by witness and by proposal. Or as St. Augustine so memorably put it in the *Confessions*, we have been made for God, and our hearts are restless until they rest in the divine embrace.

Nothing falls outside God's creative and redeeming purposes, which include our being created male and female, the complementarity and fruitfulness built into our being created male and female, and the permanence of marriage, which is a sign of God's own covenant fidelity. God is a communion of loving Persons; thus, married love, Pope St. John Paul II taught, is an icon of the interior life of the Holy Trinity. God keeps his promises; thus the promise keepers among us who live the covenant of marriage bear witness to that divine promise-keeping by their own fidelity.

In light of all this, the Christian idea of chastity comes into clearer focus. In the Catholic view of things, chastity is not a dreary string of prohibitions, but a matter of loving with integrity, loving rather than "using," loving another for himself or herself.

The sexual temptations to which the Church says "No" are the implications of a higher, nobler, more compelling "Yes": yes to the integrity of love, yes to love understood as the gift of oneself to another, yes to the family as the fruit of love, and yes to the family as the school where we first learn to love. "Yes" is the basic Catholic stance toward sexuality, marriage, and the family. We should witness to that "Yes" with a joyful heart, recognizing that the example of joyful Catholic families is the best gift we can offer a world marked today by the glorification of self-absorption.

In a pontificate that has reminded us continuously of our responsibilities to the poor, for whom God has a special care, preparations for the World Meeting of Families are also an opportunity to remind our society that stable marriages and families are the most effective anti-poverty program in the world. As demographer Nicholas Eberstadt wrote recently, "the flight from the family most assuredly comes at the expense of the vulnerable young"—especially low-income children, who are more vulnerable to the toxic effects of family breakdown. That's not Catholic carping. That's basic social science data.

The Catholic idea of marriage and the family is a gift for the whole world. Catholics should give that gift away, profligately, in the months ahead.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C. Weigel's column is distributed by the Denver Catholic, the official newspaper of the Archdiocese of Denver.

Holy Family Scapular Enrollment



The Confraternity of Christian Mothers and Ladies Guild of Columbus Holy Family Church, 584 W. Broad St., will give people an opportunity to receive the brown scapular of Our Lady of Mount Carmel after the church's 11 a.m. Mass on Sunday, May 3. The group also will pray the rosary at 10:20 a.m. before all 11 a.m. Sunday Masses in May, and will present an EWTN documentary about Our Lady of Fatima, hosted by Ricardo Montalban, after all 9 and 11 a.m. Sunday Masses during the month.

This will be the second time the confraternity has presented the scapular. Last year, 48 people were enrolled.

The scapular consists of two small brown woolen squares, usually with a devotional message or an illustration of the Virgin Mary, connected by a cord and worn over the head.

Devotion to it goes back to the Virgin Mary's appearance to St. Simon Stock, a Carmelite monk, in 1251 in England. She handed him a scapular and said, "This shall be a privilege for you and all Carmelites, that anyone dying in this habit shall not suffer eternal fire."

In time, the Catholic Church extended this privilege to all the laity who are willing to be invested in the scapular and perpetually wear it.

The confraternity is continuing to sponsor two-week home visitations by a Pilgrim Virgin statue of Our Lady of Fatima (pictured), which was blessed at Holy Family Church on Oct. 7, 2012. The statue originally was to spend a week in parishioners' homes, but most of the hosting families felt a week was not enough, so that time was extended to two weeks.

When the statue is transferred, each family receives literature about Our

Lady of Fatima's appearances to three Portuguese children in 1917 and a copy of the 1957 film *The Miracle of Our Lady of Fatima*.

The confraternity desires that more people understand Our Lady of Fatima's peace plan, which consists of praying the rosary daily, especially in family groups; daily sacrifice for the conversion of sinners; attending Mass on five consecutive first Saturdays; wearing the brown scapular; making visits to the Blessed Sacrament; and making an act of consecration to the Immaculate Heart of Mary.

Anyone wishing to receive a brown scapular on May 3 is asked to contact Mary Thompson at (614) 221-1890 by Saturday, April 25. Thompson also has information on the Pilgrim Virgin statue and on a third-class relic scapular touched to the blood-stained glove of St. Padre Pio.

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ANNUAL CONCERT

The Gospel choir of Columbus St. Dominic Church, directed by Vernon Hairston, will present its annual concert at 5 p.m. Sunday, April 19, in the church, 453 N. 20th St., Columbus.

Featured will be Betty Hill, guest vocalist; Justin Thomas, percussionist; Chris Walker, church youth pianist; Andrea Knox, church flautist; Dwight Bailey, guest bassist and Clifford Marsh, guest saxophonist.

For more information, call (614) 252-5926.



THEATER

Ohio Dominican University's student theater group, the Panther Players, will perform Rodgers and Hammerstein's "Footloose: The Musical" later this month at the Matesich Theater, located in Erskine Hall on ODU's main campus, 1216 Sunbury Road, Columbus.

General admission is \$8. Children younger than five will be admitted free. Admission is also free for

students who show their university ID. Free parking is available in the Gold Lot west of Sunbury Road.

Footloose: The Musical will be presented at 7 p.m. Friday and Saturday, April 17 and 18 and Thursday, April 24, and at 5 p.m. Saturday, April 25.

The play is the story of Ren, who moves with his mother move from Chicago to a small farming town, Ren is prepared for the inevitable adjustment

FOOTLOOSE: The Musical

period at his new high school. What he isn't prepared for are the rigorous local laws, including a ban on dancing instituted by the local preacher, who is determined to exercise the control over the town's youth that he cannot command in his own home.

When the preacher's rebellious daughter sets her sights on Ren, her roughneck boyfriend tries to sabotage Ren's reputation. Many of the local residents are eager to believe the worst about the

new kid in town. The heartfelt story that emerges is that of a father longing for the son he lost and of a young man aching for the father who walked out on him.

Based on the 1984 film of the same name, Footloose celebrates the wisdom of listening to young people and guiding them with a warm heart and an open mind.

Mark Willis will be featured as Ren. Other cast members include Patrick Ferguson, Hannah Frank, Shyloe Mayle, Ryleigh Kirby, Reade Green, Elizabeth Maloof, Alliane Gingras, Alexis Haynes, Clayton Hildebrand, Andy White, and Emily Schneider.

Carrie Ghiloni will be the director, assisted by crew members Baylee Stepien, Crestina DiNucci, Timothy Kincer, Andrea Haller, and Bernadette Gallant.

In the chorus will be Whitley Wade, Paul Andy Schaffner, Hunter Rohn, Shakita Kabicek, Jansen Hartzler, Casady Detrick, and Luke Carothers.

The Panther Players is a student organization which enables participants to enhance their communication and acting skills. Students have the opportunity to act, direct, and build set designs for various productions.



NEWS IN PHOTOS FROM AROUND THE WORLD



Members of the Catholic clergy hold candles during Easter procession in the Church of the Holy Sepulcher in Jerusalem's Old City on April 5. CNS photo/Ammar Awad, Reuters

Cardinal Vincent Nichols of Westminster celebrates a Requiem Mass for the repose of the soul of King Richard III at the Holy Cross Dominican Priory in Leicester, England, on March 23, three days before the reburial of the king at Leicester's Anglican cathedral. CNS photo/Marcin Mazur, Bishops' Conference of England and Wales



Father Paul K. Hurley celebrates Mass for deployed U.S. military personnel in Afghanistan in this undated photo. The U.S. Senate on March 27 confirmed the priest's appointment as the 24th U.S. Army chief of chaplains and his promotion from colonel to the rank of major general. CNS photo/courtesy Journey Films

CHAPLET A SOURCE OF HABITUAL GRACE

By Father Patrick Toner

Everyone knows the story of St. Faustina and the Divine Mercy image. The idea is not new. God has been advertising his mercy for ages. In the Old Testament, we hear about God's *Hesed*, His mercy down to the thousandth generation. In the parables of Jesus, we hear descriptions of mercy freely given. What we ask for – "for the sake of His sorrowful passion, have mercy on us and the whole world" – is exactly what God wants to give us.

The Church has drawn upon many images to speak to our hearts about God's mercy. Images have a special way of reaching deep within us. God has shown His mercy by sending His Son so we might understand how great His mercy truly is. When seen against our sins that would deny us heaven, God's mercy stands out as an ocean of love and forgiveness.

Article 1990 of the *Catechism of the Catholic Church* says, "Justification detaches man from sin which contradicts the love of God, and purifies his heart of sin. Justification follows upon God's merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement of sin, and it heals." The Passion of Christ, as described above, merits our Justification.

The message of the Divine Mercy is the infinite source of that love and grace which flows from the heart of Jesus. Rooted in the Sacraments, especially Reconciliation, the Divine Mercy is a source of sanctifying grace that perfects the soul for communion with Christ.

When regularly and devoutly prayed, the chaplet becomes a source of habitual grace, which enables us to continue in a life of communion with

Christ. For some, it may also be an actual grace that has led them to discover the fullness of God's mercy and love. Just as devotions such as the Sorrowful Mysteries of the Rosary and the Stations of the Cross bring us a greater awareness of the Passion of Christ, the Divine Mercy prayers remind us "for the sake of Your sorrowful Passion," mercy is asked for us and the whole world.

The Way of the Cross as composed by St. Alphonsus Liguori elaborates on the many aspects of the Passion of the Lord: "by the merits of this sorrowful journey, to assist my soul on its journey to eternity," "by all your suffering

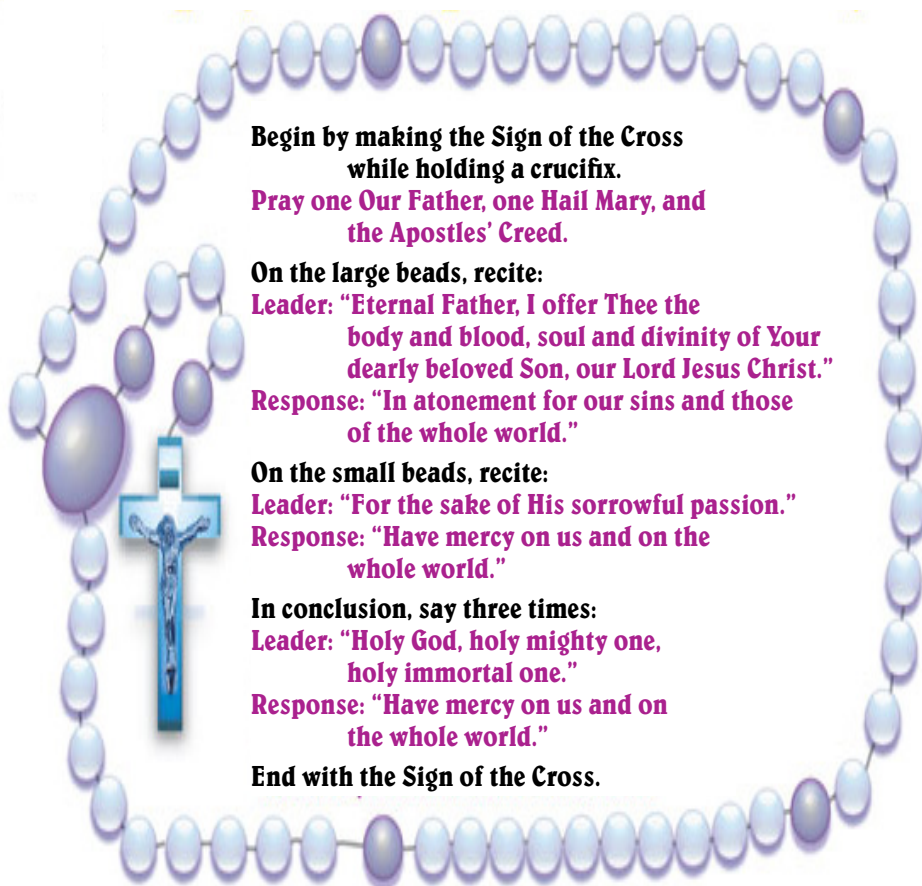
in carrying Your cross, to help me carry mine," "by the merits of this first fall, save me from falling into mortal sin," and so on, concluding with "Grant that I may love You always; then do with me as You will."

Divine Mercy Sunday is the Sunday after Easter so we recognize in the resurrected Christ the fruits of His suffering and death. His Passion shows us His mercy, that we may have eternal life.

Father Toner is pastor of Plain City St. Joseph Church, where a copy of the Divine Mercy image, as well as a relic image of Our Lady of Guadalupe, are displayed for devotion 24 hours a day, seven days a week.

How to pray the Chaplet of Divine Mercy

The Chaplet is said using a rosary



Begin by making the Sign of the Cross while holding a crucifix.

Pray one Our Father, one Hail Mary, and the Apostles' Creed.

On the large beads, recite:

Leader: "Eternal Father, I offer Thee the body and blood, soul and divinity of Your dearly beloved Son, our Lord Jesus Christ."

Response: "In atonement for our sins and those of the whole world."

On the small beads, recite:

Leader: "For the sake of His sorrowful passion."

Response: "Have mercy on us and on the whole world."

In conclusion, say three times:

Leader: "Holy God, holy mighty one, holy immortal one."

Response: "Have mercy on us and on the whole world."

End with the Sign of the Cross.

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**There is a Group Meeting for all people interested in the pilgrimage on Sunday, April 12, 2015 at Delaware St. Mary's in Kavanagh Hall
Ciao e Arrivederci. Dcn Felix"**