



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*



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*The Lord  
is risen!*

*He is risen  
indeed!*

*Alleluia!*



## The Editor's Notebook

## The Coming of the Light

By David Garick, Editor



One of the things that make Spring so special is the return of the light. A winter of dull, gray, overcast days that barely overcome the long dark nights has worn me down. But now the days are getting noticeably longer, and the brilliant sun illuminates the beauty of the world around me. It makes me want to get back in touch with the world, and it inspires my soul.

That's the way it is with light. If you consider the hundreds of times light is mentioned in sacred scripture and the importance God gives to light in our spiritual as well as our physical world, it is clear that light is central to his plan for us.

It's hard to find your way in darkness. Light allows us to appreciate the world around us, to avoid pitfalls and obstacles, and to choose a course toward our life's goals. That is why in the book of Genesis, in the creation of the world, God commanded "Let there be Light. And there was Light." In a spiritual sense, light is more than just the warming rays of the sun or the beam of a flashlight. The prophet Isaiah wrote, "The LORD will be your light forever, and the days of your mourning shall be at an end."

But to complete the illumination of human existence, the light that is God had to come into the world in the person of the Son of God, suffer, die, and then vanquish the darkness forever. In John's Gospel,

Jesus tells us, "I am the light of the world.

Whoever follows me will not walk in darkness, but will have the light of life."

That is what we celebrate at Easter -- the coming of the light that makes the world fresh and new and guides us on the path to eternal joy in the Kingdom of Heaven. During Lent, and most recently in Holy Week, we have examined the impact that sin and darkness have on our lives. We long to break free of the darkness and into the light. This is especially true of those who have been preparing to enter the Church at the Easter Vigil. After months of study, preparation, and prayer, they are ready to be baptized or received into full communion with the Church. In the words of St. Paul, "For you were once darkness, but now you are light in the Lord. Live as children of light."

Across the diocese, these new Catholics along with thousands of the rest of us seeking a reaffirmation of the vision we received through our own baptism, sit in dark churches on Holy Saturday night seeking the appearance of that single Paschal light and watching it spread through the Church and the world, busting forth in the glory of Easter morning and the eternal promise voiced by St. Paul (Ephesians 5:14), "Awake, O sleeper, and arise from the dead, and Christ will give you light."

### FATHER PAUL OTIS SMITH PASSED AWAY ON MARCH 26, 2015



Funeral Mass for Father Paul Otis Smith, 83, who died Thursday, March 26, at Heartland Nursing Home in Westerville, was held Monday, March 30, at Gahanna St. Andrew Church, with Bishop Frederick Campbell as principal celebrant and homilist, and retired Bishop James Griffin concelebrating. Burial was at St. Joseph Cemetery, Columbus.

He was born Aug. 27, 1931, in Berwyn, Illinois, to Willard and Adelaide (Otis) Smith. He attended grade school and his freshman year of high school in Fremont, his sophomore year of high school in Toledo, and graduated from St. Mary's High School in St. Louis in 1949.

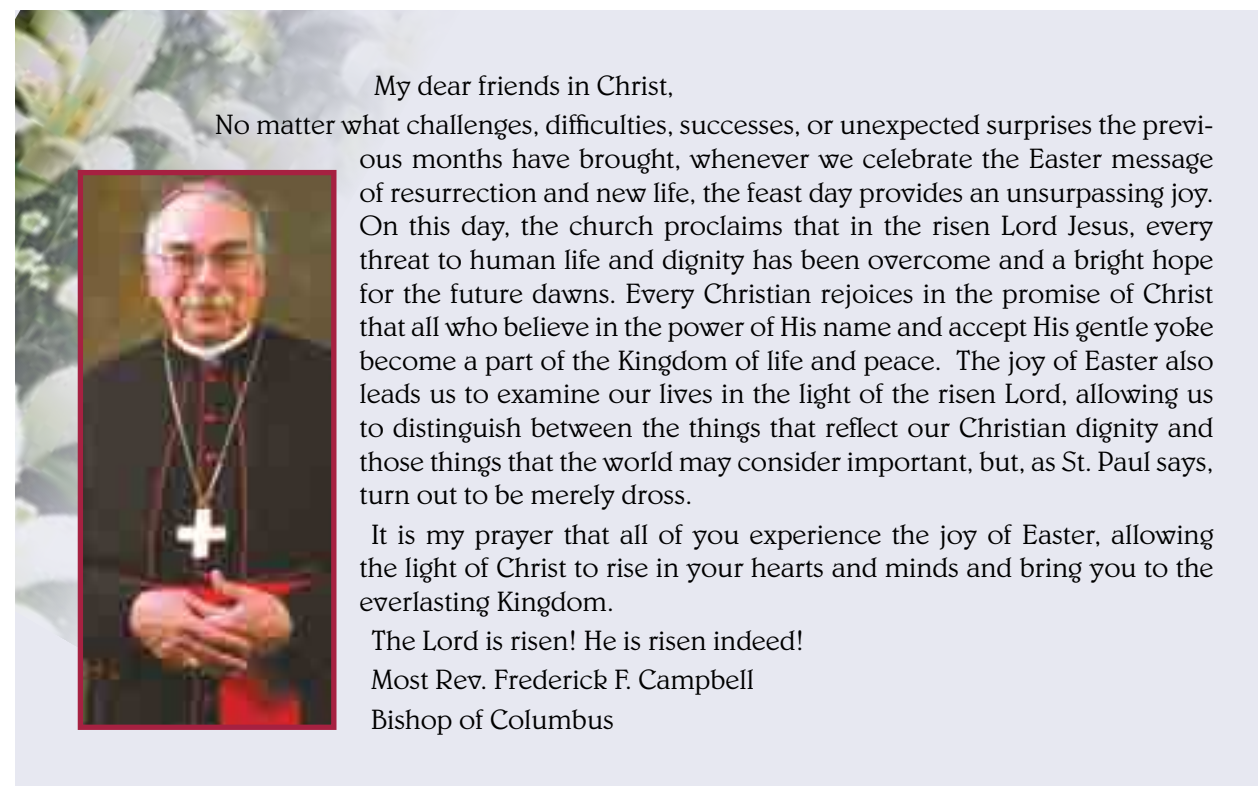
He earned a bachelor's degree in classics from Saint Louis University in 1956, and his philosophy and theology degrees in 1960 and 1964 respectively from Mount St. Mary of the West Seminary in Norwood.

He was ordained a priest on May 30, 1964, by Bishop Clarence Issenmann at Columbus St. Joseph Cathedral.

He served at various times as pastor at Gahanna St. Matthew Church and associate pastor at Westerville St. Paul, Columbus St. Mary, Worthington St. Michael, and Columbus St. Leo churches.

He also was a teacher at Columbus St. Francis DeSales, St. Mary, Father Wehrle, and Bishop Watterson high schools, was a chaplain at Children's Hospital in Columbus, and was chaplain of the Serra Club of Columbus. In addition, he served in various priestly capacities at Columbus St. Catharine, St. Francis of Assisi, and St. Christopher churches.

He retired in 2001, and was in residence at Corpus Christi Parish (Columbus) until he required assisted living care.



My dear friends in Christ,

No matter what challenges, difficulties, successes, or unexpected surprises the previous months have brought, whenever we celebrate the Easter message of resurrection and new life, the feast day provides an unsurpassing joy. On this day, the church proclaims that in the risen Lord Jesus, every threat to human life and dignity has been overcome and a bright hope for the future dawns. Every Christian rejoices in the promise of Christ that all who believe in the power of His name and accept His gentle yoke become a part of the Kingdom of life and peace. The joy of Easter also leads us to examine our lives in the light of the risen Lord, allowing us to distinguish between the things that reflect our Christian dignity and those things that the world may consider important, but, as St. Paul says, turn out to be merely dross.

It is my prayer that all of you experience the joy of Easter, allowing the light of Christ to rise in your hearts and minds and bring you to the everlasting Kingdom.

The Lord is risen! He is risen indeed!

Most Rev. Frederick F. Campbell

Bishop of Columbus

## Imitate Jesus' humility and service, pope says at Palm Sunday Mass

By Cindy Wooden

Catholic News Service

From modern-day martyrs to those who quietly care for the sick or elderly, Pope Francis remembered all those who "sacrifice themselves daily," following Jesus in serving others and giving witness to the Gospel.

In overcoming the daily temptations of power and pride, the pope said at Palm Sunday Mass, Christians can look to those who, "in silence and hiddenness, sacrifice themselves daily to serve others," whether that be a sick relative, an elderly person, or someone with special needs.

On a bright, sunny day, about 70,000 people carrying palms and olive branches joined Pope Francis on March 29 for the Palm Sunday Mass, the solemn beginning of Holy Week.

Dressed in red vestments, the color of the Passion, Pope Francis remembered "our brothers and sisters who are persecuted because they are Christians -- the martyrs of our own time. There are many of them! They refuse to deny Jesus and they endure insult and injury with dignity. They follow him on his way."

About 400 young people led the procession into St. Peter's Square, carrying glossy, deep green palm branches that were taller than the people carrying them. About 80 cardinals and bish-



Pope Francis uses holy water to bless the crowd at the start of Palm Sunday Mass in St. Peter's Square at the Vatican on March 29.  
CNS photo/Paul Haring

ops followed, carrying *palmurelli*, pale green palm branches that were woven and braided.

The heart of the Palm Sunday celebration, the pope said in his homily, is a line from the Letter to the Philippians: "He humbled himself, Jesus' humiliation."

Humility and humiliation, he said, is "God's way and the way of Christians," even though it "constantly amazes and disturbs us. We will never get used to a humble God."

However, the pope said, the entire history of salvation is filled with examples of God humbling himself to walk with his people and save them, even when

they have been unfaithful to him.

"This week, Holy Week, which leads us to Easter, we will take this path of Jesus' own humiliation," he said. "Only in this way will this week be holy for us, too."

Pope Francis urged Catholics to pay attention to the Bible readings throughout the week, noticing the contempt shown toward Jesus, the betrayal of Judas, Jesus' arrest and condemnation, how the disciples run away, and how Peter denied knowing him.

"This is God's way, the way of humility," he said. "It is the way of Jesus; there is no other. And there can be no humility without humiliation."

The Bible says that in becoming human, Jesus took the form of a slave, the pope noted. Slaves serve others, and that is exactly what Jesus did.

"The way of the world" sees humble service as ridiculous. Instead, it proposes "the way of vanity, pride, and success," he said. "The Evil One proposed this way to Jesus, too, during his 40 days in the desert. But Jesus immediately rejected it."

Pope Francis urged people to draw strength and inspiration for their battle against pride from those who humbly care for others, especially from the modern-day martyrs.

At the end of the Mass, Pope Francis marked the local celebration of World Youth Day and asked Catholic youths around the world to begin their preparations to celebrate the international World Youth Day with him in Krakow, Poland, in 2016.

"The theme of that large gathering -- 'Blessed are the merciful, for they will be shown mercy' -- blends well with the Holy Year of Mercy" that he proclaimed for 2016. "Let yourselves be filled with the Father's tenderness in order to spread it around you," the pope said.

He also offered special prayers for the students who were among the victims of the Germanwings airplane crash in the French Alps on March 24.



Front Page photo:

"The Resurrection of Christ" is portrayed in a painting by French artist Noel Coypel. Easter, the Feast of the Resurrection, is on Sunday, April 5 this year.

CNS/Bridgeman Art Library

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## PRACTICAL STEWARDSHIP

By Rick Jeric

*This*

Were you immersed in the prayer, mystery, and liturgies of Holy Week? It is called Holy Week for good reason. When we attend and participate in the liturgies of the Sacred Triduum of Holy Thursday, Good Friday, and Holy Saturday, no further explanation is needed. The great story of our salvation is told through three liturgies in a unique way that comes but once per year. The Mass of the Lord's Supper on Holy Thursday recalls the establishment of priesthood and the Eucharist, two of the greatest gifts we have. Where would we be without them? And let us not forget the servant humility that is re-enacted by the washing of feet. Good Friday is more somber and contemplative as we hear the Lord's Passion again, we pray for the whole world, we venerate the cross that saves us, and we receive our Lord in the Eucharist. It is the only day each year when Mass is not celebrated. And finally, the light of the Resurrection and the joy of welcoming new members into the Church on Holy Saturday at the Easter Vigil. Lent is over, and we are once again forgiven and reborn for eternal life with the Lamb of God.

This is the end of the season of Lent. This is the Sacred Triduum. This is the holiest time of the year. This is Easter. This is so important, and we want to celebrate so much that we do so for 50 days. This is just so much for so many. This is our salvation. This is eternal life and love with our God. This is Holy Thursday. Without the regular and weekly reception of Jesus Christ in the Eucharist, we cannot expect to have life within us. Jesus told us this directly. The words of our Lord and God, who knew exactly what was about to happen to Him, are, "This is my Body, and This is my Blood." And to whom are these gifts given? And for whom does He give His life? Every one of us, including those who killed Him, receives His forgiveness and mercy, along with His Body and Blood as life-giving for eternity. This is Good Friday. This is that dark and somber day when the unthinkable happens. Human beings put their God to death and nail Him to a cross. This is such a mystery, and it is so difficult to understand, but it is also necessary for our salvation. As we attend the Good Friday service, we hear, "This is the wood of the cross, on which hung the savior of the world," and we respond, "Come, let us worship." And this is what we do. We worship because we must. We humbly ask forgiveness, and we willfully forgive all others. This is Holy Saturday. Can you imagine the scene at the Resurrection! The Light of the world is raised and conquers sin and death forever. This is Easter. This is the meaning of Alleluia. This is "welcome home" to all our newest members of the Faith through Baptism and Confirmation. This is the Exsultet, when the deacon proclaims numerous times, "This is the night" as the Easter Candle illuminates the darkness. All is now light and love.

Our practical challenge this week is to remember to say a quick prayer before we enjoy something "special" each day. It can be something we gave up for Lent. It can be a hard-boiled egg, it can be candy, or, in my case, it can be a beer. Start your prayer with "This is." Make it a prayer of thanksgiving and rejoicing. Say it in your own words. Thank Our Lord for all the good things we enjoy. Whatever food or treat or activity we are about to enjoy, thank God for entrusting us with them, so that as good and faithful stewards, we can return them to Him some day with good measure. This is our Faith, this is our love of God, this is our practical stewardship. This is Easter joy.

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



## St. Anthony Volunteer

**Volunteer Ruth Boesch reads to kindergarten students at Columbus St. Anthony School. Every Tuesday for the last seven years, she has assisted in the school library. She can be seen around the building reading to students, giving advice on what book to choose, or standing in as an adopted grandparent.**

Photo courtesy St. Anthony School



## Catholic Record Society Elects Officers

The Catholic Record Society assembled for its winter meeting on Sunday, March 8, at Columbus Our Lady of Victory Church and heard from guest speaker Bill Messerly, executive director of St. Gabriel Radio AM 820. Messerly spoke on the history of the station, which is celebrating its 10th anniversary.

At the society's business meeting, members elected officers for two-year terms. Re-elected were J. Michael Finn, chairman; Patricia Hardesty, vice chair; Donald M. Schlegel, secretary; and Mark Gideon, treasurer.

The Catholic Record Society was founded in the fall of 1974 by Msgr. Herman E. Mattingly, founding editor of the *Catholic Times* and its predecessor, *The Columbus Register*. Msgr. Mattingly had recently retired from the pastorate of Buckeye Lake Our Lady of Mount Carmel Church. A lifelong interest in history and genealogy led him to devote his retirement years to the opera-

tion of the Catholic Record Society and the arranging of the diocesan archives. A small group of interested individuals formed around him, and in January 1975, the society's first monthly bulletin was issued under his editorship.

The society he founded remains dedicated to the collection, preservation, and publication of the history of people, events, organizations, and places associated with the Catholic Church in the areas historically connected with the Diocese of Columbus. One of the society's objectives is to make known the works of the Church by bringing into better light the heroism of the missionaries, priests, nuns, and lay people who laid the foundation of today's Diocese of Columbus.

Anyone interested in joining the society or finding out more about it is encouraged to go to the society's website, <http://www.colsdioc.org/Offices/CatholicRecordSociety.aspx>.

## Gospel Road in Circleville

This summer, Circleville St. Joseph Church will host Gospel Road, an annual mission-focused work camp designed to help teens see the variety of opportunities available for community service.

The program, sponsored by the diocesan Office of Youth and Young Adult Ministry, focuses on sharing the love of Jesus through service to the elderly, the disabled, and those who cannot afford needed home repairs.

The mission camp will bring more than 200 young people to Pickaway County to help revitalize the community, beautify homes, and help those in need.

There will be time for the youths to work, play, laugh, share their faith, and have a life-changing experience.

Gospel Road will take place from Monday to Friday, July 12 to 16. Work order requests for the event are being taken.

Projects can include painting, indoor cleaning, maintenance, repair work, outdoor yard work, sorting food in a food distribution center, or providing interaction in an outreach center.

If you are aware of an individual or organization in Pickaway County in need of the camp's services, contact Vanessa Butterbaugh in the St. Joseph Church office at (740) 477-2549, extension 314.

## Katie Brosmer, Big Sister of the Year

Katie Brosmer of Columbus has been named Ohio's 2015 Big Sister of the Year by the Ohio Big Brothers Big Sisters State Association. The honor is awarded annually to a Big Sister who exemplifies the positive impact a caring adult can have on the life of a child.

Brosmer, chairperson of the family and consumer science department at Columbus Bishop Watterson High School, volunteered her time to build a strong one-to-one mentoring relationship with her Little Sister, Daijah (pictured at right with Brosmer), who will graduate from Columbus St. Francis DeSales High School this year. She was selected for the honor by a committee which included representatives from Big Brothers Big Sisters agencies around Ohio.

Brosmer, a volunteer for Big Brothers Big Sisters of Central Ohio for 31 years, has been matched as a Big Sister with three Little Sisters during that time. Daijah has been her Little Sister since 2002. With her Big Sister at her side, Daijah has overcome challenges

in her life and stayed on track for success. She is an honor-roll student who has participated in track and band, and plans to attend college in the fall.

"I can talk to Katie about anything, and I know that she will listen to me and never ignore how I feel because I am a kid. She gives me advice and options, but allows me to make my own decisions," Daijah said.

Brosmer encourages other members of the community to volunteer to mentor a child. "I have received so much more than I have given through mentoring," Brosmer said. "Every one of my experiences as a mentor has helped to make me a better person. My amazing relationship with Daijah has taught me that patience, perseverance, and consistency is all that is needed to be a successful.

"I am most grateful to Daijah for helping me to come to this understanding, and I eagerly share this with others in hopes that they will be open to giving just a little of themselves and receiving as much as I have through mentoring a

child."

Big Brothers Big Sisters of Central Ohio served more than 2,600 children in one-to-one mentoring relationships in 2014, plus more than 4,800 at the agency's Camp Oty'Okwa in the Hocking Hills.

Big Brothers Big Sisters, the nation's largest donor- and volunteer-supported mentoring network, holds itself accountable for children in its program to achieve measurable outcomes such as educational success, avoidance of risky behaviors, higher aspirations, greater confidence, and better relationships.

Partnering with parents or guardians, schools, corporations, and others in the community, Big Brothers Big Sisters pairs children ("Littles") with screen volunteer mentors ("Bigs"), and monitors and supports these one-to-one mentoring matches throughout their course.

Big Brothers Big Sisters provides children facing adversity with strong, enduring, professionally supported, one-to-one mentoring relationships that change their lives for the better. This



mission has been the cornerstone of the organization's 110-year history. With nearly 340 agencies across the nation, Big Brothers Big Sisters serves more than 500,000 youth, their families, and volunteers.

For more information, call Big Brothers Big Sisters of Central Ohio at (614) 839-2447, or visit [www.bbbscentralohio.org](http://www.bbbscentralohio.org) or [www.facebook.com/BigBrothersBigSistersCentralOhio](http://www.facebook.com/BigBrothersBigSistersCentralOhio).

## God Is Calling YOU to Take Time Away With Him

By John Beaulieu

Lent is over, and hopefully we've grown in our spiritual life during this sacrificial season of prayer and penance. However, just because Christ is risen doesn't mean we should eat all of our Easter candy and move on.

In fact, the Easter season is even longer than Lent—a full 50 days, ending at Pentecost. During this time, we celebrate that Christ died and rose again for each of us. All of my happiness, my whole life, comes from Him.

So how can we continue the spiritual life that we rekindled in Lent and are called to grow throughout the year? Certainly, we can dedicate ourselves to daily spiritual practices such as prayer, attending Mass, and reading Scripture.

All those things are important. But God is asking even more of us. He is asking to spend time with us, for us to "come away and rest for a while" (Mark 6:31). It is important, and limitlessly beneficial, for us to spend time growing in love for and knowledge of the Lord. After all, our relationship with Him is the most essential one we will ever have. It is worth the time.

Spending extended time with Christ could take the form of attending a retreat

or a conference, depending on how God is calling you. It is worth the sacrifices you may make to get there.

Retreats aren't only good, they are necessary, says Dr. Taylor Marshall, speaker at Steubenville conferences and president of the New St. Thomas Institute. He writes:

"God created every human person with a primary goal (the beatific vision of God in heaven) and then thousands of sub-goals that lead up to that final goal of heaven. With so many sub-goals related to vocation, work, and daily decisions, one might expect that Christians must go, go, go. However, the rhythm of creation, the pattern of the Old Testament prophets, and the example of Christ reveal to us that times of retreat are not just needed—they are required. We must examine our sub-goals and prayerfully discern if they are ordered to that ultimate goal of heaven. Retreats, then, are the benchmarks or checkpoints of those living a deeply Christian life."

Dr. Scott Hahn, the distinguished Scripture scholar who is based at Franciscan University of Steubenville, says this about the five different conferences offered by the university this summer:

"You'll have the opportunity to rest in Christ. You'll hear stories and talks from inspiring Catholic leaders. You'll pray and worship with men and women who share your passion for the faith. And you'll make friends who will support you long after the conference ends."

Sirius XM radio host Jennifer Fulwiler offers a wake-up call: "The days of lukewarm, cultural Catholicism are over. Our faith is increasingly under attack, often painted as the belief system for bigoted and hateful people." Catholics need to spend time learning about the faith because "It is more important than ever that

Catholics understand why we believe what we believe—not only so that we can defend it, but so that we can discover its beauty for ourselves," she says.

Could God be calling you to come away for a while and spend time growing in knowledge and love of him?

John Beaulieu is director of partnerships for the Christian Outreach Office at Franciscan University of Steubenville. The university hosts dynamic Catholic conferences for youth, young adults, and adults each summer. Visit [www.steubenvilleconferences.com](http://www.steubenvilleconferences.com) to learn more.



**Catholic Consumerism**  
By Stephanie Rapp  
Catholic Relief Services Fair Trade Ambassador

Last week, we learned the importance of providing a fair wage to others. This week, I want to mention another key component of Fair Trade—the social premium. According to the Fair Trade Federation, the social premium, or "Fair Trade premium," is as follows: "It's what makes Fair Trade unique. It's an additional sum of money paid on top of the Fair Trade minimum price that farmers and workers invest in social, environmental, and economic developmental projects to improve their businesses and their communities. They decide democratically by committee how to invest the premium." Examples of ways that cooperatives have chosen to spend their premium include purchasing necessary medical supplies, books for schools, and wells to provide clean water to their community. This means that your Fair Trade purchase is not only improving the life of the farmers and their families, but also improving whole communities!

## Hosting unmarried couple; Shortening Sunday Mass



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

Q. My Catholic nephew has been going with a girl for 12 years. Recently, they sold their individual homes and moved into a new house together. She has wanted to get married for some time, but he is not interested in marriage. They live in the northern United States, while my wife and I live in the South.

They plan to visit us soon and expect to stay in our home. I am concerned that they will want to sleep in the same bed and am wondering whether I would be doing something wrong if I allowed it. (I consider their situation sinful, and this creates problems for faithful Catholics like myself.) Can I consider that they are actually already married by common law? (Tabb, Virginia)

A. Why not take a stand? Why not be the faithful disciple Christ calls you to be, even if it takes some courage (which Jesus said that it would)? Have an honest "heart-to-heart" with your nephew. Tell him that you look forward to seeing him and his girlfriend, but that to host them as a married couple, sharing a bedroom, would create for you a moral dilemma.

Explain to him that you are committed to the Catholic view of marriage as a public and lifelong commitment and that you would feel guilty for supporting an arrangement you consider to be morally wrong.

Who knows? He might say, "I can understand that, and

thanks for being honest. Do you have two bedrooms we can use?" Your conversation might even prompt him to reconsider their relationship and think about getting married. Or, on the other hand, he may say, "Forget it then!" and be angry at you for a long, long time. In any case, his reaction is beyond your control. Your only responsibility is to be faithful to your principles, and you can take comfort in having done that.

As to whether they might already be married by common law, probably not. Common-law marriage -- which allows persons who live together as man and wife for a sufficient time, with no formal religious or civil ceremony but with the intent of having a permanent and exclusive relationship, to be granted the legal rights of married couples -- is recognized in only nine states in the United States, and in the District of Columbia.

Besides, it's irrelevant in the context of your question, since the church requires that, for a Catholic, marital consent be exchanged formally before a priest or deacon and two witnesses (or, with the proper dispensations, before another official authorized by the state.)

Q. As a cradle Catholic (and a survivor of 12 years of Catholic schools), I am fairly rigid -- not only in my Catholic beliefs but also in the etiquette of the Mass.

So I was quite shocked last Sunday when our pastor

told the congregation at the start of the 5 p.m. Mass that he would be shortening the Mass so that he could make the 6:30 p.m. performance of the play *Wicked* at a downtown theater.

He began the Mass two or three minutes early, and his homily was less than five minutes. Also, he did not recite the Nicene Creed, but instead recited a shorter prayer and then jumped right into the petitions. I feel sort of cheated and would like to know whether this is acceptable. Does it really count as a Sunday Mass when we did not recite the profession of faith? (Atlanta)

A. Not to worry. It did "count" as a Sunday Mass. But just a couple of observations: It's never a good idea to start a Sunday Mass early. Many people seem programmed to arrive precisely at the hour scheduled (and some, a few minutes later).

Next, the length of the homily is not regulated by law. There's a lot to be said for a five-minute talk -- so long as it relates the Scripture to the daily life of the worshippers.

As for the creed, the Apostles' Creed is specified as an acceptable alternative to the Nicene Creed. (It is also considerably shorter and, in my mind, easier to understand.) So that, no doubt, was the option taken by your pastor.

And, finally, the phrase "too much information" comes to mind. Did the congregation really need to know that the priest was rushing downtown to make the opening curtain?

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

## St. Mary Anniversary Concert

Columbus St. Mary, Mother of God Church, 684 S. 3rd St., will be hosting a 150th anniversary concert at 2 p.m. on April 12.

The concert by the Lancaster Community Band, directed by Judy Rehrer, will consist of classic pieces performed throughout the parish's history, as well as carefully selected pieces that will engage and entertain listeners of all ages. Selections include Mancini's *Pie in the Face Polka*, Thomas Tallis' *A Joyous Psalm*, Bulla's *All Creatures of Our God*, and more.

The Lancaster Community Band was formed on April 7, 1994, and exists as a self-supporting nonprofit organization. Rehrer is a graduate of Capital University's conservatory of music who teaches instrumental music at Lancaster St. Bernadette and St. Mary schools and Fisher Catholic High School. The 50 active members of the group are from Fairfield, Franklin, and surrounding counties.

The band, which performs throughout the year, is a tra-

ditional concert band whose repertoire includes concert and military marches, overtures, show tunes, and novelty pieces. It is joining the St. Mary Church sesquicentennial celebration through the participation of Linda Cotter, a longtime Columbus St. Mary School teacher and Lancaster Band percussionist.

Founded in 1865 by the German Catholic population of Columbus, St. Mary, Mother of God Church and School have been serving the spiritual and educational needs of the community continuously for 150 years. Throughout 2015, the parish is celebrating its sesquicentennial with events that honor its German Catholic heritage while highlighting its future as a vibrant and robust faith and educational community.

For more information on upcoming anniversary events, including the concert, visit the church online at [www.st-marygv.com](http://www.st-marygv.com). Sunday Mass times are 9 and 11:30 a.m.

## Foundation's Conversation Event

The Catholic Foundation will host "A Conversation on Awakening from the American Dream: The Gap Between the Rich and the Poor," from 6 to 8 p.m. Thursday, April 9, at its offices, 257 E. Broad St. Join the Foundation for a repeat presentation of this insightful discussion on the "what," "why," and "how" of poverty and the income gap. Learn statistics, hear about the Church's thoughts on resources and serving the poor, and find out how your community is working to address the issue.

Panelists include Mark Huddy, director of the Office for Social Concerns and episcopal moderator for Catholic charities and social concerns for the Diocese of Columbus; Father Charlie

Klinger, pastor of Westerville St. Paul Church; and Rachel Lustig, president and chief executive officer of Catholic Social Services. The discussion will feature a brief presentation from each panelist, followed by time for questions from the audience.

Periodically, The Catholic Foundation offers "Conversation" events as a way to bring issues in our diocese and beyond to the forefront and to offer a resource to learn about a variety of topics. For more information and parking details, visit [www.catholic-foundation.org](http://www.catholic-foundation.org). Space is limited, so contact Natalie McIntyre at (614) 443-8893 (toll free 1-866-298-8893) or [nmcintyre@catholic-foundation.org](mailto:nmcintyre@catholic-foundation.org) to reserve a seat.

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## UNDOING A CHEMICAL ABORTION

In 1978, Charles E. Rice, a former professor at the University of Notre Dame's law school, made this prediction in his book *Beyond Abortion: The Theory and Practice*:

"The abortion of the future will be by pill, suppository, or some other do-it-yourself method. At that point the killing of a baby will be wholly elective and private. We have, finally, caught up with the pagan Romans who endowed the father, the *pater familias*, with the right to kill his child at his discretion. We give that right to the mother. But it is all the same to the victim."

His prediction was prescient, given that "chemical abortions" are now widely available in the form of the French abortion pill RU-486. The abortion pill has been available in the U.S. since 2000. By 2008, approximately 25 percent of abortions prior to nine weeks relied on RU-486, also known as mifepristone. A 2010 scientific review on RU-486 noted that chemical abortion "has been used successfully in the medical termination of pregnancy for over 25 years, and the method is registered in 35 countries."

In recent years, there has been a small, but important glimmer of light piercing through this dark backdrop of widespread RU-486 utilization; namely, that it is sometimes possible to reverse a chemical abortion if a woman comes to regret her decision soon after taking the abortion pill.

Carrying out a chemical abortion actually requires two different pills to be taken sequentially. RU-486 is administered before reaching the 10th week of pregnancy, and about two days later, a hormone known as misoprostol is given that causes contractions and expels the unborn child. Reversal may be possible when the second pill has not been taken.

RU-486 itself is often described as a "progesterone antagonist" or as an "antiprogesterone." These names indicate the extent of its hostility towards the vital hormone progesterone. What this means is that RU-486 blocks progesterone, a hormone which is needed to build and maintain the uterine wall during pregnancy. Thus, RU-486 either can prevent a developing human embryo from implanting in the uterus, or can kill an implanted embryo by essentially starving her or him to death.

The reversal technique relies on using progesterone itself to counteract the effects of the abortion pill. In a study published in the *Annals of Pharmacotherapy* in December, 2012, successful reversal was reported for four of six women who took RU-486. These women were able to carry their pregnancies to term after receiving an intramuscular injection of progesterone. Since 2012, dozens of other women have successfully reversed their chemical abortions. Thus far, no side ef-



**MAKING SENSE  
Out of Bioethics**  
Father Tad Pacholczyk

fects or complications associated with reversal of the abortion pill have been reported.

On the other hand, the abortion pill itself has notable side effects and risks associated with its use. Common side effects include uterine cramps, high blood pressure, bleeding not related to the menstrual period, overgrowth of the uterine lining, stomach cramps, dizziness, reduced blood potassium, and nausea. Some women also experience fever, chills, and infection.

Among the more serious possible side effects would be the death of both mother and child arising from endomyometritis (infection of the uterine lining) and septic shock. A December, 2005 article in the *New England Journal of Medicine* indicated that women are about 10 times more likely to die from RU-486 abortions than surgical abortions in early pregnancy, partly because of the risk of infection.

Another complication of using RU-486 is incomplete abortion, with embryonic/fetal parts remaining. In the first six years of RU-486 availability in Australia, for example, there were 792 reports of adverse effects, 579 of which pertained to parts of the embryo/fetus remaining, and 126 of these required follow-up surgical abortion.

Time is clearly of the essence. The longer a woman waits after taking RU-486 before attempting a reversal, the lower the likelihood of success. Health-care professionals should become informed about the possibility of using progesterone to reverse the effects of RU-486 in women who have begun the chemical abortion process and then changed their minds. The website for the Abortion Pill Reversal Program, a national effort to encourage and support abortion pill reversal, can be found at: <http://abortionpillreversal.com>. As noted on the site, "The Abortion Pill Reversal Program has a network of over 200 physicians worldwide that assist the women that call our hot line. This hotline is manned 24 hours a day, 7 days a week by one of our Registered Nurses. ... if you've taken the abortion pill, it may not be too late. Call 877-558-0333 right away."

This remarkable initiative has already saved the lives of many children, and has brought the blessing of motherhood to fruition for many women who recognized the mistake they made in taking the abortion pill.

*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](http://www.ncbcenter.org).*

Columbus St. Francis DeSales High School's Run the Race Club hosted several children for a movie night at the school. Every Racer was sent home with a new bed pillow and a nighttime prayer card. The club partners with the Brian Muha Foundation's Run the Race Club, which serves underprivileged children of the west side of Columbus. These children are often the poorest of the poor – the most vulnerable in the community because of the conditions they are raised in and to which they are exposed. DeSales students have embraced the Run the Race mission and created their own version of the club.

Photo courtesy St. Francis DeSales High School



High-school students from around the diocese met in Columbus (pictured) as Venture Crew 1618 began its preparation for the annual diocesan Catholic Scout Camporee, which will take place from Friday to Sunday, May 15-17, on the grounds of Somerset St. Joseph Church, the cradle of Catholicism in Ohio. Venture Scouting is a Boy Scout youth development program for boys and girls aged 14 to 21. Crew 1618 is sponsored by the diocesan Catholic Committee on Scouting.

The camporee's theme this year is "Living Your Faith." In preparation, crew members will spend the next two months studying, reflecting, and discerning how to encourage their peers to live their faith in a complex world that often is indifferent and even hostile to religion.

The Catholic Scout Camporee dates back to a Boy Scout tradition that began almost 30 years ago. It has evolved into an event that is open to all young people in the diocese, not just Boy Scouts. It offers a day pro-

gram for children in grades one to five and a weekend program for young people in grades six to 12.

The camporee's youth-led events will include activities and discussion related to the weekend's theme. There also will be time for participants to go to Mass, receive the Sacraments of Reconciliation and the Eucharist, and participate in DTS (Dead Theologians Society), a program which look at the lives of saints and how they provide role models of how to live the faith.

All this, plus Adoration of the Blessed Sacrament, praise and worship, games, good food, new friends, stories, and, for participants in the full weekend, a couple of nights in a tent in the beautiful rolling hills of south-east Ohio, combine for a time of fun and fellowship that make it an event to remember.

More information and registration forms may be found at <http://www.ceducation.org/YouthYoungAdult/Scouts/BoyScouts/Events/Catholic-Camporee.aspx>, or contact Kevin Miller at [kmiller@millerwatson.com](mailto:kmiller@millerwatson.com).

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## Mary, Star of the Sea

Their hands were intertwined, mother and daughter. They hadn't seen each other for months, though they talked frequently on the phone, and there was something in the twisting of their fingers, in the contrast between younger and older, that told the story of their love for one another.

Hands tell a lot about a person. Infants curl their fists and sleep through their days as we admire all 10 of their wrinkled digits. Then, all too fast, they grow into the grasping, reaching hands of the toddler, and then the grimy, busy hands of a preschooler. Later, they become the prying hands of the older child, experimenting, building, doing. Next are the sweaty palms of a teenager, the bitten nails of the new adult. These youthful hands will, over time, host a battleground of scars and scabs, eventually becoming home to wrinkles and age spots. They will never stop moving, seeking, helping, though their purpose will transform.

In the hands of the people around me, I see the story of life's journey. As my 80-plus-year-old grandmother delights in holding my toddler's hands, I learn a lesson in beauty. Few things are as beautiful as two hands woven together. There's the feel of another's fingers warming your own, and yet the contrast between their hand's work and your own.

Your hands tell where you've been, the battles you've fought, the work you've done. What kind of story do your hands tell?

I wonder what Mary's hands looked like. In all the representations I've seen, her hands are just a minor part, an appendage that's necessary to make her complete, but never the focus. They are, without fail, perfect hands, but I've never seen an image of Mary that focuses on her hands.

These images we see, the different titles and apparitions, are supposed to inspire us, not drag us down, so sometimes I have to remind myself not to let them have the reverse effect. How can I relate to Mary across the centuries, living as I do in such a different culture, with such a different understanding of the world? How do I get past the flawless portraits of her, the idealized images, the pristine hands I see? To identify with Mary, I need to get past the holy cards and statues around me, to the reality of her life.

Instead of seeing Mary's hands, so smooth and soft, as intimidating, something I can never achieve, maybe I should focus on where those hands will take me, what those hands have experienced, how those hands have transformed.



Mary would have worked with her hands. She didn't have a washing machine, so those loads of laundry had to be scrubbed ... by hand. In fact, there was no running water in her house, so she had to make a trip to the river. How did she do dishes? How did she get drinking water? How much hard labor did her hands see, in the chores of her everyday life?

Her hands wouldn't have looked anything like mine. I'm sure her nails weren't long, though it wouldn't have been because she was biting them, as I do, but because it wouldn't have been practical for the work she had to do. Would her knuckles have been swollen? What kind of scars, scabs, wrinkles would her hands have shown me? Her life would have been written on her hands, and that inspires me to embrace my vocations with my hands, to pray as my hands are immersed in the dishwasher, to rejoice as I fold laundry, to listen for the whisper of God when I'm occupied with cleaning. My hands spend a lot of time over a keyboard, and, as they dance, I find myself looking down, thinking of Mary's hands and how much stronger they would have had to be. Her hands carried heavy buckets, lugged laundry to the river and back, cleaned the cuts and scrapes on Jesus' knees.

Mary has been called "Star of the Sea" since St. Jerome in the fifth century, though there was likely a transcription problem: St. Jerome called her *stilla maris*, drop of the sea, but the change of an "i" to an "e" turned it into *stella maris*, star of the sea. As a star, Mary guides us, just as the star led the magi to the Christ Child. In her perfectly manicured hands, I can be inspired to reach for the child she held. Though there must have been calluses and scars, I see instead in her hands, acceptance of God's will and cooperation with God's grace.

To the sailors in ages past, the stars meant survival. Without the stars, before GPS and our technology, they wouldn't know where they were going. The stars represented, in a way, their salvation. The stars pointed the way to safety. It only took a good storm to spell disaster, taking away their navigation system.

Mary, as Star of the Sea, directs us to safety, to



salvation, to life beyond just survival. Her hands, with their scars and wrinkles, point to peace. Her hands, with their memory of holding the Christ Child and then preparing for his burial, lead me home. Her hands, like the stars for the sailors, guide me to the safe harbor of her son.

Often, I gaze at the sky and admire the stars. I wonder what it's like out there where those stars are. And all too often, I'm like that with Mary: I wonder and gaze, and then I go back inside to the bright distractions of busyness and activity. I ignore the peace she promises as Star of the Sea, when she points me to the silence and stillness.

Mary, Star of the Sea, is a promise that we'll never be lost, that the storms of life will never spell disaster. We can place ourselves in her hands -- strong, worn, tender -- and know that we are safe.

*Sarah Reinhard is online at [SnoringScholar.com](http://SnoringScholar.com) and is the author of a number of books for families.*

# Jesus is Risen!

**BY TIM PUET**

Reporter, Catholic Times

Easter Sunday is “the culmination of the Gospel, it is the Good News par excellence: Jesus, who was crucified, is risen! This event is the basis of our faith and our hope,” Pope Francis said in his 2014 message *Urbi et Orbi* (to the City and to the World) from the central loggia of St. Peter’s Basilica.

“If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and continues to set out ever anew,” the pope continued. “The message which Christians bring to the world is this: Jesus, Love incarnate, died on the cross for our sins, but God the Father raised him and made him the Lord of life and death. In Jesus, love has triumphed over hatred, mercy over sinfulness, goodness over evil, truth over falsehood, life over death.”

Such a message of joy demands the worthy setting provided in the Easter Vigil service, which is filled with more drama, symbolism, and beauty than any other celebration in the liturgy.

Today, the Easter Vigil service takes place on the evening of Holy Saturday, a time which is convenient for most Catholics and helps ensure that a large crowd is in attendance. However, that wasn’t the case for the first half of the 20th century and for many years before that.

Until Pope Pius XII made several changes in the liturgical norms for Easter, the Vigil service took place on the early morning of Holy Saturday. For many years at Columbus St. Joseph Cathedral, it began at 6:30 a.m., with relatively few people attending.

Pius XII in 1951 permitted the service to take place in the evening. Four years later, he made what were described as the biggest changes in the Holy Week liturgy since the

16th century, creating the current Holy Week calendar. One of those changes shifted the time of the Vigil service to any time between sunset and midnight.

The service opens in back or outside of the church building, where all lights have been extinguished. The priest enkindles a new fire, symbolizing Christ overcoming

the darkness of sin and death. The Paschal candle is then blessed, given markings which include the four digits of the current year, and lit.

The candle is brought to the front of the church by a procession during which the priest stops three times to chant “Light of Christ,” with the congregation responding “Thanks be to God.”

Everyone in attendance has been given a small candle upon entering the church building. Those candles are lit individually from the original light of the Paschal candle, filling the church with the smaller candles’ soft glow. Once the Paschal candle is placed in the sanctuary, the church lights are turned on and the individual candles extinguished.

Next comes the chanting of the Exsultet, a hymn of exultation telling of man’s sin and God’s mercy and love. It begins “Rejoice, heavenly powers! Sing, choirs of angels! Exult, all creation around God’s throne! Jesus Christ, our King, is risen! Sound the trumpet of salvation!” and continues in the same vein.

The service of light is followed by a Liturgy of the Word, which consists when fully done of seven Old Testament readings, including the creation account from Genesis and the story from Exodus of the first Passover, plus a reading from the Epistle to the Romans and a Gospel account of the Resurrection.

After the final reading, the *Gloria* is sung, marking the first time organ music has been played since the *Gloria* of Holy Thursday, and all the bells in the church are rung.

When the Liturgy of the Word concludes, the water of the baptismal font is blessed and new members are received into the Church.

Catechumens, who have not been baptized, are baptized and confirmed. Those who already have been baptized as Catholics or in other Christian traditions come into full communion with the church by receiving Confirmation. Catechumens and candidates alike receive the Eucharist for the first time later in the service, during the Liturgy of the Eucharist.

All present renew their baptismal vows at the end of the rites of initiation, and the rest of the service proceeds as usual.

The Vigil service marks the beginning of a festive season of 50 days, which concludes with Pentecost.

All this is to remind us that this is why, as Pope Francis said in last year’s Easter message, “We tell everyone, ‘Come and see!’ In every human situation, marked by frailty, sin and death, the Good News is no mere matter of words, but a testimony to unconditional and faithful love: it is about leaving ourselves behind and encountering others, being close to those crushed by life’s troubles, sharing with the needy, standing at the side of the sick, elderly and the outcast. ‘Come and see!’ Love is more powerful, love gives life, love makes hope blossom in the wilderness.”



## Easter Is What It Is

**By Father James T. Smith**

Easter is the greatest feast of the Church year. But that matters mostly to only a few liturgists who lead quiet lives. For everyone else, liturgy is only as important as the Church, and the Church is only as important as what it does in the world.

That is not merely a secular prejudice. It is the opinion of our greatest theologian. Karl Rahner said that the liturgy of the Church celebrates the liturgy of the world, and the liturgy of the world is what God does in history. In the beginning, God’s outgoing goodness exploded in a burst of creativity. And God stood by His creation through every microbe and mutation until He actually enfleshed Himself in one of us.

Then, the greatest disaster on the world’s wicked stage was the execution of God’s own Son. When God watched the only child of Her womb die, our religion also expired. After that, we can no longer believe in a mythical God who stops wars, feeds hungry babies, and keeps us from harm. We are stuck with a historical God who will not or cannot – it doesn’t matter which – a God who does not stand up to evil. The only saving grace is that after the world bludgeons beautiful things to death, God does have the power to raise them back to life again.

That is what Easter – and every liturgy – celebrates: Life’s final victory over death. Liturgy is vital because, as the poet said, “Society can never figure things out. It has to see them acted out.” Of course, great drama demands a commitment to the role, a dedication to its values, an identification with its message. To the extent that we do not, in fact, exalt life and decry death; to the extent that liturgy is mere posturing and propaganda; to that extent, our liturgy is just theater – often dull theater, at that.

The audience presumed that the death of God’s Son was the climax of the divine/human drama, from which history’s plot would wind down in a resolution of all problems. Surprise! Life got more complicated; the plot thickens daily; crises abound. We are clearly heading for a thunderous anticlimax!

What happened is that after the show closed in Jerusalem, Jesus took it on the road to the ends of the earth and the end of time. The local hero became the cosmic Christ, and the production switched to street theater, in which the audience becomes participants. There are no innocent bystanders in the death and resurrection of the world. You play with Christ or you work against Him.

Because there are not two histories, one sacred, one secular, that may or may not interface. There is only one bloody, beautiful, wicked, glorious, desperate drama of humans mixing it up with God. We do not choose our role. We are thrown into the on-going scene, willy-nilly. Nor do we choose whether or not to relate. We were born into a relational world where everyone’s kneebone is connected to everyone’s thighbone. Our only choice is to accept our relationship in the human family, to grow into our role in the crucified body of Christ.

Because even though Jesus is resurrected, He still bears the scars of battle. His first question to every aspiring actor is “Where are your wounds? In this sea of suffering, can you not find one thing worth dying for?” We resurrect from our egotistical torpor only when we discover something we love more than ourselves. Until then, we remain sophisticated savages, glutting our primitive appetites, clinging to our tribal values, dancing around a totem-pole cross.

They say Jesus was more relaxed after resurrection. Seen from the safe side of death, life looked less serious. Rumor has it he laughed more, winked at ugly girls, took up handball. Of course, the pain in His wounds kicked up now and again to remind Him that nothing about life had really changed. Resurrection just made things more intense, better lighted, less fearsome.

Before we die, we have the benefit of Jesus’ experience. So we know that life is not one thing after another. Life is simply what it is. But resurrection life is conscientiousness of the divine depth of daily things, the high stakes of each simple act. Walking can be a pilgrimage. Bread and wine can be Communion.

The shadow of death always remains, but there are so many small dyings along the way that it doesn’t matter which one is death. All that matters is that resurrection follows. That alone makes death tolerable, even welcome.

*Father James T. Smith, a priest of the Diocese of Columbus for 47 years, died on Jan. 5, 2013. He served as pastor of Columbus St. Christopher (1973-83), Immaculate Conception (1983-91), and St. Matthias (1991-2013) churches. This Easter message is from “The WordSmith’s Gifts,” a collection of more than 75 of his homilies which is available at no charge by contacting Phil Callaghan at philc@mommfoundation.org.*

## Mount Vernon Science Fair

Nineteen Mount Vernon St Vincent de Paul School students qualified and chose to compete in the district science fair in Marion on Saturday, March 21. Emma Buehrer, Alexandra Costache, Catherine Day, Hayden Lingel, Clare Mazzei, Lauren Pfeifer, Matthew Sabula, Justin Thomas, Mary Thomsa, and Ethan Wendt received superior ratings and will be competing in the state science fair at The Ohio State University on Saturday, May 16. The students also received many special awards for their projects. District science fair participants are (from left): first row, Ryan Stewart, Joseph Mickley, Lily Stuller, Catherine Day, Sarah Davis, Chloe Richardson, Emma Buehrer, Alexandra Costache, Mary Thomas, and Clare Mazzei; second row, Hayden Lingel, Aeryn Walters, Ethan Wendt, Eli Widrig, Alec Ziegman, Matthew Sabula, Justin Thomas, Lauren Pfeifer, and Makayla Schouten.

Photo courtesy St. Vincent de Paul School



## Delaware Science Fair

Five Delaware St. Mary School students who participated in the district science fair at The Ohio State University's Marion campus received superior ratings and will move on to the state science fair in May. Maddie Hildebrand, who had a perfect score, also earned a trophy for the best botany project and a nomination for the Broadcom Masters competition. Bridget Noonan received the Ohio Soybean Council award. District science fair participants are (from left): Maddie Hildebrand, Alex Crewe, Will Long, Truman Hutchinson, and Bridget Noonan.

Photo courtesy St. Mary School

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## Learning about the Stations of the Cross



Fourth- and fifth-grade Parish School of Religion students of Angela Corbett and Tom Klitzka at Circleville St. Joseph Church learn about the Stations of the Cross at the parish center.

Photo courtesy St. Joseph Church

## Seussical Jr.

Columbus St. Andrew School seventh- and eighth-grade students performed the musical "Seussical Jr." on the weekend of Friday and Saturday, March 20 and 21.

Photo courtesy St. Andrew School



## Blood of Naples' patron liquefies during pope's visit to cathedral

By Cindy Wooden  
Catholic News Service

At the end of Pope Francis' spontaneity-filled meeting with priests, seminarians, and religious in the cathedral of Naples, the vial of dried blood of the city's patron saint appeared to miraculously liquefy.

After Pope Francis blessed the congregation with the reliquary holding the vial, Cardinal Crescenzio Sepe of Naples announced, "As a sign that St. Januarius loves the pope, who is Neapolitan like us, the blood is already half liquefied."

The thousands of people present in the cathedral applauded, but the pope insisted on taking the microphone. "The bishop said the blood is half liquefied," he said. "It means the saint loves us halfway. We must all convert a bit more, so that he would love us more."

The blood of the fourth-century martyr is Naples' most precious relic. The townspeople gauge the saint's pleasure with them by awaiting the blood's liquefaction three times a year: in the



Above: Pope Francis holds a reliquary containing what is believed to be the blood of St. Januarius as he gives a blessing during a meeting with religious at the cathedral in Naples, Italy, on March 21. The dried blood of the saint is said to liquefy several times a year. After the pope handled the relic, the blood apparently liquefied.

Right: Nuns greet Pope Francis during his meeting with religious at the cathedral in Naples, Italy, on March 21.

CNS photos/Paul Haring



spring during celebrations of the feast of the transfer of the saint's relics to Naples; Sept. 19, his feast day; and Dec. 16, the local feast commemorating the averting of a threatened eruption of Mt. Vesuvius through the inter-

vention of the saint.

When Pope Benedict XVI visited in 2007 and the blood did not liquefy, Msgr. Vincenzo de Gregorio, custodian of the relic, told reporters that the miracle had never occurred when a pope visited on a day other than the feast day.

Entering the cathedral, Pope Francis' white cassock and his arms were yanked repeatedly by priests, seminarians, and nuns wanting to touch him or attract his attention.

Calm reigned briefly after the pope reached the altar, but then Cardinal Sepe told the pope that, in accordance with canon law, he had given formal permission for the nuns in Naples' seven cloistered convents to go out for the day.

The nuns, who had been seated in the sanctuary, broke free, running to the pope, surrounding him, hugging him, kissing his ring, and piling gifts on his lap.

"Sisters, sisters, not now, later!" the cardinal shouted over the microphone to no avail. "Look what I have done," he said, exasperated. "And these are the cloistered ones. Imagine what the non-cloistered ones are like! Ay. They're going to eat him alive."

When order was restored, Pope Francis stood with several sheets of paper and told the congregation, "I prepared

a speech, but speeches are boring." So he put the papers aside, sat down, and began talking about how Jesus must be at the center of a consecrated person's life, about life in community, about poverty and mercy.

"The center of your life must be Jesus," he said. He noted that too often, people -- including priests and religious -- have a difficulty with a superior or a confrere and that problem becomes the real center of their lives, robbing them and their witness of joy.

Addressing seminarians, he said, "If you do not have Jesus at the center, delay your ordination. If you are not sure Jesus is the center of your life, wait a while in order to be sure."

Money definitely cannot be the center of the life of a priest or nun, he said. Even a diocesan priest, who does not take vows of poverty, must make sure "his heart is not there" in money, the pope said.

The pope told the story of a religious woman he knew in Argentina who was so concerned about raising money for her school that she subconsciously preferred the company of people with money. One day, in the faculty room, she fainted. In the teachers' attempt to revive her, the pope said, one suggested putting "a 100-peso note" under her nose to revive her, "but the poor woman was already dead and this was the last word said about her, when no one knew if she had died or not."



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## Happy Easter from ODU

He is not here, for he has risen, as he said he would.  
— Matthew 28:6

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

Easter: A feast of faith, more than hard facts



Father Lawrence L. Hummer

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

Easter brings much to think about, but little in the way of hard facts. That is because there are few hard facts in the Scriptures connected with the resurrection of Jesus from the dead. It is our act of faith that he is risen that sustains us through the centuries, and no amount of wishing or hoping will change that simple fact.

Mark (the earliest of the Gospels) in the Easter Vigil readings speaks only of "the empty tomb" which was discovered by Mary Magdalene, Mary the mother of James, and Salome. They discover a young man clothed in a white robe sitting there, but he is given no identity. He announces that "Jesus of Nazareth, the crucified" has been raised and is not here, but will appear later in Galilee.

John only mentions Mary Magdalene, coming "to the tomb" alone before daybreak ("early in the morning, while it was still dark"). After seeing "the stone rolled away from the tomb," she then ran to Simon Peter and "to the other disciple whom Jesus loved" and blurted out, "They have taken the Lord from the tomb, and we don't know where they have put him."

Peter and the other disciple then ran to the tomb, with the "other disciple" arriving there first. He peered in, but waited for Peter (we know not why) to actually enter the tomb. They both saw the burial cloths and the head cover in a separate place, but nothing else. Then John writes that the other disciple "saw and believed." He does not say what he believed, and the added parenthetical remark by John does not help much: "For

they did not yet understand the Scripture that he had to rise from the dead." The Gospel for this feast ends here, leaving many loose strings.

We note how Mary Magdalene came to the tomb, but no reason is given. She also said to Peter and the other disciple, "We do not know where they have taken him." It is unclear whether this reflects the other Gospel accounts of Mary Magdalene and other women, as in the Synoptic accounts, or whether it reflects a tradition of others (unmentioned in John) who were actually with her when she went to the tomb. Other explanations have been offered, but none satisfies.

As for the garments left on the floor, we are left to assume that this emphasized that Jesus had escaped "what held him bound," in a nod to the story of the raising of Lazarus in which Jesus had said, "Untie him (from his burial cloths) and let him go." Moreover, the garments without the body, and thereby an empty tomb, are all we have to work with. On the basis of this the "other disciple ... saw and believed."

This raises the further question of what the evangelist meant in verse 9 when he wrote, "For they did not as yet understand the Scripture that he had to rise from the dead." Some have suggested he meant Mary Magdalene and Peter. Others think the "other disciple" was included in this (until now, he did not understand, but now he believed), whereas Simon Peter remained lost in the mystery before him.

I think the "disciple whom Jesus loved" punctuated what he had always "known" in writing this Gospel, by remarking on his own faith in light of the empty tomb. From that experience, he knew (understood, believed) and it was from that experience that he wove together his Gospel of Jesus Christ, the pre-existent Word made flesh, who destroyed death by rising from death and thereby showed himself to be the light of the world and the eternal Son of the Father. Christ is risen! Christ is truly risen! Alleluia!

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

The Weekday Bible Readings

MONDAY  
Acts 2:14,22-33  
Psalm 16:1-2a,5,7-11  
Matthew 28:8-15

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

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

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

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

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

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 5, 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 EWTV (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 EWTV 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 the Seasonal Propers for the Days of the Octave of Easter

SUNDAY MASS WITH POPE FRANCIS DURING HIS VISIT TO PHILADELPHIA

Bus departing Gahanna Sept. 25, returning Sept 28. Quad room \$650 pp, triple \$695 pp, double \$750 pp, single \$950 pp. Includes motor coach, 3 nights hotel lodging, breakfasts, trip insurance and some touring of Philadelphia sites.

For more information and reservations, contact :

SASSY TRAVEL LLC

JoEllen Fancelli Vickers 614 475-1280 ofc

744 Fleetrun Ave Gahanna Ohio 43230

sassytravel04@yahoo.com;

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Some Easter Thoughts



THE TIDE IS TURNING TOWARD CATHOLICISM David Hartline

You may be reading this shortly before or after Easter, but I wanted to share some Holy Week/Easter season thoughts with you. Hopefully, Lent was a period of growth for you. It certainly can be hard to keep everything in perspective, as faith increasingly is placed on the back burner in our society. Interestingly, in the United States, the larger Christian community increasingly looks to Catholicism for answers, especially during Lent. There has been a dramatic increase in Lenten practices in Protestant churches which a few years ago did little, if anything, for Lent.

This got me thinking of a recent conversation I had with a member of my parish who is Filipino. She reminded me how ingrained Catholicism is in the Filipino culture. I believe that in a previous column, I related that she spoke of a recent visit to Manila, and how surprised she was to hear the Angelus still being prayed at some of the city's shopping malls. Can you imagine that happening in some of our nation's most exclusive malls? The local news stations would probably report that a religious fanatic had commandeered

the mall's public address system!

She went on to tell me that Holy Week in the Philippines is something to behold. From Holy Thursday until Easter Sunday, with the exception of the health care system, everything, including the newspapers, shuts down. Parishes have what they call "rooster Masses." They often start at 5 a.m. and continue until the work day starts. After Mass, breakfast is served, which is a good way to bond with parishioners. Considering that the commute to work in Manila may take more than an hour, it makes for a long day. Yet no one complains, and, yes, those early-morning back-to-back Masses are packed!

The reason the faith is so alive in places such as the Philippines is that the society never wavered on what was important. Jesus warned us that we can't serve two masters. Yet, many in the western world eagerly serve the master of whatever the secular powers deem they should serve. The United States is a religious nation, compared with much of Western Europe and Canada. We

could break this down and examine why, but that could more easily fit into a book than into a column.

If you want to help those who are trying to make inroads into the culture; you might want to see the movie *Do You Believe?*, written by the same team that wrote the film *God's Not Dead*. This star-studded movie has a cast of well-known actors, including Mira Sorvino, Cybill Shepherd, Sean Astin, Lee Majors, and Brian Bosworth. You might recall I mentioned in an earlier column that the screenplay writers, Chuck Konzelman and Cary Solomon, are friends of mine.

They came to one of my talks at Family Theater in Hollywood a few years back, and I have helped them with a couple of projects since our first meeting. After working with the likes of Sylvester Stallone and other action-movie types, they took the road less traveled, deciding to take Catholicism seriously and work in the business of faith-based movies. They gave up a lot, but gained more than they ever could have imagined.

If we want our faith to help shape the culture around us, instead of the culture shaping our faith, we need to support causes and endeavors such as theirs. This means helping support Catholic book stores, radio stations, and men's and women's conferences, in addition to a host of other worthy faith-based causes. We may not have the power to move mountains, but we do have the power to influence others. By doing so, we can help not only ourselves, but, more importantly, the society around us. Jesus implored us not to keep our faith hidden. Now, as we celebrate the most important date in the Christian calendar, it would be a good idea to live out our faith as Jesus requested.

Hartline is the author of "The Catholic Tide Continues to Turn" and a former teacher and administrator for the diocese.

Living Stations of the Cross



Mount Vernon St. Vincent de Paul School eighth-grade students walk the passion of Christ during Living Stations of the Cross. Pictured is the Eighth Station: Jesus meets the Women of Jerusalem. Students taking part are (from left): Lauren Pfeifer, Sarah Day, Kira Bielecki, Charles Mayville, and Eli Widrig. Photo courtesy St. Vincent de Paul School

The Nonviolent Jesus: His Way of Nonviolent Love

Fr. McCarthy's retreat is a remarkable contribution to furthering the understanding of Christian Nonviolence—so urgent a need for Christians today. Clergy and laity owe it to themselves, to the Church, to the world and to God to take time to prayerfully ponder what is said here.

—MAIREAD CORRIGAN MAGUIRE, NOBEL PEACE PRIZE RECIPIENT

A RETREAT WITH

Fr. Emmanuel Charles McCarthy  
Friday, April 17–Saturday, April 18, 2015

Held at St. John Chrysostom Byzantine Catholic Church  
5858 Cleveland Ave, Columbus, OH 43231 | Phone: 614-882-7578

- Friday 7:00 – 9:00 PM Credo quidquid dixit Dei Filius; nil hoc verbo veritatis verius | (REV.) MCCARTHY
- Saturday 8:00 – 9:00 AM Coffee & Pastries
- 9:00 – 10:30 AM Nonviolent Agapé: The Only Door that Opens unto Heaven | (REV.) MCCARTHY
- 10:45 – 12:00 PM What Is the Nature of Human Nature? | JOHN CARMODY
- 12:00 – 1:15 PM Lunch | Soup & Bread
- 2:15 – 3:30 PM The Human Brain: Naturally Violent or Nonviolent? | JOHN CARMODY
- 3:45 – 6:00 PM To Trust or Not to Trust, That Is the Question | (REV.) MCCARTHY

Sunday, April 19: Fr. McCarthy will be the main celebrant during Mass at 9:30 AM at St. John Chrysostom Byzantine Catholic Church

(REV.) EMMANUEL CHARLES MCCARTHY is a priest of the Eastern Rite (Byzantine-Melkite) of the Catholic Church. Formerly a lawyer and university educator, he is the founder and the original director of The Program for the Study and Practice of Nonviolent Conflict Resolution at the University of Notre Dame. He is also the co-founder, along with Dorothy Day and others, of Pax Christi-USA. He was the keynote speaker at the Lorraine Motel in Memphis, Tennessee for the 25th anniversary memorial of the assassination of Rev. Martin Luther King, Jr. He has spoken throughout the world on the relationship of faith and violence, and has written three books and innumerable articles on the subject of violence and religion. His life's work on behalf of peace within people and among people has been acclaimed internationally.

JOHN CARMODY, the Director of the Center for Christian Nonviolence, is a former Marine Corps Captain and Vietnam veteran who left the service in 1970 to teach and pursue a career in neurobiology. From his background in neuroscience and his study of the theology and spirituality of Christian Nonviolence, he will offer an introduction into the critical issue of the relationship between Nonviolence and Neuroscience. Hopefully, this convergence will allow one to consider abandoning the aggressive and misinterpreted "survival of the fittest" perspective and embrace the natural, innate, moral orientation of compassion and kindness—two primordial capacities that are part of our genetic inheritance and destined to guide empathic and loving human interactions.

HOSTED BY: St. John Chrysostom Byzantine Catholic Church & Holy Resurrection Melkite Catholic Parishes

"Fr. McCarthy is the best teacher on Christian nonviolence in the United States." John Dear, S.J., Peace Activist, Author

All Faiths are welcome!

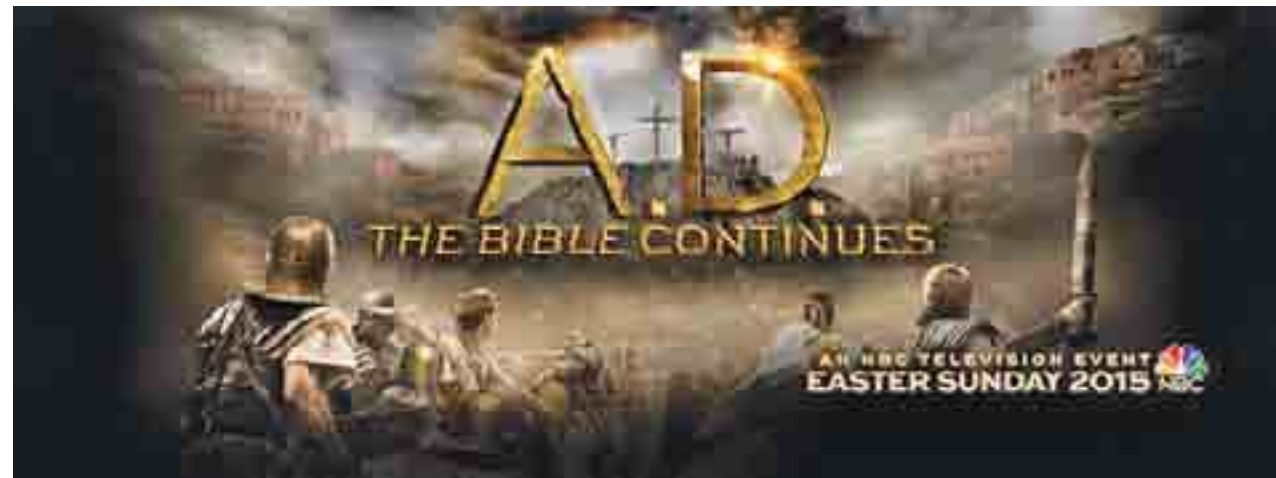
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# focus on ART

## 12-Week TV Series



The original NBC series *A.D.*, the highly anticipated follow-up to the 2013 ratings blockbuster miniseries *The Bible*, which attracted more than over 100 million U.S. viewers, will feature a cast of actors from around the world.

The first episode of *A.D.*, which has Roma Downey and Mark Burnett as its executive producers, will have its premiere on Easter Sunday, April 5.

“Christianity is among the most diverse movements in history, so when Mark and I looked to bring this epic story of *A.D.* to life on NBC, it was important to us to find a cast as diverse and beautiful as the church is around the world.” Downey said. “We look forward to sharing these amazing performances with our audience, and in them we hope that people see themselves.”



on his disciples, his mother, and key political and religious leaders of the era – an impact that would completely change the world.

*A.D.* will take its audience from the intense sorrow of Christ’s ultimate sacrifice to the awe-inspiring wonder of the Resurrection and deep into his disciples’ struggle to survive against opposition from every side as they continued to share his message of love.

The series includes compelling context around the Biblical text, focusing on the Acts of the Apostles while integrating dramatic history to help tell the full story of the people and their era.

The audience will enter the ancient world through the eyes of the Apostles, Pilate, Caiaphas, Herod Antipas, and others. Each episode aims to bring the biblical world to life in all its grit and glory.

**Photos/Left: Standing in a crowd just behind a child with a raised fist are John (Babou Ceesay), Mary the mother of God (Greta Scacchi), and Mary Magdalene (Chipo Chung) in a scene from the miniseries “A.D.: The Bible Continues.”** CNS photo/courtesy Arenas Group

**Below: Adam Levy (left) as Peter, Juan Pablo di Pace as Jesus.** Photo by Joe Alblas/LightWorkers Media/NBC



Juan Pablo di Pace, a critically acclaimed Argentinean actor, has been cast as Jesus. Di Pace is best known for his portrayal of Petros in the hit film *Mamma Mia*, along with award-winning theater work in London and Spain and his recurring role on the NBC show *Camp*. Di Pace leads an accomplished cast hailing from more than 10 different nations, including Babou Ceesay (Gambia) as John; Chipo Chung (Zimbabwe) as Mary Magdalene; Denver Isaac (Zimbabwe) as James; Nicholas Pinnock (Jamaica) as Arik; Fraser Ayers (Scotland) as Simon the Zealot; Peter De Jersey (Britain) as Ananias; Greta Scacchi (Italy) as Mary, the mother of Jesus; Johannes Johannesson (Iceland) as Thomas; Cesare Taurasi (Italy) as Judas; and George Georgiou (Greece) as Boaz.

*A.D.* is an uplifting and harrowing journey through the beginning moments of the birth of the church, picking up where *The Bible* left off. *A.D.* follows the first 10 chapters of the Acts of the Apostles, exploring the aftermath of Christ’s death and its profound impact

### PALM SUNDAY AROUND THE WORLD



Parishioners at St. Lucy Parish in Suchitoto, El Salvador, wait to have their palms blessed during a Palm Sunday Mass. CNS photo/Octavio Duran



A woman religious carries an olive branch during the Palm Sunday procession on the Mount of Olives in Jerusalem while walking the traditional path that Jesus took on his last entry into the city. CNS photo/Debbie Hill



Palms reach for the sky on March 29 during a tallest-palm contest in Lipnica Murowana, Poland. The tallest palm measured 98 feet. CNS/Jacek Bednarczyk, EPA



A woman holds a palm during Palm Sunday Mass at Our Lady of Fatima Catholic Church in Yangon, Myanmar. CNS photo/Barb Frazee



Women kneel during a Palm Sunday Mass in Abyei in the contested border region between Sudan and South Sudan. CNS photo/Paul Jeffery

# Divine Mercy Sunday April 12, 2015



Jesus, I trust in You!

Our Lords words regarding  
Divine Mercy Sunday:

"The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sin and punishment. (Diary #699)

## Come Join Our Celebration!

### HOLY FAMILY

142 West Broad Street  
12:30 p.m. Exposition of the Most Blessed Sacrament  
1:00 p.m. Solemn Blessing and Veneration of  
Image of Divine Mercy Jesus  
2:15 p.m. Stations of the Cross  
12:30-4:30 Confessions will be heard  
(Mass will be prayed during noon Mass)  
7:00 p.m. Chapel of Divine Mercy  
8:30 p.m. - Benediction  
9:00 p.m. - Mass

### CHURCH OF THE BLESSED SACRAMENT

278 East Main Street, Newark, OH  
10:30 a.m. - Mass  
11:30 a.m. - 2:00 p.m. Adoration of the Most Blessed Sacrament  
3:00 p.m. - 3:30 p.m. Benediction  
5:00 p.m. Divine Mercy Chapel and Benediction

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

444 South Ohio Avenue, Columbus, Ohio 43205  
9:30 a.m. Divine Mercy Jubilee Celebration begins  
- Procession with Divine Mercy Image  
- Holy Sacrifice of the Mass  
- Blessing of Image & Adornment  
- Chapel of Divine Mercy (see at Rosary)  
- Veneration of the Lord's Image

### SACRED HEART CHURCH

293 Market Street (corner of Summit and Blvd Avenue) Columbus, OH  
"First day of Divine Mercy Celebration for the Columbus Diocese"  
2:00 p.m. Exposition of the Blessed Sacrament  
Blessing and Veneration of Image of the Divine Mercy of Jesus  
3:15-4:45 p.m. The Sacrament of Reconciliation (Confessions) will be offered  
5:00 p.m. The Benediction of the Sacred Heart  
7:00 p.m. The Chapel of the Divine Mercy  
8:00 p.m. Benediction of the Blessed Sacrament  
8:00 p.m. Mass will be celebrated

### SAINT JOAN OF ARC CHURCH

1070 Liberty Road, Newark, OH  
1:00 P.M. Exposition of the Most Blessed Sacrament  
followed by Blessing of the Image of Divine Mercy and Chapel of Divine Mercy  
3:30 P.M. until 5:00 P.M. Confessions will be heard  
8:00 P.M. Benediction  
9:30 P.M. Holy Sacrifice of the Mass  
Our Lady's Rosary will be prayed throughout the Celebration

### SAINT MARK CHURCH

377 Gay Street, Lancaster, OH • 740-661-1275  
1:00 p.m. Divine Mercy Chapel  
3:30 p.m. Holy Sacrifice of the Mass  
Reception following Mass

### SAINT JOSEPH CATHOLIC CHURCH

140 West Jackson, Plain City, Ohio 45384 • 614-875-8838  
2:00 Exposition  
3:15 Blessing  
3:30 Divine Mercy Chapel  
3:30 Benediction  
Confessions will be heard from 2:00 - 3:15

### SAINTS SIMON AND JUDE CATHOLIC CHURCH

1214 Highway 750, West Jefferson, Ohio 43162 • 614-879-4563  
1:00 - 2:00 p.m. Eucharistic Adoration  
2:00 - 2:45 p.m. Confessions will be heard  
3:00 p.m. Chapel of Divine Mercy followed by Benediction

### SAINT TIMOTHY CHURCH

1009 Thomas Lane, Columbus, OH 43229  
614-851-2677 (rectory office)  
Masses at 8 a.m., 10 a.m., and 12 p.m.  
Adoration of the Blessed Sacrament immediately following the Noon Mass  
Confessions available after 1:30 p.m.  
3:30 p.m. Blessing of the Image and Divine Mercy Chapel  
3:45 p.m. Benediction

### ST. PETER CATHOLIC CHURCH

175 Church Street, Chillicothe, OH • (740) 774-4487  
Good Friday, April 10, 2015  
7:00 p.m. Divine Mercy Chapel song  
Holy Saturday, April 11 through Saturday, April 11, 2015  
1:00 p.m. Chapel Blessed Body  
Confessions will be heard April 11 from 1:00 - 4:30 p.m.  
Divine Mercy Sunday, April 12, 2015  
Exposition after 11:30 Mass until 3:00 p.m. then at  
3:45 p.m. the Divine Mercy is sung followed by Benediction

### ST. CATHARINE OF SIENA CATHOLIC CHURCH

300 South Canal Road, Columbus, OH 43207 • (614) 221-4199 • www.stcatharine.com  
2:00 p.m. Exposition of the Blessed Sacrament  
3:00 p.m. - 3:45 p.m. Sacrament of Reconciliation  
3:45 p.m. Praying the Rosary  
4:30 p.m. Stations of the Cross  
5:00 p.m. Chapel of Divine Mercy (led by priest)  
5:30 p.m. Benediction

### ST. JOHN CHURCH, LOGAN, OH

157 N Market St, Logan, OH 43178 • (740) 395-2499  
2:00 pm Movie about the History of Divine Mercy in the Church Hall  
3:45 pm Short Discourse  
5:00 pm Exposition and Adoration of the Blessed Sacrament in Church  
6:15 pm Confessions and singing the Chapel of Divine Mercy  
7:30 pm Benediction and Exposition of the Blessed Sacrament

### SAINT BRENDAN CHURCH

4477 Dakota Rd., Hilliard, Ohio • 614-876-1272  
2:00 p.m. Exposition of the Blessed Sacrament  
3:00 - 3:45 p.m. Sacrament of Reconciliation  
3:45 p.m. Praying the Rosary  
5:15 p.m. Stations of the Cross  
6:00 p.m. Chapel of Divine Mercy (led by priest)  
6:30 p.m. Benediction  
8:00 p.m. Holy Sacrifice of the Mass