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DIVINE MERCY SUNDAY
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With Jesus' resurrection,
"love has triumphed,
mercy has been victorious."



**Pope Francis calls Catholics to be
agents of Christ's 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. Sometimes I don't even know what I did. As comedian Jeff Foxworthy says, "You can just look at your wife and know it has happened again and you want to say, 'Babe, I know I have done something wrong, and while I do not yet know just what I have done, I would like to go to my room for a while and think about it.'"

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.

So how do we avail ourselves of this great mercy? There are three basic steps. First, we need to ask for mercy. Sometimes our pride gets in the way and we don't want to admit that we are doing anything wrong. 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.

So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come

2 Corinthians 5:17



Wendi Bonner (left) is all smiles as she walks back to her pew with sponsor Kathy Faherty following her baptism during the Easter Vigil service at Columbus Holy Cross Church on Saturday, March 30.

CT photo by Jack Kustron/Photoj.com

Walking Stations of the Cross



Hundreds of Catholics from across the diocese walking through downtown Columbus on Good Friday, March 29, for the annual Walking Stations of the Cross. Participants prayed and reflected on the stations of Jesus' suffering as He carried His cross to His crucifixion. Reflected prayers and meditations linked the stations with issues of social concern. The Walking Stations of the Cross was cosponsored by the diocesan Office of Youth and Young Adult Ministry and the diocesan Office for Social Concerns.

Photo by Sean Robinson, diocesan Office of Youth and Young Adult Ministry

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Front Page photo:

Pope Francis delivers his Easter blessing "urbi et orbi" (to the city and the world) from the central balcony of St. Peter's Basilica at the Vatican on Sunday, March 31.

CNS photo/L'Osservatore Romano via Reuters

DIVINE MERCY SUNDAY

BY TIM PUET

Reporter, Catholic Times

This Sunday, April 7, will mark the 20th anniversary of the start of regular observance of Divine Mercy Sunday in the Diocese of Columbus.

The first celebration of the Feast of Divine Mercy in the diocese was on April 18, 1993, at Columbus Sacred Heart Church. St. Faustina Kowalska was beatified on that date and was canonized seven years later, when the feast became an official part of the Church's calendar.

At that time, the Congregation for Divine Worship described it as "a perennial invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and trials that humankind will experience in the years to come."

Tom Turner of Columbus and Father William DeVille, pastor at Sacred Heart at the time, were responsible for setting up the Divine Mercy Sunday event in 1993. Turner said he learned about the observance and the Chaplet of Divine Mercy when he saw a video about St. Faustina, the Polish nun and visionary to whom the chaplet was revealed. She said Jesus Christ requested in a vision in 1931 that the Feast of Divine Mercy be celebrated every year on the Sunday following Easter.

Turner asked Father DeVille if he would be willing to host an event on that day. Father DeVille was willing to provide the space and to be the liturgist if Turner would take care of finding an organist, servers, and ushers. Turner agreed, then took his case to the mother of Jesus in prayer. "I made a pact with Our Lady," he said. "I told her if she'd bring the people, I'd do the work."

"About 120 people showed up for the feast that first year, including two priests – Father

DeVille and his associate pastor, Father James Jones," Turner said. "That wasn't a huge number, but it was enough to try it again the next year, and it kept growing until it filled the church.

"Then I asked Father (Kevin) Lutz at (Columbus) Holy Family if he would be willing to provide a second site. He was a little reluctant because he didn't want to take anything away from Sacred Heart, where he once was an associate, but he agreed. It's gone on to many other parishes since then."

Tim McAndrew of Columbus learned about St. Faustina through Turner and has become one of the nation's best-known promoters of the devotion through the national *Divine Mercy Messenger*, a newspaper he publishes each year. He estimated that about 500,000 copies of the *Messenger* have been circulated in the past 12 years.

He also 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.

"I had no idea what Divine Mercy Sunday was at first," he said. "After reading St. Faustina's diary, I learned it's not just a day of devotion, but a day for sinners to come back to the Sacred Heart of Jesus."

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 are displayed at 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 regu-

lar 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.

The images originally were housed at Holy Family Church, then were moved in 2005 to the former Milford Center Sacred Heart Church, which was reopened by Father Patrick Toner, pastor at Plain City, as the International Life and Mercy Chapel after being closed for several years. The images were moved in 2008 to Plain City, and the Milford Center church later was razed.

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. St. Faustina died in 1938 at age 33.

The support of Pope John Paul II for the devotion was mainly responsible for its worldwide growth. On June 13, 2002, he granted a plenary indulgence to participants in Divine Mercy Sunday observances. Conditions 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.

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



Jesus I Trust in You!

the rosary.

The Catholic Church wasn't sure what to do about the chaplet at first because of inaccurate translations of St. Faustina's diary. These led the Holy See to outlaw the spreading of images and writings advocating devotion to the Divine Mercy in the form she proposed.

While he was bishop of Cracow, Poland, Cardinal Karol Wojtyla, who eventually became John Paul II, led an effort to have the Vatican reconsider its ban. The prohibition was lifted by Pope Paul VI.

Cardinal Wojtyla also dedicated himself to completing an accurate translation of the diary. The conclusion of that work and the lifting of the ban allowed the Marians of the Immaculate Conception, an order of priests, to resume their special work of promoting the devotion.

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, followed by Benediction. Sacrament of Reconciliation available from 2 to 3 p.m. Chaplet is being recited every day through Sunday at 3 p.m.

Columbus Holy Family – 12:30 p.m., Exposition; 1:30 to 4:30 p.m., Reconciliation (Rosary will be prayed during confessions); 2 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 of the Blessed Sacrament; 5 p.m., Mass.

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

Columbus Sacred Heart – 2 p.m., Exposition, Litany of the Sacred Heart, blessing and veneration of Divine Mercy image; 2:20 p.m., Scriptural Rosary; 2:30 to 3:45 p.m., Reconciliation; 3 p.m., Chaplet; 3:45 p.m., Benediction; 4 p.m., Mass.

See DIVINE, Page 13

PRACTICAL STEWARDSHIP

By Rick Jeric

Yes



Did you rejoice in the joy of the Resurrection of Jesus Christ this past week? Are you still rejoicing? I hope we are. Easter is such a great feast that we celebrate for 50 days. We cannot hear or say "Alleluia" enough. Lent prepares us well, and the Triduum gives us a very intense and focused view of the Passion of our Lord. Those three days provide a brief view of the physical, mental, spiritual, and emotional roller coaster that Jesus and His disciples rode. Of course, Jesus rode the gamut of everything Himself, infinitely more than anyone could. Holy Thursday brought the joy of celebrating Passover with His disciples, the institution of the Eucharist, and the love and sharing of His closest friends, along with betrayal, arrest, agony in prayer, and desertion by the same friends. His closest defender denies that he even knows Him. Good Friday brought the lowest possible point in history as our Lord and Savior was tortured, abandoned, condemned, and killed in the most brutal, humiliating, and painful way imaginable. Holy Saturday evening welcomes just the opposite: the highest possible point in history as our Lord and Savior triumphs over all evil and brings salvation to all of us. We can certainly celebrate for 50 days and forever.

As we celebrate the first week of the Easter season, and the Octave of Easter, there is one word that should be as meaningful as ever for us. It is a word that is very simple and has only three letters, but also a word that assures us of our salvation and eternal life. That word is "Yes." There are four crucial times when this simple word has been essential to our salvation. Two of them have already occurred, and two of them are ongoing. All four provide a prayerful and reflective opportunity for us, especially during this joyful Easter season. The first is celebrated each March 25 on the Solemnity of the Annunciation of the Lord. This year, the feast was moved to April 8 because March 25 is Monday of Holy Week. This celebration of the "Yes" by Mary reminds us that the Incarnation of our Lord and Savior Jesus Christ was possible because of Mary's love and humility. We share in that "Yes" as we strive for those same virtues. The second "Yes" was the painful, emptying, yet infinitely loving acceptance of the Passion of Jesus Christ. Without that "Yes," there is no Resurrection, and no salvation for us. Could Mary or Jesus have said anything but "Yes"? Can we? The third "Yes" is celebrated this second Sunday of Easter or Divine Mercy Sunday. It is simply the total and complete forgiveness and mercy of God for every one of us. We ask, and God says "Yes" without hesitation. The final "Yes" must come from us each time we ask for forgiveness. We say "Yes," Lord, I trust in You, and I have faith and confidence in Your love. I will sin no more.

Our practical challenge this week is to say "Yes" over and over again. Just as Mary and Jesus said "Yes," we do so throughout our Lenten journey as we repent and improve and live the Gospel. Easter is the joyful time to continue to say "Yes" and know that the forgiveness and grace of God is always there. Remember and pray the Chaplet of Divine Mercy this week. "For the sake of His sorrowful Passion, have mercy on us and on the whole world." Alleluia!

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

Wheelersburg K of C Donation for School



Wheelersburg St. Peter in Chains Knights of Columbus Council 14346 recently donated \$500 to the Father William Patterson scholarship fund at Portsmouth Notre Dame High School. Council members pictured are (from left): first row, Deacon Terry Acox, Don Davis, John Pendland, Rick Spaulding, and Paul Boll; second row, Dave Bauer, Bruce Holcomb, Louis Boerger, John Schwamberger; third row, Joe Donini, Paul Van Hoose, Kevin Metzler, Marty Ross, Bill Schwamberger, and Wyatt Bates. Photo courtesy Notre Dame Schools

Speaker Series at St. Paul Church

Westerville St. Paul Church will sponsor a three-part speaker series, beginning on Divine Mercy Sunday, April 7. All three talks will be on topics which require a response based on mercy and compassion.

Angela Johnston, director of the diocesan Latino Ministry, and members of the diocesan Justice for Immigrants Committee will present a program on "The Real Face of Immigration" on April 7. The presentation will include a short DVD titled "Dying to Live: A Migrant's Journey," which examines why migrants are willing to leave their homes, risking their lives in the process, and what they face on their journey. This will be followed by a presentation on the status of Catholic teaching regarding comprehensive immigration reform.

On Sunday, April 14, Theresa Flores, a survivor of human trafficking who be-

came an author and victim's advocate, will share her story. Flores is featured by the National Underground Railroad Freedom Center Museum in an exhibit titled "Invisible Slavery" and has published two books, "The Sacred Bath" and "The Slave Across the Street." She also will talk about her efforts for SOAP (Save our Adolescents from Prostitution).

On Sunday, April 21, Matt Habash, president and chief executive officer of the Mid-Ohio Foodbank, will lead a discussion on "Hunger in Our Midst." Hunger isn't just an inner-city problem. It impacts our family, friends, neighbors, and co-workers. Hunger is us! Learn how you can participate in the conversation.

All sessions will take place from 6:30 to 8 p.m. in Miller Hall, 313 N. State St. Light refreshments will be available at 6:15.

Natural Family Planning Class

Natural Family Planning (NFP) is unique among the methods of family planning because it educates couples to understand their combined fertility and work with, rather than against, their bodies. Natural Family Planning is both highly effective and morally acceptable for achieving, spacing, or limiting births.

An NFP class series will be offered for engaged and married couples at Co-

lumbus Our Lady of Peace Church, 20 E. Dominion Blvd., from 7 to 9 p.m. on four Thursdays: April 25, May 23, June 20, and July 25. The cost is \$65 per couple, which includes instructional materials. Financial assistance is available upon need.

For additional information and to register, contact the diocesan Office of Marriage and Family Life at (614) 241-2560 or FamilyLife@coltsdioc.org.

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Blessing of new Infant/Toddler Program

On Friday, March 1, Bishop Frederick Campbell joined donors, staff, parents and students at Our Lady of Bethlehem School and Childcare to bless the opening of its infant and toddler program. During a ceremony in the school's chapel, Bishop Campbell celebrated the faith-filled environment that Our Lady of Bethlehem now offers for very young children.

Those interested in learning about the school's infant and toddler, Totally Terrific Twos, latchkey, child care, or summer programs, as well as preschool, pre-kindergarten, and half- or full-day kindergarten are invited to call (614) 451-6631 or visit www.ourladyofbethlehem.org for more information or to arrange a tour.

Mount Vernon Student Wins Full-Tuition Scholarship

Isabelle Wilson, a home-schooled student from Mount Vernon, was awarded a Father Michael Scanlan Scholarship from Franciscan University of Steubenville. The scholarship covers full tuition for four years of study, beginning this fall.

"Franciscan was always my top choice of school because of its vibrant Catholic atmosphere and excellent nursing program, but I didn't think I would be able to go there," said Wilson, who is enrolled in the Seton Home Study School. "I'm so thankful God opened this door for me. I know my time at Franciscan will be enriching both intellectually and spiritually. I can't wait to begin."

Wilson, who plans to study nursing, is a member of Mount Vernon St. Vincent de Paul Church, where she a teacher's aide, helped at Vacation Bible School, and belonged to the youth group. She received one of three Scanlan scholarships after competing last month against more than 80 other top-performing students from 32 states.

They represented some of the top students in the nation, with ACT composite scores of 31 or

higher, and a grade-point average generally above 3.9. Besides applying for the scholarship, they had to write an essay, be interviewed by a panel of faculty, staff, and religious, and participate in a group activity.



The scholarship is named in honor of Father Michael Scanlan, TOR, the university's presiding emeritus. He served as its president for 26 years and was instrumental in revitalizing the school's Catholic identity.

Franciscan University integrates strong academic programs with a dynamic faith environment to serve more than 2,400

students from all 50 states and 15 nations. It offers more than 40 undergraduate and seven graduate degree programs, the most popular of which include theology, catechetics, nursing, education, and business admin-

istration.

Franciscan has received a top-tier placement for 12 consecutive years in the *U.S. News & World Report* list of "America's Best Colleges," and is featured in "The Newman Guide to Choosing a Catholic College" and *Kiplinger Personal Finance* magazine's "100 Best Values" in private higher education.

Men of DeSales luncheon

The Columbus St. Francis DeSales High School Mothers Club invites all fathers, sons, grandfathers, cousins, uncles, and friends of DeSales to the fourth annual Men of DeSales luncheon from 1 to 3 p.m. Sunday, April 14, in the school cafeteria, 4212 Karl Road.

The cost of \$15 per person in-

cludes lunch, a beverage, and dessert. The guest speaker will be former Ohio State quarterback Stanley Jackson.

Contact Diane Vincent at (740) 549-4351 with questions. A registration form is available on the school website at www.stfrancis-desaleshs.org.



Jim Foley, Cristo Rey Columbus High School president, signs papers transferring ownership of the former Ohio State School for the Deaf downtown to the school from the Columbus Metropolitan Library.
Photo courtesy Cristo Rey Columbus

NEW HOME FOR CRISTO REY SCHOOL

BY TIM PUET
Reporter, Catholic Times

Cristo Rey Columbus High School has purchased the former Ohio State School for the Deaf building from the Columbus Metropolitan Library for \$1 million.

Jim Foley, president of Cristo Rey Columbus, said preliminary work on the building, which is on the National Register of Historic Places, will begin later in the spring, with renovation expected to begin in earnest in July.

The library had purchased the building at 400 E. Town St. and the surrounding 2.24-acre property from the state for \$2.1 million earlier this year. The library will retain the property around the school building for use as an outdoor plaza.

Cristo Rey, an innovative school which provides a national educational model in which businesses invest in students to make a Catholic college-preparatory education possible for young people who cannot afford it, will begin classes in Columbus this fall in a temporary location at 840 W. State St., enrolling a freshman class then and adding one class in each of the next three years.

Foley said purchase of the Deaf School building means the State Street location will be used for only the 2013-14 academic year. He said plans for converting the State Street building are nearly complete and renovation work will begin there within 30 days.

"We are very excited about the opportunity to locate at

this site next to the library and in the middle of downtown," he said. "The location is ideal because of all the rich educational resources at our door."

The school for the deaf used what is now the Cristo Rey building from 1899 to 1953. The structure then was used for several other purposes. It has been vacant for about six years.

"It's appropriate that this building, which started as a school, will be a school once again," Foley said. "Besides its other advantages, its central location will provide easy access to public transportation for students, and it is close to many of the employers the students will be working with."

He said Robert Loversidge, president and chief executive officer of Schooley Caldwell Associates of Columbus, has been retained as the building's architect. The general contractor will be Corna Kokosing Construction of Columbus.

Foley also said the school will attempt to obtain federal and state tax credits to offset the cost of the renovation. "We're still working on estimating how much that amount will be," he said.

He said the school has hired teachers of science, mathematics, and English and is looking for religion, social science, and technology teachers for its initial six-person faculty.

The deadline for students to applying for admission is Saturday, April 20.

More information on student and teacher applications is available at the school's website, www.cristoreycolumbus.org.

INCENSE EVERY SUNDAY? THE ELDERLY AND MASS ATTENDANCE



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. How often is a priest supposed to use incense at Mass -- every Sunday or just at special times? Our priest uses a pungent form of incense at each Sunday Mass. A lot of people are allergic to the incense he uses. We have approached him about it, but he seems to ignore the fact that people start coughing and sneezing, and some even walk out of church. Then he tells us that it is a sin to leave early. (A "distressed and allergic parishioner" from Indiana.)

A. The use of incense has long held a place of honor in the history of religious worship. In the Book of Exodus (30:1-8), the Lord instructed Moses to build an altar for the burning of incense at the entrance to the meeting tent where the ark of the covenant was kept, and Jews continued to use incense regularly in their temple worship.

Incense serves a twofold purpose: The visual imagery of the rising smoke is symbolic of the prayers of the congregation being lifted toward the Lord, and the act of incensing pays honor to the object to which it is directed -- to the just-consecrated bread and wine at their elevation, for example, or the remains of the deceased at a funeral Mass.

It also helps to create the ambience of heaven, for as we are told in the Book of Revelation (8:3), "Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones,

on the gold altar that was before the throne."

Wide discretion is granted to the priest as to how frequently to use incense. Theoretically, it may be used at any Mass, although most parishes limit its use to Masses of particular solemnity, funerals, and eucharistic adoration and processions.

At Mass, according to the *General Instruction of the Roman Missal*, in No. 276, incense may be used during the entrance procession, at the beginning of Mass, to incense the cross and the altar, at the procession and proclamation of the Gospel, at the offertory, to incense the offerings, the altar, priest and congregation, and at the elevation of the host and the chalice after the consecration.

The use of incense calls for a reasonable balance of the liturgical ideal with practicality. If it is bothersome to a significant number within the congregation, perhaps an accommodation could be worked out. Different types of incense vary in the strengths of their aroma, and more moderate brands are available.

Perhaps certain seats could be reserved for those who find incense troublesome, away from the areas of the church where it is most frequently used.

You indicate that you have raised your concerns with your pastor directly to little avail. Might it be more effective if you were to try again through an intermediary, perhaps a sympathetic member of your parish's pastoral council?

Q. I live in a senior housing complex, and it is difficult for some of us to go to Mass every Sunday. No one drives anymore. The church is too far away to walk. There is no city bus and taxis are very expensive. I am 85 years old and my friend is 91. My question is whether we are still obligated to attend. I do get to Mass on all the major feast days and I watch the Mass on television at 6:30 every Sunday morning; a lay minister does a Communion service at our residence each Monday, with some prayers and the Sunday scriptural readings, and about 10 of us attend. We also had ashes on Ash Wednesday. (Wausau, Wis.)

A. Your question indicates a great desire to participate in the Mass, and I am edified by the effort you are making to do so.

The Sunday obligation is explained in the *Catechism of the Catholic Church*, No. 2181, as follows: "The faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor."

It seems to me, from a distance, that your age and the difficulty of transportation would qualify as "serious reasons." But I think that you will feel better if you speak to your pastor and have him tell you that himself. (It might also be that he knows of volunteer drivers in your parish who could bring you to Mass on days when you would like to go and feel that your health allows.)

Questions may be sent to Father Kenneth Doyle at ask-fatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.



WATTERSON STATE CHAMPIONS

The Columbus Bishop Watterson High School boys basketball team won the school's first Division II state championship on Saturday, March 23, defeating Akron St. Vincent-St. Mary 55-52 at the Schottenstein Center. The Eagles finished the season with a 28-1 record. Team members pictured are (from left): first row, Sam Severance, Greg Oman, Greg Jacknewitz, Bryan Jackson, Cody Calhoun, and Tommy Geraghty; second row: Jim Ryan, assistant coach; Erick Boucher, trainer; Mike Sandor, assistant coach; Ryan Lewis, Andy Grieser, Joey DiOrto, Matt Hughes, Matt Lehmann, Noah Matteson, Ben Kaminski, Mason Fisher, R.J. Boehman, manager; Vince Lombardo, head coach; and Casey Teeters and Steve Devlin, assistant coaches. Not shown is Bill Bope, assistant coach.

Photo courtesy Bishop Watterson High School

Crowd kneels in front of court, shows support for traditional marriage

By Joseph Austin
Catholic News Service

With sunlight blanketing the street on March 26, participants in the national March for Marriage paused for a moment to kneel and say a prayer in front of the U.S. Supreme Court.

That morning, the justices heard oral arguments on the constitutionality of California's law banning same-sex marriage. The next day, they listened to arguments in a challenge to the federal Defense of Marriage Act.

On all sides of the marchers, supporters of legalizing marriage for same-sex couples took part in the United for Marriage Equality March and chanted, "Gay, straight, black or white, marriage is a civil right."

For Sister Mariela Stodden, FSGM, of Franciscan University in Steubenville, Ohio, the faceoff between the two crowds was not troubling.

"It was very peaceful walking in the March for Marriage," she said.

Sister Stodden, a member of the Franciscan Sisters of the Martyr St. George, told Catholic News Service she prayed the rosary on the way for the intentions of the march.

"One man, one woman," chanted par-



ticipants in the March for Marriage as they moved forward. Some members of the opposing march tried to block the way by forming a human wall in the street, but the police rushed in and helped to escort the pro-traditional marriage crowd through.

As the crowd pushed onward, stragglers who were left behind engaged in heated conversations with the opposing crowd.

"The homosexual rights movement is not the same as civil rights because ho-

mosexuals can vote, (use) same lunch counter, same restroom, same water fountain. (This is) totally different," said talk show host Carl Boyd Jr. as he engaged a supporter of same-sex marriage.

"Homosexuality is not a right. It's a decision," Pastor Abel Palomo of the Pentecostal Holiness Church in College Park, Md., told a man who was holding hands with another man.

"My parents separated when I was young. I still recognize something

missing," marcher Esteban Freeman, a student at St. John's College in Annapolis, Md., told CNS. "Why would you want to self-impose that on children? Redefining marriage to just a romantic relationship, just love, won't hold you together. Emotions won't hold you together."

Traditional marriage is "the best arrangement for children," Princeton University senior Margaret Fortney told CNS.

"Every child deserves a mom and dad," read a sign.

A rosary dangling from her fingers, Pat O'Brien said she was at the March for Marriage for her children. O'Brien, 74, is the mother of seven children and has 30 grandchildren and one great-grandchild. She came on a full bus of 57 people from Sts. Peter and Paul Catholic Church in West Chester, Pa.

Tamoa Vivas, an active member of *Puerto Rico por la Familia*, agreed.

"When they approve the law, they will teach it to our children in the schools," she said. This is not religious liberty, she explained. "Even lesbians and gays don't believe in (same-sex marriage)," she said.

See MARRIAGE, Page 12

FACING THE DOWNSTREAM EFFECTS OF SAME-SEX PARENTING



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

Last month, the British paper *The Independent* ran a story with the headline, "Children in gay adoptions at no disadvantage: Research confirms same-sex couples are just as good at parenting as heterosexuals." The story, based on a study at Cambridge University, concluded there was "no evidence" to support the claim that children's masculine or feminine tendencies were affected by having gay or lesbian parents, nor was the quality of their family relationships significantly different.

The studied outcomes, however, were limited to children ages four to eight, so that any later effects – as the children passed through puberty, for example, and "came of age" – were not included. Common sense, however, begs the question: How capable would two men be at helping their adopted daughter with very female matters pertaining to growing up and maturing physically? For daughters, this is often an issue requiring ongoing support, communication, and sharing. It's not something men can just read up on in a book; it can be a delicate, personal matter, closely connected to a young woman's sense of self-identity, and it's reasonable to conclude that there are real advantages to the empathy shared between a mother and her daughter.

Although *The Independent* claims this was the first study to look at how children in nontraditional families fared when compared with heterosexual households, at least two other major studies addressing the question were published during 2012 – one by Mark Regnerus, a sociologist at the University of Texas at Austin, and the other by Loren Marks, a researcher at Louisiana State University. Both studies presented compelling evidence countering the claim that a child's psychosocial growth is as supported in lesbian and gay environments as it would be in heterosexual parenting environments.

Common sense, instead of common clichés, ought to serve as our starting point in discussions about adopting children. One of the clichés we hear is that adopting children is really just a matter of the "rights of parents." As Phoebe Wilson noted in an article in *New Woman*: "If adoption is going to be debated as a 'right,' then the rights of the child (innocent and defenseless) are the rights that must prevail. Adoption exists for the benefit of the child, not for the couple who adopts him." Same-sex couples who seek to adopt a child can doubtless be motivated by the best of intentions and by genuine compassion for the plight of an orphan. Yet Wilson goes on to explain the deeper reasons that need to motivate adoption:

"A child in need of adoption is a child who is in extraordinary and abnormal circumstances: he is a child without parents. Adoption seeks to 'create,' from a social and legal point of view, a relationship similar to what would be natural for the child, meaning a family relationship: mother, father, child. This relationship would not be, for example, two fathers and a mother, or three women, or a single man, because this does not exist in the natural biological filiation. The love and affection of one, two or five people isn't enough. In order for a child to develop into a well balanced and fully mature person, he needs the presence of a father and a mother."

In recent years, adults who were raised by same-sex couples have started to recount and write about some of their childhood experiences. Robert Oscar Lopez, who has described himself as a "bisexual Latino intellectual, raised by a lesbian, who experienced poverty in the Bronx as a young adult," now works as a professor at California State University. He described the notable challenges he faced growing up:

"Quite simply, growing up with gay parents was very difficult. ... When your home life is so drastically different from everyone around you, in a fundamental way striking at basic physical relations, you grow up weird. ... My peers learned all the unwritten rules of decorum and body language in their homes; they understood what was appropriate to say in certain settings and what wasn't; they learned both traditionally masculine and traditionally feminine social mechanisms. ... I had no male figure at all to follow, and my mother and her partner were both unlike traditional fathers or traditional mothers. ... [B]eing strange is hard; it takes a mental toll, makes it harder to find friends, interferes with professional growth, and sometimes leads one down a sodden path to self-medication in the form of alcoholism, drugs, gambling, antisocial behavior, and irresponsible sex. The children of same-sex couples have a tough road ahead of them – I know, because I have been there."

A compassionate society seeks to help and assist orphaned children, but no reasonable society intentionally deprives those children of a mother or a father. That is, however, what placing them into a same-sex home invariably does.

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, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

NEWLY SIGNED LAWS AFFIRM NORTH DAKOTA'S COMMITMENT TO LIFE, SAYS BISHOP

North Dakota Gov. Jack Dalrymple's signature on three pro-life bills "affirms our state's commitment to the protection of all human life," Bishop David D. Kagan of Bismarck, N.D., said on March 26.

Protecting life "from the moment of conception to natural death is the primary purpose of government," the bishop said. "All persons, including our elected officials, are obligated to unceasingly to seek protection of this basic human right."

The measures Dalrymple signed require doctors who perform abortions to have admitting privileges at a local hospital; ban abortion for the purpose of sex selection or genetic abnormality; and ban abortion after the detection of a fetal heartbeat, which could be as early as six weeks.

North Dakota lawmakers also voted on March 22 to put a referendum on the 2014 ballot that would amend the state constitution to say that "the inalienable right to life of every human being at any stage of development must be recognized and protected."

Bishop Kagan applauded the governor for signing the pro-life bills and the lawmakers "who bravely supported measures to extend protections to unborn human life and to advance the health of women."

His statement was released by the North Dakota Catholic Conference, the public policy arm of the state's two dioceses. The Diocese of Fargo currently does not have a bishop, and Bishop Kagan is apostolic administrator of that diocese.

"I ask that all Catholics of the state join me this Holy Week in praying for all of our elected leaders. May the author of life grant them wisdom in all their endeavors," Bishop Kagan added.

Opponents of the abortion measures had urged Dalrymple not to sign them and pledged to launch a legal challenge to them if he did.

Regarding the referendum, Christopher Dodson, executive director of the North Dakota Catholic Conference, told Catholic News Service in a March 25 telephone interview that media reports referring to it as a "personhood amendment" are incorrect. If that were the case, it would grant all the legal rights of a person to every human life at any stage, he said. "This doesn't do that," he explained.

It also "doesn't ban abortion. It doesn't ban anything," he continued.

However, "it does provide an expression of legislative intent that would make it clear, hopefully, that there is not a right to an abortion in the state constitution and give courts guidance for interpreting state laws regarding life," he told CNS.

He compared the referendum to a Missouri statute ruled constitutional by the Supreme Court in its 1989 decision in *Webster v. Reproductive Health Services*. The court upheld portions of the law that limits abortions in Missouri and says in part that "unborn children have protectable interests in life, health and well-being."

In other legislative action, a measure to protect human embryos was defeated and one to ban abortion after 20 weeks

See **LIFE**, Page 12



TRUSTING GOD WITH MY DIRT

Spring is well under way, with all its gusty unpredictability, and I'm left with a lot of mud on my hands. It's on our shoes, in the yard, and seemingly on flat surfaces of my home on some days.

I can't help but be grateful on so many levels. Mud means spring, and spring means many of my favorite things all at one time. One of those favorite things has four legs and a loud whinny. His name is Lightning. My eight-year-old has been riding him for almost a year, and, I must admit, when the time comes to clean him, I'm less thrilled with the fact that he's white than she is.

He's a 16-or-so-year-old horse who seems as easygoing as my daughter is not. He's gotten spooked a few times, it's true, and she's landed on the arena floor as a result. It makes her mad--so angry she all but refuses to get back on him--and it terrifies my mother's "what-if" thought processes. The trust I have to embrace while she's up there on that 2,000-pound horse is pretty huge, but it's nothing like the trust I'm called to have.

The Sunday after Easter was named Divine Mercy



**Finding Faith in
Everyday Life**
Sarah Reinhard

Sunday by Blessed Pope John Paul II in 2000, and it was celebrated as such for the first time in 2001, the same year I entered the Catholic Church. I'm pretty sure that's no accident. Trust has never been one of my stronger character traits. I could dig back in my personal history and give you a litany of reasons why, but I've come to accept that it's just something I need to work on. Again and again and AGAIN.

The Divine Mercy image--and we have one right in the front of our parish church--has never really made sense to me. I've never really liked it, to be honest, though I couldn't tell you why. Maybe it's so often made "pretty" and "glossy" and "fancy," while trust seems to be such a dirty and nitty-gritty sort of

experience for me. Maybe it's my ongoing learning to appreciate art in various forms. Maybe it's that I don't get why God loves me so much.

But the Divine Mercy chaplet does resonate with me, and it speaks to my heart in a way few things do. When I pray it, I am often overcome with emotion, and however much I may try to speed through it, I am always somehow moved internally by it. The chaplet's never ousted the rosary in my hierarchy of devotions, but it's become a go-to for me over the years. There's comfort to be had in letting go and trusting God ... if only I remember to do it.

As we approach the Feast of Mercy this year, that eight-year-old of mine will be receiving her first Communion. She will literally take Jesus into herself as we commemorate God's great love and compassion. And I will be reaching out, yet again, and reminding myself to really believe the message of mercy: "Jesus, I trust in you."

Sarah Reinhard is never far from a book--whether as the author or the reader. You'll find more of her writing (and reading) at SnoringScholar.com.

ST. MICHAEL STUDENTS CREATE FAIRY TALE LAND

Imagine getting to step into the world of one of your favorite fairy tale characters. With a little help from their imaginations, second-graders at Worthington St. Michael School got to do just that. It was all part of an annual school program called "Fairy Tales in the Round." The language arts project involved students choosing a fairy character and then creating an oral presentation, props, and costume to help them tell a story. "They learned how to write a good speech in first person and the importance of good public speaking skills," said Leslie Anderson, second-grade teacher. "They really enjoy this project and seeing their excitement and enthusiasm is priceless. Along with having fun, they are learning, which makes it even better."



KATELYN COMBS
(Red Riding Hood)



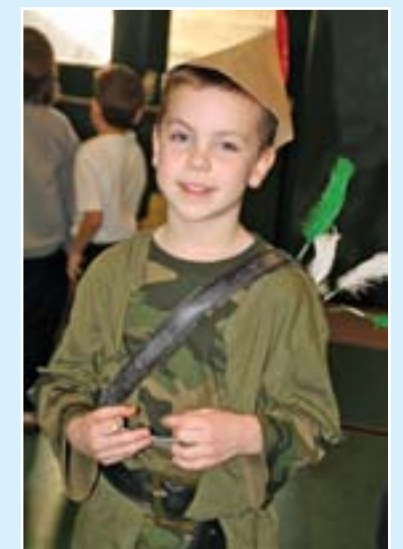
JACK KELLER
(from Three Little Pigs)



MURPHY GRAHAM
(Strega Nona, or
Grandma Witch)



CLAIRE SNYDER
(Rapunzel)



JOSEPH BANGERT
(Robin Hood)



CNS photos/Paul Haring

At Easter, pope calls Christians to be channels of mercy, justice, peace

By Cindy Wooden/Catholic News Service

With Jesus' resurrection, "love has triumphed, mercy has been victorious," Pope Francis said in his first Easter message "*urbi et orbi*" (to the city and the world).

"Let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish," the pope said after celebrating Easter morning Mass on March 31.

Easter dawned with blue skies and sunshine in Rome, but as crowds gathered in St. Peter's Square, dark clouds began gathering. Still, about 250,000 people gathered for Mass. Thousands more arrived for the pope's blessing.

The steps leading to St. Peter's Basilica and to the altar were decorated with thousands of flowers, trees, and bushes. The Dutch flower growers' association provided 20,000 tulips, 10,000 daffodils, and 3,000 white roses, in addition to small birch, maple, and mulberry trees.

Like his predecessors, Pope Francis did not give a homily during the morning Mass, but spoke during his "*urbi et orbi*" address about the significance of the Resurrection for individuals and for the world. (The full text of the address is provided on the next page.)

The morning Mass began less than 12 hours after Pope Francis had finished presiding over the nighttime Easter Vigil, lighting the Easter candle and processing into a St. Peter's Basilica lit mainly by the flashes of the cameras that people had been asked not to use.

During the Mass, he welcomed into the Catholic Church four men between the ages of 17 and 30. The men from Albania, Italy, Russia, and the United States were baptized, confirmed and received their first Communion at the Mass. The 17-year-old from the United States was identified as Anthony Dinh Tran.

In his homily for the vigil, Pope Francis spoke about how the women had gone to Jesus' tomb with sorrow and love to anoint his body.

But, he said, "something completely new and unexpected happens."

They find the tomb empty, and they are confused and afraid, the pope said.

"Doesn't the same thing also happen to us when something completely new occurs in our everyday life? We stop short, we don't understand, we don't know what to do," he said. "Newness often makes us fearful, including the newness which God brings us, the newness which God asks of us."

Like the women at the tomb, he said, often "we are afraid of God's surprises," yet, "he always surprises us."

"Dear brothers and sisters," he said, "let us not be closed to the newness that God wants to bring into our lives. Are we often weary, disheartened and sad? Do we feel weighed down by our sins? Do we think that we won't be able to cope? Let us not close our hearts, let us not lose confidence, let us never give up."

The risen Jesus is risen for all time, the pope said, meaning that he is forever victorious "over everything that crushes life and makes it seem less human."

Pope Francis said he knows there are many times in life when it is difficult to believe in the power of God to bring forth new life. It's easier, he said, to be like the women in the Gospel and "look for the living among the dead."

The women in the Gospel are told to remember their life with Jesus and the things he had said and done. Only then do they conquer their fear and share the news of the Resurrection with the other disciples.

"To remember what God has done and continues to do for me, for us, to remember the road we have traveled; this is what opens our hearts to hope for the future," the pope said. "May we learn to remember everything that God has done in our lives."



URBI ET ORBI MESSAGE OF POPE FRANCIS

EASTER SUNDAY
MARCH 31, 2013

Dear brothers and sisters in Rome and throughout the world, Happy Easter! Happy Easter!

What a joy it is for me to announce this message: Christ is risen! I would like it to go out to every house and every family, especially where the suffering is greatest, in hospitals, in prisons ...

Most of all, I would like it to enter every heart, for it is there that God wants to sow this Good News: Jesus is risen, there is hope for you, you are no longer in the power of sin, of evil! Love has triumphed, mercy has been victorious! The mercy of God always triumphs!

We too, like the women who were Jesus' disciples, who went to the tomb and found it empty, may wonder what this event means (cf. Luke 24:4). What does it mean that Jesus is risen? It means that the love of God is stronger than evil and death itself; it means that the love of God can transform our lives and let those desert places in our hearts bloom. The love of God can do this!

This same love for which the Son of God became man and followed the way of humility and self-giving to the very end, down to hell - to the abyss of separation from God - this same merciful love has flooded with light the dead body of Jesus, has transfigured it, has made it pass into eternal life. Jesus did not return to his former life, to earthly life, but entered into the glorious life of God and he entered there with our humanity, opening us to a future of hope.

This is what Easter is: it is the exodus, the passage of human beings from slavery to sin and evil to the freedom of love and goodness. Because God is life, life alone, and we are his glory: the living man (cf. Irenaeus, *Adversus Haereses*, 4,20,5-7).

Dear brothers and sisters, Christ died and rose once for all, and for everyone, but the power of the Resurrection, this passover from slavery to evil to the freedom of goodness, must be accomplished

in every age, in our concrete existence, in our everyday lives. How many deserts, even today, do human beings need to cross! Above all, the desert within, when we have no love for God or neighbor, when we fail to realize that we are guardians of all that the Creator has given us and continues to give us. God's mercy can make even the driest land become a garden, can restore life to dry bones (cf. Ezekiel 37:1-14).

So this is the invitation which I address to everyone: Let us accept the grace of Christ's Resurrection! Let us be renewed by God's mercy, let us be loved by Jesus, let us enable the power of his love to transform our lives, too; and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish.

And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and through him we implore peace for all the world.

Peace for the Middle East, and particularly between Israelis and Palestinians, who struggle to find the road of agreement, that they may willingly and courageously resume negotiations to end a conflict that has lasted all too long. Peace in Iraq, that every act of violence may end, and above all for dear Syria, for its people torn by conflict and for the many refugees who await help and comfort. How much blood has been shed! And how much suffering must there still be before a political solution to the crisis will be found?

Peace for Africa, still the scene of violent conflicts. In Mali, may unity and stability be restored; in Nigeria, where attacks sadly continue, gravely threatening the lives of many innocent people, and where great numbers of persons, including children, are held hostage by terrorist groups. Peace in the east of the Democratic Republic of Congo, and in the Central African

Republic, where many have been forced to leave their homes and continue to live in fear.

Peace in Asia, above all on the Korean peninsula: may disagreements be overcome and a renewed spirit of reconciliation grow.

Peace in the whole world, still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this 21st century; human trafficking is the most extensive form of slavery in this 21st century! Peace to the whole world, torn apart by violence linked to drug trafficking and by the iniquitous exploitation of natural resources! Peace to this our Earth! Made the risen Jesus bring comfort to the victims of natural disasters and make us responsible guardians of creation.

Dear brothers and sisters, to all of you who are listening to me, from Rome and from all over of the world, I address the invitation of the Psalm: "Give thanks to the Lord for he is good; for his steadfast love endures forever. Let Israel say: 'His steadfast love endures forever'" (Psalm 117:1-2).

Dear brothers and sisters, to you who have come from all over the world to this square at the heart of Christianity, and to you linked by modern technology, I repeat my greeting: Happy Easter!

Bear in your families and in your countries the message of joy, hope and peace which every year, on this day, is powerfully renewed.

May the risen Lord, the conqueror of sin and death, be a support to you all, especially to the weakest and neediest. Thank you for your presence and for the witness of your faith. A thought and a special thank-you for the beautiful flowers, which come from the Netherlands. To all of you I affectionately say again: may the risen Christ guide all of you and the whole of humanity on the paths of justice, love and peace.

Schoonover and Bowman, Scholarship Donors

A new scholarship program has been announced for seventh- through 12th-grade students in Portsmouth Notre Dame Junior-Senior High School.

William Schoonover and Janet Peery Bowman (pictured) have established the Schoonover and Bowman Endowment and Trust, which will fund the scholarship. Schoonover, a 1969 graduate of Notre Dame High School, is establishing the scholarship in memory of his wife, Donna, and her grandmother, Dorothy Hacker Gee. Bowman, a 1949 graduate of the former Holy Redeemer High School, is creating the scholarship in memory of her son, Steve.

Donna Schoonover was a hospice nurse and her grandmother was a teacher. Steve Bowman worked in human resources and had his own business. Both died from the same type of cancer. Janet Bowman's daughter also has been stricken by cancer twice. The scholarship donors hope this endowment will help dis-



cover a new and creative mind who will have the inspiration to crack the cancer code, develop a cure, and end the misery and suffering from this disease for all future generations.

The endowment will make \$6,000 available each year to help Notre Dame students with tuition. It should last at least 25 years.

Guidelines and applications for the scholarship will be available on the Notre Dame schools' website at www.notredameschools.com.

DeSales State FBLA Officers

Columbus St. Francis DeSales High School sophomores Nico Zingarelli (left) and Charlie Mitchell were elected to state offices at the 66th annual Ohio Future Business Leaders of America (FBLA) leadership conference. Zingarelli was chosen as state secretary and Mitchell was elected as vice president for central Ohio.



Mother's Day Reflection

Sts. Peter and Paul Retreat Center, 2734 Seminary Road N.E., Newark, is sponsoring a Mother's Day morning of reflection for women from 9 a.m. to noon Saturday, May 11, with brunch at 11 a.m.

Sister Janice Bachman, OP, will conduct the program. Its theme will be "Let Us Fly Together." The cost

is \$20 per person, payable on arrival.

Anyone wishing to attend is asked to RSVP by logging onto the center's website at www.stspeterpaulretreatcenter.com and clicking on the "Events" page, or by calling (740) 928-4246 or by email at info@stspeterandpaulretreatcenter.org.

LIFE, continued from Page 8

was amended and has to go back to lawmakers for a final vote.

In testimony March 12 on the fetal heartbeat bill, which prohibits abortions when the heartbeat of the unborn child is detected, Dodson noted that he measure raised "some new legal questions," but he said the questions were without merit.

"Currently, the U.S. Supreme Court only allows states to protect unborn life after the point of viability, which is when an unborn child can survive outside the womb," he told the Senate Judiciary Committee.

"The Supreme Court chose viability because it understood viability to be a significant marker of human development. Close reflection, however, reveals that viability is not a measure of human development," he continued.

"A heartbeat, however, is a marker that actually reflects the development of the unborn child. It is wrong that the courts will only allow states to protect some unborn children and not all of them," Dodson said. "However, if the courts insist on only allowing protections for unborn children that are developed to a certain extent, the existence of a heartbeat provides a better basis than viability."

The measure did not specify the time frame when a fetal heartbeat can be detected, but medical experts say it

occurs about six to seven weeks into a pregnancy. It allows an abortion to save the life of the mother, but prohibits it in the cases of rape or incest.

Now that it is a law, physicians can be prosecuted for violating it, but it does not punish a woman who has an abortion. If convicted, a doctor could face a fine of \$5,000 and a maximum sentence of five years in prison. Doctors also could lose their medical license.

The Prenatal Nondiscrimination Act bans abortions for the purpose of sex selection or genetic abnormality.

The North Dakota Catholic Conference said it furthered "several important public interests that form the basis of a civil society."

"No matter where a person stands on abortion, we should, as a society, agree that abortion should never be used as a tool for sex selection or the elimination of children with genetic abnormalities," the conference said.

"Sex-selection abortion has drastic effects on society. An estimated 163 million girls are missing in the world because of sex-selection abortions," it said, adding that these kinds of abortions are "not limited to other countries."

"Several studies have documented the practice of sex-selection abortions in the United States and Canada," it added.

MARRIAGE, continued from Page 7

People young and old, of every religion, race, and background, were at the March for Marriage. From the start, the crowd included a large group of Hispanics.

"We are against homosexual marriage," said Johnny Alvarez, through a friend who interpreted for him. A Pentecostal, he is originally from Honduras

and now lives in New York City.

"It's about time the faithful started pushing back," Gus Alzona, a member of St. Jane Frances de Chantal Parish of Bethesda, Md., told CNS as he grasped a red-and-white Templar flag in his hands.

Page 7 photo: CNS photo by Nancy Phelan Wiechec

CHRIST CHILD SOCIETY OF COLUMBUS

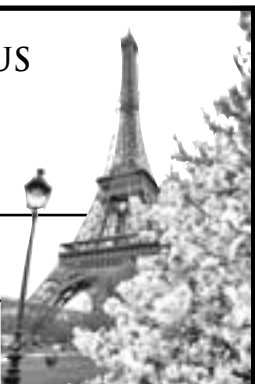
invites you to this year's fundraiser:

Celebrate April in Paris

Saturday, April 13 ~ The Shops at Worthington Place

Jazz by ProMusica, artworks by artists from Central Ohio Watercolor Society, live and silent auctions, good food and drink with a French flair

Proceeds will support the various service projects provided by Christ Child Society
For more information, contact patjreynolds@gmail.com



Pope recites St. Peter's Gospel professions of faith at apostle's tomb

By Cindy Wooden
Catholic News Service

Kneeling before the tomb of St. Peter, Pope Francis repeated the three professions of faith the Gospels report the apostle making: "Lord, you are the Christ, the son of the living God," "Master, to whom shall we go? You have the words of eternal life," and "Lord, you know everything; you know I love you."

Cardinal Angelo Comastri, archpriest of St. Peter's Basilica, said Pope Francis made the three professions on April 1 while kneeling on the marble floor of the Clementine Chapel, facing a grill that allows visitors to see the back of what is believed to be St. Peter's tomb.

"It was moving for us to hear the pope, who took these words of Peter and made them live again, because today it is his mission to continue the mission Jesus entrusted to Peter," the cardinal told Vatican Radio.

Cardinal Comastri accompanied Pope Francis on a late-afternoon tour of the excavated necropolis where St. Peter is buried. Jesuit Father Federico Lombardi, Vatican spokesman, said Pope Francis was the first pope to tour the site, walking the path between mostly second-century burial vaults to the tomb.

However, while they did not approach the tomb in the same way, other popes had visited the excavations while the work was under way. Pope Pius XII, who ini-

tially authorized the excavations, reportedly rushed down into the necropolis in 1950 when he heard the archaeologists had found some bones.

Pope Paul VI, who had announced in 1968 that after almost 20 years of further excavation and study, the relics of St. Peter had "been identified in a manner which we believe convincing," went to the site the next day and led a brief prayer service. The relics were put back near where they were found.

When Pope Francis made his visit, he was accompanied by Cardinal Comastri and the two directors of the necropolis, who provided explanations, using a tablet computer to illustrate what was found.

Pope Francis walked through the necropolis and went up a slight incline toward the tomb of Peter, which is directly under the main altar of St. Peter's Basilica.

In the Clementine Chapel, "the place closest to the tomb of the Prince of the Apostles, the pope paused in silent prayer and in a deep and moving moment of reflection," Father Lombardi said.

Pope Francis spent 45 minutes in the necropolis and in the Vatican grotto, where he paid homage at the tombs of several popes, including Popes Benedict XV, Pius XI, Pius XII, Paul VI, and John Paul I, Father Lombardi said.

The entrance to the grotto and necropolis is across a parking lot from the *Domus Sanctae Marthae*, where the pope is



Pope Francis prays in Clementine Chapel, the place closest to the tomb of Peter, as he tours the necropolis below St. Peter's Basilica at the Vatican.
CNS photo/L'Osservatore Romano via Reuters

living. The pope walked there and back, Father Lombardi said.

The necropolis is a burial ground where St. Peter's tomb has been venerated since early Christian times and where the first church dedicated to the saint was built. The tomb is two levels below the main altar of the modern basilica.

On the level between the necropolis and the basilica is the Vatican grotto, the place where many popes and a few Catholic nobles have been buried since the 10th century.

The necropolis was excavated in the 1930s and '40s, which led to discovery of a double row of mausoleums and niches decorated with paintings, stucco, and mosaics, along with a section of simpler graves.

The archaeologists also discovered a bit of graffiti scrawled on a piece of red-tint-

ed wall; dated to sometime shortly before the year 200, it reads "*Petros Emi*" (Peter is here). Nearby were found the remains of the altar the Emperor Constantine was believed to have ordered erected over St. Peter's tomb in 324.

The bits of human bones found near the red wall and ancient altar were studied for years and became the object of intense debate among Catholic archaeologists until Pope Paul's announcement in 1968 that he was convinced the relics were those of St. Peter.

Since 1998, the Vatican has been repairing and restoring the tombs, labyrinthine lanes, and funerary artwork in the necropolis using state-of-the-art techniques. It also has set up a complete conservation and lighting system that controls the climate of the necropolis to prevent further damage.

p.m., Chaplet, followed by Benediction.

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.

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 – 5 p.m., Mass, followed by Holy Hour and sung Chaplet. The Chaplet also is being prayed daily at 3 p.m. in the adoration chapel as part of a novena that concludes April 7.

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.



Second Sunday of Easter (Cycle C)

The peace of Christ reflects God's divine mercy



Father
Lawrence L. Hummer

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

In some ways, we could call every Sunday Divine Mercy Sunday, because on every Sunday we participate in the Eucharistic sacrifice, which is offered for sin, an act which is the most visible image of divine mercy. This Sunday in particular has been so named since the papacy of Pope John Paul II. This Sunday always features the passage from John's Gospel wherein the risen Jesus imparts ("the" is not expressed in the Greek text) Holy Spirit by breathing on the cowering disciples. He sends them on a mission which entails the forgiveness of sins. This could be regarded as the single most important mission of the Church down through the ages. That, and caring for the poor, certainly summarize the Christian mission in the world.

John's commissioning of the disciples is vaguely similar to the power of "binding and loosing" granted to Peter in Matthew 16:19 and to all the disciples in Matthew 18:18. Everything else the Church does is secondary to caring for the needy and forgiving sins. No Christian can advance toward righteousness without caring for the poor and the needy, as the Great Judgment scene makes crystal clear in Matthew 25:31-46.

The first gift given by the risen one is the twice-repeated gift of "Peace." The Lord's sudden appearance is not explained, but their recognition of him comes from seeing his hands and his side. The mission he gives to the disciples to forgive sins is the same mission the Father had given to him.

"Great Music in the Grand Tradition"

"Great Music in the Grand Tradition" is the title for the inaugural concert of the new organ at Washington Court House St. Colman of Cloyne Church, 219 S. North St.

The concert will take place at 4 p.m. Sunday, April 14, and will feature music for brass quintet by Rimsky-Korsakov, Gabrielli, Gigout, Peeters, and Boellman, and for organ by Howells, Brubeck, and Bach.

The three-manual, 36-stop organ was dedicated in February. This concert will be the first program in a series of concerts which will be hosted annually, beginning in September. The series schedule for 2013-14 will be announced at this concert.

"We have here a major instrument located in a build-

ing with incredible acoustics. It's a marvelous place to make music," said Craig Jaynes, the church's music director and coordinator for the new series. "Every guest musician we've ever had has commented on how wonderful it is to perform here."

A specially selected group of musicians, including band directors from Washington Court House, Wilmington, Blanchester, Frankfort, and Leesburg, has been assembled to provide a grand beginning for this new concert series. "This is the sort of thing one normally has to go to a big city to hear. We're bringing great music to the country. I can promise an experience you won't soon forget," Jaynes said.

To the assembled group, Jesus would have said "*Shalom alekem*" or "*lekem*," which would have meant "peace upon all of you." This raises the intriguing question of our use of "Peace" at Mass. When we express it as a wish – "Peace *be* with you" – we miss the importance of the factual statement which the risen one expresses to the disciples – "Peace *is* with you" – or when we say "The Lord *be* with you."

In light of Baptism, we actually mean "The Lord *is* with you." Our Eucharist is, after all, an anticipation of the heavenly banquet in the resurrection. But the peace of Christ is among us now, in this given moment. Father Raymond Brown explained this at great length in his "Anchor Bible Commentary on John." Of course, we still say "*be* with you," which seems to negate the input of Biblical scholarship. All John's Gospel says is contained in two Greek words: *eirene hymin*, which says literally "Peace to you." Whatever verb is added controls the meaning of what is said. Finally, Christ's peace reflects God's mercy.

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

The Weekday Bible Readings

MONDAY
Isaiah 7:10-14;8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

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

WEDNESDAY
Acts 5:17-26
Psalm 34:2-9
John 3L: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 7, 2013

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 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable systems for WHIZ's and WWHO's cable channel listings.

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). Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).

Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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

The Cross = Freedom



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

The cross is the greatest symbol of freedom the world has ever known. The Roman Empire used crucifixion as a humiliating means of death for those who would not adhere to its precepts. When Jesus was a boy, thousands of Jews were crucified on the road to Jerusalem. The Romans wanted to teach rebellious Jewish believers a lesson, so they refused to allow the families to take the bodies after death. The bodies were left to rot and to be devoured by wild animals, visible for all to see, as anyone who had to travel to Jerusalem would have witnessed this ghastly spectacle.

Yet as horrific as this was, the Romans were appalled at the cruelty of the societies they encountered at the periphery of their empire in Spain and northern England/Scotland. Clearly, the world was in descending madness, with cruelty and sexual excess abounding across the globe. God in His everlasting mercy sent His Son to redeem the world and save us from ourselves. We were not created to be this way.

In the last 100 years, more than 100 million people have died in wars and twice as many in abortion clinics. Today, our world, with all of its technological and innovative greatness, has increasingly turned its back on God, defying His definition of love, sexuality, family, etc. We would do well to turn back to God, for we were created to be saved and spend eternity with Him, but this is not guaranteed. We do have free will, and with that free will, we can reject God and pursue another way, a way that leads to excess and, eventu-

ally, loneliness. The dark side is always telling us that we are missing out on something by following God. However, what the evil one doesn't tell us is that this path leads to our utter destruction.

The cross was a sign of total humiliation in the days of the Roman Empire, and yet Jesus, because of His sacrifice, turned it into total victory. Let's compare this to a theoretical situation in sports. With our nation's attention turned to college basketball's year-end tournament, many sports fans are glued to the action. We have all read about teams that had a yearlong or two-year losing streak. Imagine if one of the great coaches today would take on one of the perennial losing programs and turn it into a college basketball power. The fans would chant "0-50" to commemorate the lowly depths from which the team came. The same could be said for the cross, a sign of total humiliation, turned by Christians into a sign of victory.

Let's use another example. Let's say a popular theater critic stumbles across the worst local theater company known to man. A famous director reads the stinging

review and takes over the company, propping its members up and taking them to Broadway, where they are greeted as conquering heroes. Both the coach and the director did something which no one would expect, lifting up losers from the depths of public humiliation to reign victorious. This is exactly what Jesus did for us on the cross. He suffered, died, and rose from the dead so we could get on with our lives without continuing our maddening descent into depravity.

Jesus told us to carry our cross daily. For some, that cross could be disbelief, long-term illness, alcoholism, drug abuse, sexual perversion, violence, hate, etc. However, we are not to embrace those previously mentioned items; we are to embrace the cross. We are to ask Jesus to deliver us from this list.

We worship the latest technological devices, make excuses for why God doesn't fit into our busy schedule, then take it out on the Catholic Church for making the cross seem irrelevant in the modern world. We hail the complex minds of the latest technology gurus, and complain in the same sentence that Catholicism is too complicated. However, deep in our souls, we know right from wrong and we will be called to account. In this Easter season, let's remind our disbelieving family, friends, and neighbors of this fact that the cross will set them free if they will embrace it.

Hartline is the author of *The Tide is Turning Toward Catholicism* and a former teacher and administrator for the diocese.

LIVE-IN PROGRAM AT JOSEPHINUM

Young men discerning a vocation often find encouragement and motivation by visiting a seminary campus. Twice during the year, the Pontifical College Josephinum hosts a live-in program for high school juniors and seniors and college students who are interested in learning more about the seminary. The next live-in at the Josephinum, 7625 N. High St., Columbus, will be from Thursday to Saturday, April 11 to 13.

During a live-in, potential seminarians will experience the Josephinum's prayer life, academic classes, and communal worship, as well as interacting with seminarians, faculty, and staff. Live-in weekends include

introductory presentations on discernment, student life, and the college seminary formation program.

The Josephinum's live-in offers young men an opportunity to live seminary life firsthand, attend classes with seminarians, experience deep, reverent prayer, participate in community recreation, and learn how to find their vocation.

For more information about the live-in, contact Father John Rozembajgier, dean of seminary life at the Josephinum's college of liberal arts, at (614) 985-2244 or jrozembajgier@pcj.edu.

BIRTHDAY CELEBRATION FOR SISTERS

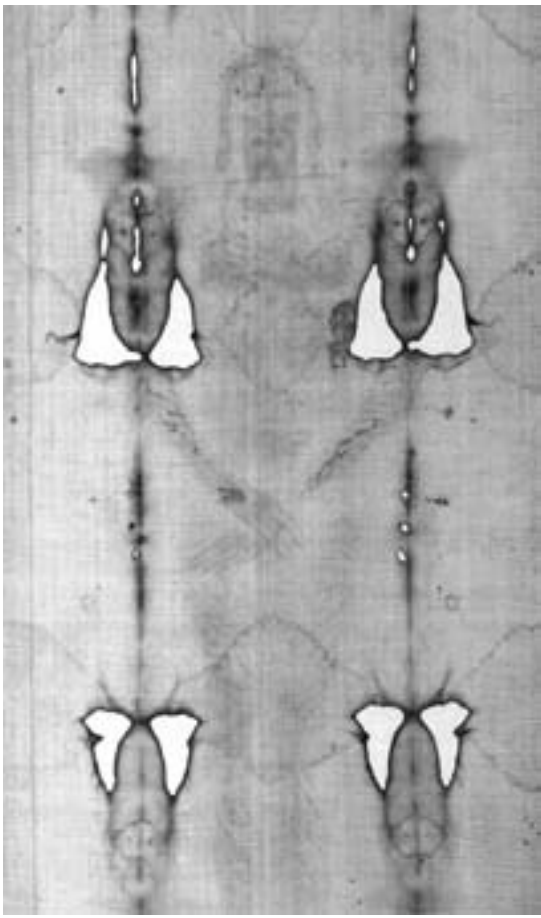


A group of laypeople visits the Mohun Health Care Center in Columbus on the first Monday evening of each month to celebrate the birthdays of sisters born on that month. Each birthday sister receives a long-stemmed red rose, cake and drinks are served, and the birthday sisters' pictures are taken. Participants in the March party were (from left) Linda Overman, Sister Jeremy Lawlor, OP, Vielka Cassidy, Sister Kay Burland, OP, Marilyn Lee, Tom Lynch, Sister Michaelleen Henderson, OP, Mary Dimond, Sister Nancy Burland, OP, and Sister Fara Impastato, OP (seated in front). Group members who were absent are Bob and Harriet Dana, Pete Miller, and Tom Balyeat. Photo courtesy John Dimond

Pray for our dead

- | | |
|--|--|
| BAKER, Regina M. , 52, March 28
St. Patrick Church, Columbus | LAUGHERTY, Ann K. , 40, March 29
Immaculate Conception Church, Columbus |
| BROWN, Mary J. , 82, March 20
Immaculate Conception Church, Dennison | MILLER, Mary T. , 53, March 24
Corpus Christi Church, Columbus |
| CASSADY, Eugene , 99, March 25
St. Thomas Church, Columbus | O'DONNELL, Barbara J. , 75, March 24
St. Mary Church, Delaware |
| CUSICK, Terrence , 57, March 25
St. Mary Church, Marion | RAYBOURNE, Mary M. , 98, March 18
St. Bernadette Church, Lancaster |
| DELPHIA, Patricia , 87, March 24
St. Thomas More Newman Center, Columbus | SANSONE, Vincent M. "Buddy" , 85, March 27
St. James the Less Church, Columbus |
| DeVANEY, Sara "Sally" M. , 94, March 23
St. Andrew Church, Columbus | SPAETH, Mary , 83, March 27
St. Mary Church, Marion |
| DOYLE, Fred L. , 71, March 28
St. Mary Church, Groveport | TOTH, John A. , 94, March 24
St. Rose Church, New Lexington |
| FALLON, James J. , 82, March 31
St. Joan of Arc Church, Powell | WALLEY, Larry , 70, March 28
St. Paul Church, Westerville |
| FEILER, Scott R. , 48, March 25
St. Joan of Arc Church, Powell | WEINTRITT, Rita C. , 85, March 30
St. Aloysius Church, Columbus |
| GAIB, Mary K. , 84, March 27
St. Francis de Sales Church, Newark | WELKER, William , 87, March 17
St. Bernadette Church, Lancaster |
| HUTCHINGS, Michael A. , 58, March 6
St. Dominic Church, Columbus | WHARTON, Patricia J. , 79, March 26
St. Matthew Church, Gahanna |
| KELLY, John F. , 84, March 25
St. James the Less Church, Columbus | |

Image on Turin shroud is reminder of God's love, pope says in message



By Cindy Wooden

Catholic News Service

Gazing upon the image of a crucified man on the Shroud of Turin, Catholics contemplate Jesus and are called on to remember his great love for them and for all who suffer, Pope Francis said.

The face on the shroud "has eyes that are closed; it is the face of one who is dead, and yet mysteriously he is watching us, and in silence he speaks to us," the pope said in a video message broadcast March 30 on Italian state television.

The pope's message was part of a special Holy Saturday exhibition of the shroud as part of the Year of Faith.

According to tradition, the 14-foot-by-4-foot Shroud of Turin is the linen burial shroud of Jesus. The shroud has a full-length photonegative image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his passion and death.

Housed at Turin's cathedral, the shroud usually is kept from public view in a specially designed, high-tech case to prevent its disintegration and other damage. Put briefly on public display on Holy Saturday, the shroud was the centerpiece of a prayer service where the sick were the special guests, read the prayer petitions, and were the first to venerate

the holy image.

The entire service was broadcast live on the main channel of Italian state television.

"This image, impressed upon the cloth, speaks to our heart and moves us to climb the hill of Calvary, to look upon the wood of the cross, and to immerse ourselves in the eloquent silence of love," Pope Francis said in his message.

"This disfigured face resembles all those faces of men and women marred by a life which does not respect their dignity, by war and violence which afflict the weakest," the pope said. "And yet, at the same time, the face in the shroud conveys a great peace; this tortured body expresses a sovereign majesty."

Pope Francis said the "restrained but powerful energy" of the image calls people to have faith and never lose hope because "the power of the love of God, the power of the Risen One overcomes all things."

The pope ended his message reciting a prayer that St. Francis of Assisi was said to have recited before the crucifix: "Most High, glorious God, enlighten the shadows of my heart, and grant me a right faith, a certain hope and perfect charity, sense and understanding, Lord, so that I may accomplish your holy and true command. Amen."

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APRIL

Speaker Series at St. Paul Church
313 N. State St., Westerville (in Miller Hall)
Sundays after Easter 6:30-8:00 pm
April 7—The Real Face of Immigration — Why do migrants risk their lives?
by Angela Johnston (Diocesan Catholic Latino Ministry)
April 14—Human Trafficking in the USA,
by Theresa Flores (survivor, victims advocate)
April 21—Hunger in our Midst — Hunger impacts our family, friends, neighbors and coworkers!
by Matt Habash (Mid-Ohio Food Bank)
All are welcome!

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All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

'Happenings' submissions
Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colstdioc.org

6, SATURDAY
Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. 614-565-8654
Mary's Little Children Prayer Group
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888
Filipino Mass at Holy Cross
7:30 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-224-3416

7, SUNDAY
Pilgrimage to Dead Sea Scrolls Exhibit in Cincinnati
9 a.m. to 6 p.m., Bus leaves from St. Joseph Cathedral, 212 E. Broad St., Columbus, to visit Dead Sea Scrolls exhibit at Cincinnati Museum Center. Mass, buffet lunch included. Details at www.saintjosephcathedral.org.
St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. "Understanding Our Muslim Patient Population" with Dr. Yosef Khan of The Ohio State University Medical Center.
Exposition at Church of the Resurrection
Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession into chapel following 11 a.m. Mass and continuing to 5 p.m. 614-933-9318

'Catholicism' at St. Andrew
6:45 p.m., St. Andrew Church, 1899 McCoy Road, Columbus. Part 8 of Father Robert Barron's "Catholicism" video series, followed by small-group discussion. 614-451-4290
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054
Compline at Cathedral
9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline. 614-241-2526

4, THURSDAY
Job Fair at Westerville St. Paul
10 a.m. to 2 p.m., Activities center, St. Paul Church, 313 N. State St., Westerville. Job fair sponsored by Stewardship Employment Ministry. 614-306-4487
Baptisms, Confirmations With Bishop Campbell at ODU
3:30 p.m., Sansbury Hall, Christ the King Chapel, Ohio Dominican University, 1216 Sunbury Road, Columbus. Bishop Frederick Campbell baptizes and confirms two ODU students and confirms an alumna, a staff member, and a friend of the university. 614-251-4453
20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. 614-406-9516

5, FRIDAY
St. Cecilia Adoration of Blessed Sacrament
St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.
Monthly Adoration of Blessed Sacrament
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.
Catholic Men's Luncheon Club Meeting
12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with Dan DeMatte, St. Patrick's director of religious education and youth ministry, speaking on "The Mission of the Domestic Church." Details at www.columbuscatholicmen.com.
All-Night Exposition at Our Lady of Victory
Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday, sponsored by church's Knights of Columbus council and Columbus Serra Club. 740-354-2716; 740-353-8610

8, MONDAY
Opening Mass for Workshop on Christian Unity
12:05 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates opening Mass for National Workshop on Christian Unity.
Calix Society Meeting at Columbus St. Patrick
6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Business meeting followed by 7 p.m. Mass. 614-406-2939
Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. 614-718-0277, 614-309-2651, 614-309-0157

Our Lady of Peace Men's Bible Study
7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings. 614-459-2766
Ecumenical Prayer Service for Christian Unity Workshop
7:30 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Campbell takes part in ecumenical prayer service for National Workshop on Christian Unity.

8-11, MONDAY-THURSDAY
National Workshop on Christian Unity
Sheraton Columbus Hotel, 75 E. State St., Columbus. National Workshop on Christian Unity, sponsored by National Ecumenical Officers Association, focusing on the ecumenical legacy of the Second Vatican Council.

8-MAY 17, MONDAY-FRIDAY
Art Exhibit at de Porres Center
Martin de Porres Center, 2330 Airport Drive, Columbus. Exhibit of 20 portraits of "Americans Who Tell the Truth" by Robert Shetterly. Hours by appointment. 614-416-1910

9, TUESDAY
Open House for Ohio Dominican Master's Programs
6 p.m., Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Open house to present information on six master's degree programs. Contact www.ohiodominican.edu/graduateopenhouse.
'Encourage' Support Group Mass and Meeting
6 p.m. Mass, followed by 7 p.m. meeting of a new Columbus-area Catholic organization providing solace, support, and counsel for parents and relatives of those with a same-sex attraction. 614-372-5249

Landings Program at Newman Center
7 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Final session of eight-week Landings program for returning and inactive Catholics.
EcoJustice Study at Shepherd's Corner
7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Wagoner Road, Blacklick. EcoJustice. Care for Creation program, with reflection, sharing on ways to improve quality of life and live more lightly on Earth. 614-866-4302

Prayer Group Meeting at St. Mark
7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. 740-653-4919

10, WEDNESDAY
Turning Leaves and Tea Leaves
2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. 614-416-1910
Diocesan Honor Choir Concert at St. Brigid
6:30 p.m., St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Sixth annual diocesan honor choir concert of sacred song, featuring singers from 10 grade schools, four high schools, and Ohio Dominican University. Free-will offering for Holy Family Soup Kitchen. 614-367-9736

TUNE IN TO PATRICK MADRID'S NEW DAILY RADIO SHOW!

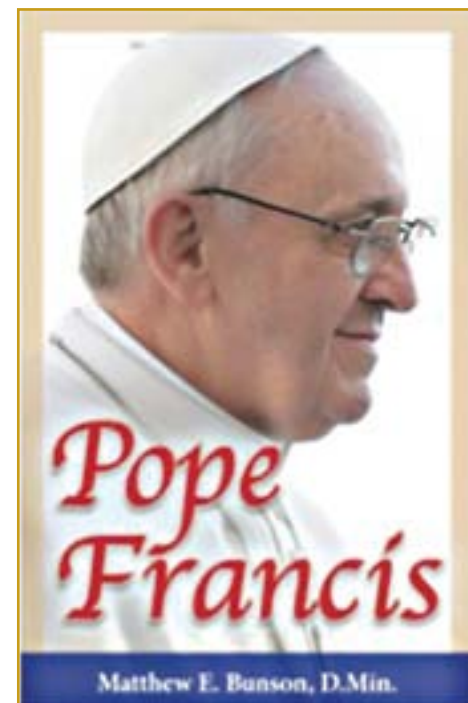


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"THE FASTEST HOUR IN CATHOLIC RADIO!"



Our Sunday Visitor Publishing has confirmed a release date of Wednesday, April 10 for the first English-language biography of the new pontiff, Cardinal Jorge Mario Bergoglio of Buenos Aires -- now Pope Francis.

"Pope Francis" is written by the author of the first English-language biography of Pope Benedict XVI, Dr. Matthew Bunson, who is senior correspondent for *Our Sunday Visitor*, an acclaimed

BOOK REVIEW

POPE FRANCIS

church historian, and the author of more than 45 books. It is based on years of Bunson's research and observation of Cardinal Bergoglio among the College of Cardinals, as well as of Pope Emeritus Benedict XVI.

The 224-page book is split into three parts to get a sense of what led to the selection of Pope Francis, and what it means regarding where he goes from here.

First, Bunson puts forth a comprehensive analysis of the unprecedented final days of the pontificate of Pope Benedict XVI. Next, the book features an enlightening perspective on the interregnum and the biggest issues facing the cardinals as they headed

into the conclave.

Finally, more than 150 pages are devoted to Pope Francis himself, including his family history as the son of an immigrant railway worker; his active, social youth, when he experienced firsthand the challenges of a society ravaged by war, economic despair, and cultural unrest; his work as a Jesuit priest, trained as a chemist, who even as a cardinal was referred to as Father Jorge in the unique setting of Buenos Aires, where he navigated politics, extreme poverty, and high culture; and his reputation as a man of the people who lived simply, cooked his own meals, and rode the bus.

The book's research was conducted in

five different languages into the lives and ministries of the world's leading cardinals, their backgrounds, writings, and homilies. It also features 16 pages of color photography of the new pope, past and present.

Bunson is also a professor of church history and a consultant to news organizations all over the world, including *USA Today* and ABC News. He has appeared on radio and television on CNN, MSNBC, Fox News, EWTN, Relevant Radio, the BBC, NPR, and France 24.

He also has written *The Pope Encyclopedia*, *The Encyclopedia of Catholic History*, and the soon-to-be-released *Encyclopedia of U.S. Catholic History*.



BOOK REVIEW

LOUDER THAN WORDS

How can Catholics sway society? By their 'walk'

Jesus called his followers to strive for perfection, but is that possible in such an imperfect world? Was he exaggerating? Not according to Catholic convert, renowned speaker and author Matthew Leonard. Jesus came to save us, "to help us toward sainthood, to get our mugs on a holy card so that we might join God's divine family and the other saints in heaven," Leonard writes.

The bar is set high in the opening pages of his new book for contemporary Catholics on living well, now and later, "Louder Than Words: The Art of Living As a Catholic" (Our Sunday Visitor, 2013). The book began to take shape when Leonard realized he wasn't setting his own standards high enough.

After watching an interview with Hol-

lywood legend Andy Griffith -- a Christian actor who expressed regret in the twilight of his life that he hadn't been more useful to God -- Leonard was left stone-cold in his own self-assessment. He knew he needed to change. So he followed the lead of the church and looked at heroes of the faith to discover the true art of Catholic living.

"Because we tend to focus on their highlight reels, it's easy to forget that saints -- like Peter, Paul, Augustine, Therese, and others -- were real people," writes Leonard. They battled the same things we do: career pressures, hot tempers, irresistible temptation, impatience, disgust, and the desire to just be left alone. Ultimately, through grace they triumphed over themselves for love of God and the good of others.

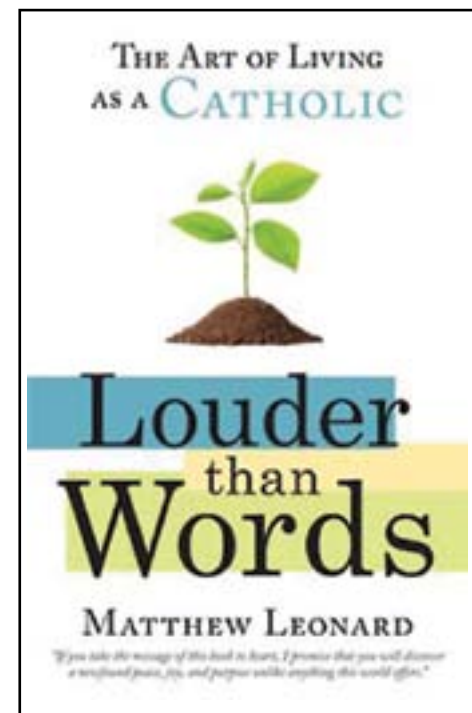
"Saints are game-changers," says

Leonard. "And let's be honest, the game is in need of change."

He says Catholics have lost sight of who they are. More than a billion strong, Catholics are often indistinguishable from the rest of humanity. Their beliefs don't seem to affect their behavior. "We're called to evangelize others, but what's making us or our message stand out?" he asks.

"It's no secret actions speak louder than words. And you don't have to be a mystic or possess extraordinary gifts to become a neon sign that points to Christ."

Full of wry wit and engaging stories, "Louder Than Words" chronicles ways Catholics can proactively humanize their faith, making it authentic, powerful and contagious, attractive to even the most cynical.



EASTER CELEBRATIONS AROUND THE WORLD



The sun rises as people gather for an ecumenical Easter service in Scituate, Mass., on March 31.

CNS photo/Jessica Rinaldi, Reuters



Haitians arrive at the cross known as Calvaire Miracle on a hilltop after passing the 14 Stations of the Cross near Port-au-Prince on Good Friday, March 29.

CNS photo/Marie Arago, Reuters



Latin Patriarch Fouad Twal of Jerusalem walks in a procession during the Easter Vigil in the Church of the Holy Sepulcher in Jerusalem's Old City on March 30.

CNS photo/Debbie Hill



Worshippers hold candles during the Easter Vigil Mass at a Catholic church in Shenyang, China, on March 30.

CNS photo/Reuters



A man playing the role of Jesus carries a cross during the re-enactment of the Stations of the Cross along a street as worshippers walk from the Holy Family Basilica in Nairobi, Kenya, on March 29.

CNS photo/Thomas Mukoya, Reuters



EASTER VIGIL at ST. JOAN OF ARC CHURCH in POWELL

CT photos by Ken Snow

