

MASS SCHEDULE**Mon., April 12- Easter Weekday****Acts 4: 23-31/Jn 3: 1-8**

8:00 a.m. Steven Prunte

Tuesday, April 13-St. Martin I**Acts 4: 32-37/Jn 3: 7b-15**

8:00 a.m. Tom Resch

Wed., April 14-Easter Weekday**Acts 5: 17-26/Jn 3: 16-21**

8:00 a.m. Helen Dute Fitzpatrick

9:00 a.m. Nick Rehl

Thursday, April 15 -Easter Weekday**Acts 5: 27-33/Jn 3: 31-36**

8:00 a.m. Mary Ann Brennan

Friday, April 16-Easter Weekday**Acts 5: 34-42/Jn 6: 1-15**

8:00 a.m. – Carlton Prest

Sat., April 17-Easter Weekday**Acts 6: 1-7/Jn 6: 16-21**

8:00 a.m. Dan O'Neil

April 17-Saturday Vigil Mass

5:00 p.m. Marjorie Littleton

April 18-Third Sunday of Easter**Acts 5: 27-32, 40b-41/Rv 5:11-14, /****Jn 21: 1-19 or 21:1-14**

8:30 a.m. Deceased Members of the Corrova, Lord & Kirkbride families

11:00 a.m. People of the Parish

5:00 p.m. John H. Winkel

SACRISTAN**WEEK OF APRIL 11**

Beth Sweeney & Mary Selid

ALTAR SERVERS**WEEK OF APRIL 12****DAILY MASS – 8:00 A.M.****M-W: Hannah & Erin Carmon****Th-S: Johnathan &****Nicholas Tylka****WEEKLY HOLY HOUR****THURSDAY EVENINGS****6:30 P.M. – 7:30 P.M.****Eucharistic Adoration****Confessions Heard**

MINISTERS ~ EVERYONE IS COUNTING ON YOU!
***If you cannot fulfill your scheduled ministry, please
 find a substitute for your position. Thank you!***

SATURDAY, APRIL 17– 5:00 P.M. VIGIL MASS**LITURGICAL COORDINATOR:** Pam King**EUCCHARISTIC MINISTERS:** **N. SIDE:** Cathy & Mike Agriesti, Kelly Harris, Celeste Reamer **S. SIDE:** Abigail & Margaret Selid, Emily Kossler, Ellen Bowden**LECTORS:** **P:1** James Tornes **P:2** Barb Beck**CANTOR:** Chika Mora**ALTAR SERVERS:** Lauren Britt, Madeline Brandewie, Rebekah Selid**USHERS:** Gerry Hooffstetter, Jennifer Petrosky, Victor Pasini, Margaret & Tom Lyons**SUNDAY, APRIL 18– 8:30 A.M. MASS****LITURGICAL COORDINATOR:** Jon Masys**EUCCHARISTIC MINISTERS:** **N. SIDE:** Phil Petrosky, Ben Bowen, Frank Cavallaro, _____ **S. SIDE:** Debra Kuskowski, Lesa Gruesen, Steve Shonk, Gary Allwein**COMMUNION TO SHUT-INS:** Kevin Smith, Bob Dunham, Vincent D'Alessandro, Pat Kelley, Mary Underwood**Sunrise Assisted Living:** Dick Hinterscheid**Arbors East:** Cathy Agriesti**LECTORS:** **P:1** A. J. Myers **P:2** Dane Galden**CANTOR:** Steve Gilmore**ALTAR SERVERS:** Abbie & Caroline Sapp, Molly Shonk**USHERS:** Paul Lacroix, Dick O'Donnell, Marian & Paul Knox, Bill Jones, Katie Shonk**SUNDAY, APRIL 18– 11:00 A.M. MASS****LITURGICAL COORDINATOR:** Jeff Gardner**EUCCHARISTIC MINISTERS:** **N. SIDE:** Molly McCann, Abbey Wills, Jane Isaacs, Mary Kebe, _____ **S.SIDE:** Peggy, Michael & Molly Mackessy, Isaac & Philip Kebe**LECTORS:** **P:1** Greg Massarelli **P:2** David Isaacs**CANTOR:** Barb Beck**INTERPRETER:** Susan Harvey**ALTAR SERVERS:** Ryan McGovern, Abigail Boyle, Conor Abel**USHERS:** Kathy & Tom Kuhn, Joe Atria, Jim Gregory, Mike & Michael Jolley**SUNDAY, APRIL 18 -5:00 P.M. MASS - "JESUS JAMS"****LITURGICAL COORDINATOR:** Chris Reis**ADDITIONAL MINISTERS HAE BEEN CONTACTED**

"JESUS JAMS"
Sunday, April 18th

"Hearing God's Call" ~ Sr. Therese Marie, T.O.R.

From the Pastor...

My dear friends in Christ:

As we read *The Columbus Dispatch*, watch any of the network or cable news programs, or go to a news web page, we might be asking ourselves why there is such a lack of peace in the world. Actually the answer is quite simple: there are a great many in this world who choose not to take God seriously, nor do they humbly approach Him to receive His mercy. There is a lack of peace in the world because some still want to place their ways and/or opinions on the same plain as God; for whatever reason they are compelled to play God by determining what they think is right or wrong, or imposing their will upon God rather than submit to the will of God, and refusing to turn back to him to beg his forgiveness and receive it. The longer people refuse to acknowledge their need for God's love and mercy, seek it and share it, the worse it gets.

Think of how wonderful, beautiful and peaceful our world would be like if each person on this earth repented of their sins and stopped breaking the Ten Commandments. There would be no murder, no hatred, no broken families, no stealing, no lying, no envy, no lack of respect for people of any age or race, and people would make time to put God first in their lives. Until this takes place on a personal level, there can be no real peace when modern-day Cains are killing Abels. There can be no peace when there is no peace at the home because of lack of respect or infidelity. There can be no real peace if we cannot trust and love each other.

There's a bumper sticker that you still see on cars that became very popular when I was young. It was taken out of context from a quote by Pope Paul VI: "If you want peace, work for justice." But the justice he was talking about primarily was our becoming just with God through the forgiveness of our sins, and our sharing that justice with others. A better motto would be, "If you want peace, go to confession!" "If you want peace, bring others to Christ in confession!" "If you want peace, and you're a young man, ask yourself whether the Lord might be calling you to be a priest," so that he can send you out, just like he sent the apostles out on Easter Sunday Evening, empowered by the Holy Spirit, to forgive and retain sins in His name. For peace, we have to recognize our need for God's mercy, ask for and receive that mercy, and then share that mercy with others. This typically involves three steps:

- **Recognize our need for God's mercy.** Like the Prodigal Son (Luke 15), we all need to take that first and most important step and realize that we have sinned, and that without God's forgiveness, we will die in our sins. Please remember above all things that God does not desire the death of the sinner; God strongly desires the sinner to return to Him and live, which leads us to the second step.
- **Trust in, humbly ask for, and receive God's mercy.** In this world, Jesus established only one ordinary way for us to receive this mercy for all the sins we've committed after our baptism: the Sacrament of Reconciliation, confessing our sins to Christ through the Catholic priest. There are a lot of people today, including Catholics, who say, "I can confess my sins directly to the Lord!" Out of real love for you, please let's be clear: you can confess your sins to whomever you want — to your best friends, husbands or wives, parents and children, co-workers, social workers, counselors, bartenders, radio/TV call-in show host — to anyone you want. But you can't receive forgiveness there, which is the point. The only means in this world in which we can be certain that the Lord forgives us is when we confess our sins to a priest, whom Jesus has ordained, and sent out from the Upper Room for this purpose.
- **Share it with others.** Each one of us are called to be merciful with others. Jesus said, "Be merciful, as your heavenly Father is merciful... The measure with which you measure will be measured back to you." In another place, the Lord says, "Blessed are the merciful, for they will receive mercy." The Lord's point is that the pre-requisite for our receiving mercy is our showing mercy to others. After having taught us the Lord's Prayer (the "Our Father") in which we pray, "forgive us our trespasses as we have forgiven those who have trespassed against us," the Lord instructs us, "If you forgive others their sins, your heavenly Father will forgive you, but if you do not forgive others their sins, neither will your heavenly Father forgive your sins."

As we celebrate Divine Mercy Sunday, let us remember what the Lord to Saint Faustina: "I want... the first Sunday after Easter ... to be the Feast of Mercy. I desire that the Feast of Mercy be a refuge and a shelter for all souls, and especially for poor sinners. On that day, the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day are open all the divine floodgates through which graces flow."

Faithfully yours,

Fr. Mike Lumpe ~ Pastor

DIVINE MERCY SUNDAY

The Feast of Mercy

Among all of the elements of devotion to The Divine Mercy requested by our Lord through Sr. Faustina, the Feast of Mercy holds first place. The Lord's will with regard to its establishment was already made known in His first revelation to the saint. In all, there were 14 revelations concerning the desired feast.

In fact, Jesus Himself dictated the intentions for each day of the novena which he desired to be celebrated as a preparation for the solemn observance of this feast. Once after insisting, "Do all you possibly can for this work of mercy," Jesus added: "My Heart rejoices on account of this feast." Sister Faustina concluded: "After these words, I understood that nothing can dispense me from the obligation which the Lord demands of me" (*Diary*, 998).

Our Lord's explicit desire is that this feast be celebrated on the first Sunday after Easter. He joins the feast to the designated Sunday in eight revelations: *Diary*, 49, 88, 280, 299, 341, 570, 699, and 742. He also implies a connection between the feast and that Sunday on some other occasions recorded in the saint's *Diary* (see *Diary*, 420, 89).

The "First Sunday after Easter" - which is designated in "The Liturgy of the Hours and the Celebration of the Eucharist" as the "Octave Day of Easter" - was officially called the Second Sunday of Easter after the liturgical reform of Vatican II. Now, by the Decree of the Congregation for Divine Worship and the Discipline of the Sacraments, the name of this liturgical day has been changed to: "Second Sunday of Easter, or of Divine Mercy."

Pope John Paul II made the surprise announcement of this change in his homily at the canonization of Sr. Faustina on April 30, 2000. There, he declared: "It is important then that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter, which from now on throughout the Church, will be called 'Divine Mercy Sunday.' "

By the words "the whole message," the Holy Father was referring to the strict connection between the "Easter Mystery of the Redemption" - the suffering, death, burial, resurrection, and ascension of Christ, followed by the sending of the Holy Spirit - and this Feast of Divine Mercy, the Octave Day of Easter.

In this regard, the Holy Father also said, citing the Responsorial Psalm of the Liturgy, "The Church sings ... , as if receiving from Christ's lips these words of the Psalm" [that is, Give thanks to the Lord for He is good; His steadfast love (=mercy) endures forever, Ps 118:1]. And then, the Holy Father developed the connection further: "[This comes] from the lips of the risen Christ, who bears the great message of Divine Mercy and entrusts its ministry to the Apostles in the Upper Room: 'Peace be with you. As the Father has sent Me, even so I send you. ... Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained' " (Jn 20:21-23).

By what the Holy Father continued to say, it becomes clear why Jesus insisted that the sacred image of Himself as The Divine Mercy is to be venerated throughout the world in connection with the observance of this Sunday (see *Diary*, 49, 88, 299, 341, 570, 742). The Holy Father said: "Before speaking these words, Jesus shows His hands and His side. He points, that is, to the wounds of the Passion, especially the wound in His Heart, the source from which flows the great wave of mercy poured out on humanity.

"From that Heart, Sr. Faustina Kowalska, the blessed whom from now on we will call a saint, will see two rays of light shining from that Heart and illuminating the world: 'The two rays,' Jesus Himself explained to her one day, 'represent blood and water' (*Diary*, 299).

"Blood and water! We immediately think of the testimony given by the Evangelist John, who, when a soldier on Calvary pierced Christ's side with his spear, sees blood and water flowing from it (cf. Jn 19:34). Moreover, if the blood recalls the sacrifice of the Cross and the gift of the Eucharist, the water, in Johannine symbolism, represents not only Baptism but also the gift of the Holy Spirit (cf. Jn 3:5; 4:14; 7:37-39).

"Divine Mercy reaches human beings through the Heart of Christ crucified: 'Tell, My daughter, [all people] that I am Love and Mercy itself [personified]' Jesus will ask of Sr. Faustina (Diary, 1074). Christ pours out this mercy on humanity through the sending of the Spirit who, in the Trinity, is the Person-Love. And is not mercy love's 'second name' (cf. Rich in Mercy, n.7), understood in its deepest and most tender aspect, in its ability to take upon itself the burden of any need and, especially, in its most immense capacity for forgiveness?"

From this teaching of the Holy Father on that most solemn occasion of his "presenting the life and witness of Sr. Faustina Kowalska. to the whole Church as a gift of God to our time," it can be deduced that the most opportune time, the most proper one, for the solemn honoring of The Divine Mercy falls immediately after the Paschal Feast of Easter, recalling the attaining of our Redemption.

St. Augustine called the eight days of Easter (which the Church liturgically considers as constituting a single day - the day of the new creation) "days of mercy and pardon." He calls the Sunday of this Paschal Octave (which our Lord insisted with St. Faustina is the Feast of Mercy [*Diary*, 88]) "the summary of the days of mercy" (Sermon 156, Dom. *In Albis*). It is no wonder, then, that already during his pilgrimage to Blessed Faustina's tomb on June 7, 1997, Pope John Paul II declared: "I give thanks to Divine Providence that I have been enabled to contribute personally to the fulfillment of Christ's will through the institution of the Feast of Divine Mercy."

Veneration of the Image

The image of Jesus, The Divine Mercy, is to have a special place of honor on the Feast of Mercy, a visual reminder of all that Jesus did for us through His Passion, Death, and Resurrection ... and a reminder, too, of what He asks of us in return - to trust Him and be merciful to others:

"I want the image to be solemnly blessed on the first Sunday after Easter, and I want it to be venerated publicly so that every soul may know about it" (341).

A Special Promise of Mercy

Our Lord's promise to grant complete forgiveness of sins and punishment on the Feast of Mercy is recorded three times in the Diary of Saint Faustina, each time in a slightly different way:

"I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My mercy" (1109). "Whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment" (300). "The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment" (699).

Extraordinary Graces

Our Lord is emphasizing, through this promise, the infinite value of Confession and Communion as miracles of mercy. He wants us to realize that since the Eucharist is His own Body, Blood, Soul, and Divinity, it is the "Fountain of Life" (300). The Eucharist is Jesus, Himself, the Living God, longing to pour Himself as Mercy into our hearts.

Why would Our Lord feel the need to emphasize this? Because so many people do not really understand it. They either see no need to receive Holy Communion, or they receive it simply out of habit. As St. Paul explains in his letter to the Corinthians, they eat the bread or drink the cup of the Lord unworthily, "without recognizing the body of the Lord" (I Cor 11:27-29).

In His revelations to Saint Faustina Our Lord makes it very clear what He is offering us in Holy Communion and how much it hurts Him when we treat His presence with indifference:

"My great delight is to unite Myself with souls ... When I come to a human heart in Holy Communion, My hands are full of all kinds of graces which I want to give to the soul. But souls do not even pay any attention to Me; they leave Me to Myself and busy themselves with other things. Oh, how sad I am that souls do not recognize Love! They treat Me as a dead object" (1385) ... "It pains Me very much when religious souls receive the Sacrament of Love merely out of habit, as if they did not distinguish this food. I rind neither

faith nor love in their hearts. I go to such souls with great reluctance. It would be better if they did not receive Me" (1288) ...

"How painful it is to Me that souls so seldom unite themselves to Me in Holy Communion. I wait for souls, and they are indifferent toward Me. I want to lavish My graces on them, and they do not want to accept them. They treat me as a dead object, whereas My Heart is full of love and mercy. In order that you may know at least some of My pain imagine the most tender of mothers who has great love for her children, while those children spurn her love. Consider her pain. No one is in a position to console her. This is but a feeble image and likeness of My love" (1447).

So, Our Lord's promise of complete forgiveness is both a reminder and a call. It is a reminder that He is truly present and truly alive in the Eucharist, filled with love for us and waiting for us to turn to Him with trust. And it is a call for us all to be washed clean in His Love through Confession and Holy Communion - no matter how terrible our sins - and begin our lives again. He is offering us a new start.

Prepare Yourself Properly

Going to Confession is not the only way we should prepare ourselves for Divine Mercy Sunday. As Cardinal Francis Macharski, Archbishop of Krakow, Poland explains in a 1985 pastoral letter, we are not simply called to ask for God's mercy with trust. We are also called to be merciful:

"Our own merciful attitude is likewise a preparation. Without deeds of mercy our devotion would not be real. For Christ does not only reveal the mercy of God, but at the same time He places before people the demand that they conduct themselves in life with love and mercy. The Holy Father states that this requirement constitutes the very heart of the Gospel ethos (Rich in Mercy, 3) - it is the commandment of love and the promise: "Blessed are the merciful, for they shall obtain mercy" (Mt 5:7). Let it be a mercy that is forgiving and true, and universal, with good words, deeds, and prayer for others!"

Our Lord's words to Saint Faustina about this requirement to be merciful are very strong and leave no room for misinterpretation:

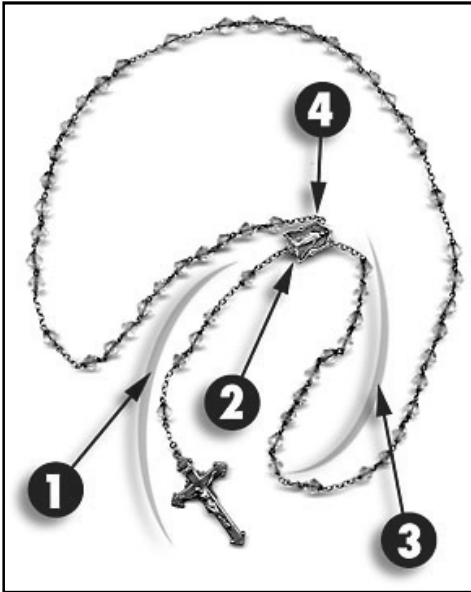
"Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy ... I demand from you deeds of mercy, which are to arise out of love for Me. You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it" (742).

Thus, to fittingly observe the Feast of Mercy, we should:

1. Celebrate the Feast on the Sunday after Easter;
2. Sincerely repent of all our sins;
3. Place our complete trust in Jesus;
4. Go to Confession, preferably before that Sunday;
5. Receive Holy Communion on the day of the Feast;
6. Venerate* the Image of The Divine Mercy;
7. Be merciful to others, through our actions, words, and prayers on their behalf.

**To venerate a sacred image or statue simply means to perform some act or make some gesture of deep religious respect toward it because of the person whom it represents - in this case, our Most Merciful Savior.*

HOW TO PRAY THE CHAPLET OF THE DIVINE MERCY



1. Begin with the Sign of the Cross, then pray one Our Father, one Hail Mary and The Apostles Creed.
2. Then on the Our Father beads (large, single beads) say the following: Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.
3. On the 10 Hail Mary beads (smaller, 10 beads together) say the following: For the sake of His sorrowful Passion, have mercy on us and on the whole world.
(Repeat steps 2 and 3 for all five decades).
4. Conclude with (three times): Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

The Our Father: Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Hail Mary: Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of death. Amen.

The Apostle's Creed: I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

Background

In 1935, God gave Sister Faustina a striking vision of His Mercy, Sister tells us: "I saw an Angel, the executor of God's wrath... about to strike the earth...I began to beg God earnestly for the world with words which I heard interiorly. As I prayed in this way, I saw the Angel's helplessness, and he could not carry out the just punishment..."

The following day an inner voice taught her to say this prayer on ordinary rosary beads: "First say one 'Our Father', 'Hail Mary', and 'I believe'. Then on the large beads say the following words: 'Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.' On the smaller beads you are to say the following words: 'For the sake of His sorrowful Passion have mercy on us and on the whole world.' In conclusion you are to say these words three times: 'Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.'

Jesus said later to Sister Faustina: "Say unceasingly this chaplet that I have taught you. Anyone who says it will receive great Mercy at the hour of death. Priests will recommend it to sinners as the last hope. Even the most hardened sinner, if he recites this Chaplet even once, will receive grace from My Infinite Mercy. I want the whole world to know My Infinite Mercy. I want to give unimaginable graces to those who trust in My Mercy..."

"...When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person not as the just judge but as the Merciful Savior."

INDULGENCES ATTACHED TO DIVINE MERCY DEVOTIONS

Indulgences attached to devotions in honor of The Divine Mercy

"O God, your mercy knows no bounds and the treasure of your goodness is infinite..." (Prayer after the "Te Deum" Hymn) and "O God, you reveal your almighty power above all by showing mercy and forgiveness..." (Prayer for the 26th Sunday of Ordinary Time), in these prayers Holy Mother Church humbly and faithfully sings of Divine Mercy. Indeed, God's great patience with the human race in general and with each individual person shines out in a special way when sins and moral failures are forgiven by Almighty God Himself and the guilty are readmitted in a fatherlike way to his friendship, which they deservedly lost.

Duty of honoring The Divine Mercy

The faithful with deep spiritual affection are drawn to commemorate the mysteries of divine pardon and to celebrate them devoutly. They clearly understand the supreme benefit, indeed the duty, that the People of God have to praise Divine Mercy with special prayers and, at the same time, they realize that by gratefully performing the works required and satisfying the necessary conditions, they can obtain spiritual benefits that derive from the Treasury of the Church. "The paschal mystery is the culmination of this revealing and effecting of mercy, which is able to justify man, to restore justice in the sense of that salvific order which God willed from the beginning in man, and through man, in the world" (Encyclical Letter *Dives in misericordia*, n. 7).

It is God's Mercy that grants supernatural sorrow and resolution to amend

Indeed, Divine Mercy knows how to pardon even the most serious sins, and in doing so it moves the faithful to perceive a supernatural, not merely psychological, sorrow for their sins so that, ever with the help of divine grace, they may make a firm resolution not to sin any more. Such spiritual dispositions undeniably follow upon the forgiveness of mortal sin when the faithful fruitfully receive the sacrament of Penance or repent of their sin with an act of perfect charity and perfect contrition, with the resolution to receive the Sacrament of Penance as soon as they can. Indeed, Our Lord Jesus Christ teaches us in the parable of the Prodigal Son that the sinner must confess his misery to God saying: "Father I have sinned against heaven and against you; I am no longer worthy to be called your son" (Lk 15,18-19), realizing that this is a work of God, "for [he] was dead, and is alive; he was lost, and is found" (Lk 15,32).

Second Sunday of Easter – Divine Mercy Sunday

And so with provident pastoral sensitivity and in order to impress deeply on the souls of the faithful these precepts and teachings of the Christian faith, the Supreme Pontiff, John Paul II, moved by the consideration of the Father of Mercy, has willed that the Second Sunday of Easter be dedicated to recalling with special devotion these gifts of grace and gave this Sunday the name, "Divine Mercy Sunday" (Congregation for Divine Worship and the Discipline of the Sacraments, Decree *Misericors et miserator*, 5 May 2000).

The Gospel of the Second Sunday of Easter narrates the wonderful things Christ the Lord accomplished on the day of the Resurrection during his first public appearance: "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you'. When he said this, he showed them his hands and his side. Then the disciples were glad to see the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you'. And then he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20,19-23).

Plenary Indulgence

To ensure that the faithful would observe this day with intense devotion, the Supreme Pontiff himself established that this Sunday be enriched by a plenary indulgence, as will be explained below, so that the faithful might receive in great abundance the gift of the consolation of the Holy Spirit. In this way, they can foster a growing love for God and for their neighbor, and after they have obtained God's pardon, they in turn might be persuaded to show a prompt pardon to their brothers and sisters.

Pardon of others who sin against us

Thus the faithful will more closely conform to the spirit of the Gospel, receiving in their hearts the renewal that the Second Vatican Council explained and introduced: "Mindful of the words of the Lord: 'By this all men will know that you are my disciples, if you have love for one another' (Jn 13,35), Christians can yearn for nothing more ardently than to serve the men of this age with an ever growing generosity and success.... It is the Father's will that we should recognize Christ our brother in the persons of all men and love them with an effective love, in word and in deed (Pastoral Constitution, *Gaudium et spes*, n. 93).

Three conditions for the plenary indulgence

And so the Supreme Pontiff, motivated by an ardent desire to foster in Christians this devotion to The Divine Mercy as much as possible in the hope of offering great spiritual fruit to the faithful, in the Audience granted on 13 June 2002, to those Responsible for the Apostolic Penitentiary, granted the following Indulgences:

- **A *plenary indulgence***, granted under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of Supreme Pontiff) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honor of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g. Merciful Jesus, I trust in you!);
- **A *partial indulgence***, granted to the faithful who, at least with a contrite heart, pray to the merciful Lord Jesus a legitimately approved invocation.

For those who cannot go to church or the seriously ill

In addition, sailors working on the vast expanse of the sea; the countless brothers and sisters, whom the disasters of war, political events, local violence and other such causes have been driven out of their homeland; the sick and those who nurse them, and all who for a just cause cannot leave their homes or who carry out an activity for the community which cannot be postponed, may obtain a plenary indulgence on Divine Mercy Sunday, if totally detesting any sin, as has been said before, and with the intention of fulfilling as soon as possible the three usual conditions, will recite the Our Father and the Creed before a devout image of Our Merciful Lord Jesus and, in addition, pray a devout invocation to the Merciful Lord Jesus (e.g. Merciful Jesus, I trust in you).

If it is impossible that people do even this, on the same day they may obtain the Plenary Indulgence if with a spiritual intention they are united with those carrying out the prescribed practice for obtaining the Indulgence in the usual way and offer to the Merciful Lord a prayer and the sufferings of their illness and the difficulties of their lives, with the resolution to accomplish as soon as possible the three conditions prescribed to obtain the plenary indulgence.

Duty of priests: inform parishioners, hear confessions, lead prayers

Priests who exercise pastoral ministry, especially parish priests, should inform the faithful in the most suitable way of the Church's salutary provision. They should promptly and generously be willing to hear their confessions. On Divine Mercy Sunday, after celebrating Mass or Vespers, or during devotions in honor of Divine Mercy, with the dignity that is in accord with the rite, they should lead the recitation of the prayers that have been given above. Finally, since "Blessed are the merciful, for they shall obtain mercy" (Mt 5,7), when they instruct their people, priests should gently encourage the faithful to practice works of charity or mercy as often as they can, following the example of, and in obeying the commandment of Jesus Christ, as is listed for the second general concession of indulgence in the *Enchiridion Indulgentiarum*.

This Decree has perpetual force, any provision to the contrary notwithstanding.

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

SAINT CATHARINE OF SIENA ▪ 500 SOUTH GOULD ROAD ▪ COLUMBUS, OHIO 43209 ▪ (614) 231-4509

"If souls would put themselves completely in my care, I myself would undertake the task of sanctifying them, and I would lavish even greater graces on them. There are souls who thwart My efforts, but I have not given up on them; as often as they turn to Me, I hurry to their aid, shielding them with My mercy, and I give them the first place in My compassionate Heart." ~ Jesus speaking to Saint Faustina Kowalska, The Divine Mercy in My Soul Diary, 1682 (59) May 1, 1938.

Monday, April 12 ~ Second Week of Easter

Holy Gospel: John 3:1-8 There was a Pharisee named Nicodemus, a ruler of the Jews. He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him." Jesus answered and said to him, "Amen, amen, I say to you, unless one is born from above, he cannot see the Kingdom of God." Nicodemus said to him, "How can a man once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, unless one is born of water and Spirit he cannot enter the Kingdom of God. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."

Meditation: Notice how hungry Nicodemus was for God's word – so hungry that he became the closest disciple of Jesus. He sought Jesus out, though surreptitiously in the dead of the night. Why? Nicodemus was a "leader of the Jews" and "a teacher of Israel" (ref. John 3:10), and a member of the religious party most opposed to the teaching of Jesus. In fact it was Nicodemus' own group, the Pharisees, which intimidated the authorities against confessing Jesus (ref. John 12:42). Instead he engaged him in a seemingly unrelated topic of conversation. Jesus said that rebirth was necessary to enter the kingdom of God. Of course, Nicodemus the Pharisee had already found religion, so he thought that Jesus must have referred to physical rebirth. No, Jesus responded, someone who is reborn spiritually knows the experience as surely as one who has been refreshed by an invisible breeze. How can a respected rabbi among the Jews not know this? And that is precisely the point. Nicodemus is the first of what we might loosely call the official clergy with whom Jesus has personal engagement. The Gospel portrays Nicodemus as a defender of Jesus' right to a fair trial (ref. John 7:51). Nicodemus also helped to bury Jesus with honor. Nicodemus did not understand the new birth which Jesus spoke of until after the resurrection.

Prayer: Father, in your plan of salvation your Son Jesus Christ accepted the cross and freed us from the power of the enemy. May we come to share the glory of his resurrection, for he lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: We're familiar with the term "born again" or to be "reborn" in Christ. What does it mean? The new birth Jesus speaks of is a spiritual birth to new life and relationship with God as his sons and daughters. This new birth is made possible when one is baptized into Christ and receives the gift of the Holy Spirit. God wants to renew all his people in the gift of new life in his Holy Spirit. This new life brings us into God's kingdom or heavenly rule – a never-ending life of love, peace, joy, and freedom from sin and the fear of death. Do you know the joy and freedom of new life in Jesus Christ?

Tuesday, April 13 ~ Second Week of Easter Saint Martin, Pope

Holy Gospel: John 3:7b-15 Jesus said to Nicodemus: "'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit." Nicodemus answered and said to him, 'How can this happen?' Jesus answered and said to him, "You are the teacher of Israel and you do not understand this?"

Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony. If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life."

Meditation: Jesus spoke to Nicodemus of the power of his cross and a "new birth in the Spirit." The Hebrew word for "spirit" means both "wind" and "breath." Jesus said to Nicodemus: "You can hear, feel, and see the effects of the wind, but you do not know where it comes from. In like manner, you can see the effects of the Holy Spirit in the lives of those the Spirit touches." Jesus was explaining to Nicodemus the necessity of the crucifixion and resurrection by analogy with Moses and the bronze serpent in the desert. When the people of Israel were afflicted with serpents in the wilderness because of their sin, God instructed Moses: "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live" (Book of Numbers 21:8).

Prayer: Merciful God, our Father, neither hardship, pain, nor the threat of death could weaken the faith of St. Martin. Through our faith, give us courage to endure whatever sufferings the world may inflict upon us. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: The bronze serpent points to the cross of Christ which defeats sin and death and obtains everlasting life for those who believe. The result of Jesus "being lifted up on the cross" and his rising and exaltation to the Father's right hand in heaven, is our "new birth in the Spirit" and adoption as sons and daughters of God. God not only redeems us, but he fills us with his own divine life and power that we might share in his glory. Jesus gives us the Holy Spirit that we may have power to be his witnesses and to spread and defend the gospel by word and action, and to never be ashamed of the Cross of Christ. The Holy Spirit gives us his seven-fold gifts of wisdom and understanding, right judgment and courage, knowledge and reverence for God and his ways, and a holy fear in God's presence (ref. Isaiah 11) that we may live for God and serve him in the power of his strength. Do you thirst for new life in the Spirit?

Wednesday, April 14 ~ Second Week of Easter

Holy Gospel: John 3:16-21 God so loved the world that he gave his only-begotten Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only-begotten Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

Meditation: Do you know the love which surpasses all else? A true lover holds nothing back but gives the best that can be offered, even everything in their possession for the beloved. God proved his love for us by giving us the best he had to offer – his only begotten Son who freely gave himself as an offering to God for our sake and as the atoning sacrifice for our sin and the sin of the world. Abraham's willing sacrifice of his only son, Isaac, prefigures the perfect offering and sacrifice of God's beloved Son, our Lord Jesus Christ. This passage in the gospel of John tells us of the great breadth and width of God's love. Not an excluding love for just a few or for a single nation, but a redemptive love that embraces the whole world, and a personal love for each and every individual whom God has created. God is a loving Father who cannot rest until his wandering children have returned home to him. Saint Augustine says, God loves each one of us as if there were only one of us to love. God gives us the freedom to choose whom and what we will love.

Prayer: God of mercy, you have filled us with the hope of the resurrection by restoring man to his original dignity. May we who relive this mystery each come to share in its perpetual love. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.

Contemplation: Jesus shows us the paradox of love and judgment. We can love the darkness of sin and unbelief or we can love the light of God's truth, beauty, and goodness. This all takes place by the choices we make – our "free will." If our love is guided by what is true, and good and beautiful then we will choose for God and love him above all else. What we love shows what we prefer. Do you love God above all else?

Does he take first place in your life, in your thoughts, and actions? Are your choices guided by the love of God? If not, why not?

Thursday, April 15 ~ Second Week of Easter

Holy Gospel: John 3:31-36 The one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly things. But the one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony. Whoever does accept his testimony certifies that God is trustworthy. For the one whom God sent speaks the words of God. He does not ration his gift of the Spirit. The Father loves the Son and has given everything over to him. Whoever believes in the Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.

Meditation: God's truth has consequences and he gives us the freedom to choose how we will respond. The choice he gives us has eternal consequences – everlasting life or everlasting death. God challenged his people in the Old Covenant: “See I have set before you this day life and good, death and evil...I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you may live, loving the Lord your God, obeying his voice, and cleaving to him” (Deuteronomy 30:15-20). And he issues the same challenge to the people of the New Covenant today. And so we must ask ourselves... Do you weigh the consequences of your choices? Do they lead you towards life or towards death? If you choose to obey God's voice and to do his will, then you will know and experience that life which comes from God himself. If you choose to follow your own way apart from God and his will, then you choose for death – a spiritual death which poisons and then kills the soul until there is nothing left but an empty person devoid of love, truth, goodness, purity, peace, and joy. Do your choices lead you towards God or away from God?

Prayer: God of mercy, may the Easter mystery we celebrate be effective throughout our lives. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Contemplation: Do you hunger for the true life which God offers through the gift of his Holy Spirit? The Jews understood that God gave a certain portion of his Spirit to his prophets. When Elijah was about to depart for heaven, his servant Elisha asked for a double portion of the Spirit (2 Kings 2:9). Jesus tells his disciples that they can believe the words he speaks because God the Father has poured his Spirit on him in full measure, without keeping anything back. The function of the Holy Spirit is to reveal God's truth to us. When we receive the Holy Spirit he enables us to recognize and understand God's truth. Jesus is the Word of God and he gives us his Holy Spirit so that we can recognize his truth and live according to it.

Friday, April 16 ~ Second Week of Easter

Holy Gospel: John 6:1-15 Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, “Where can we buy enough food for them to eat?” He said this to test him, because he himself knew what he was going to do. Philip answered him, “Two hundred days’ wages worth of food would not be enough for each of them to have a little.” One of his disciples, Andrew, the brother of Simon Peter, said to him, “There is a boy here who has five barley loaves and two fish; but what good are these for so many?” Jesus said, “Have the people recline.” Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, “Gather the fragments left over, so that nothing will be wasted.” So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, “This is truly the Prophet, the one who is to come into the world.” Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

Meditation: Can anything on this earth truly satisfy the deepest longing and hunger we experience God? A great multitude had gathered to hear Jesus, no doubt because they were hungry for the word of life. Jesus’ disciples wanted to send them away at the end of the day because they did not have the resources to feed them. They even complained how much money it would take to feed such a crowd – at least six month’s wages! Jesus, the Bread of Life, took the little they had – five loaves and two fish – and giving thanks to his heavenly Father, distributed to all until they were satisfied of their hunger. The people of Israel had been waiting for the prophet whom Moses had promised: The Lord your God will raise up for

you a prophet like me from among you, from your brethren – him shall you heed (Deuteronomy 18:15). The signs which Jesus did, including the miraculous feeding of the five thousand signified that God has indeed sent him as anointed Prophet and King. Jesus' feeding of the five thousand is the only miracle recorded in all four gospels. What is the significance of this miracle? The miraculous feeding of such a great multitude pointed to God's provision of manna in the wilderness for the people of Israel under Moses' leadership. This food foreshadowed the true heavenly bread which Jesus would offer his followers. Jesus makes a claim only God can make: He is the true bread of heaven that can satisfy the deepest hunger we experience. The sign of the multiplication of the loaves when the Lord says the blessing, breaks and distributes through his disciples prefigures the superabundance of the unique bread of his Eucharist or Lord's Supper. When we receive from the Lord's table we unite ourselves to Jesus Christ, who makes us sharers in his sacred body and blood. Saint Ignatius of Antioch calls it the "one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live forever in Jesus Christ" (Ad Eph. 20,2). This supernatural food is healing for both body and soul and strength for our journey heavenward. When you approach the Table of the Lord, what do you expect to receive? Healing, pardon, comfort, and rest for your soul? The Lord has much more for us, more than we can ask or imagine. The principal fruit of receiving the Eucharist is an intimate union with Christ. As bodily nourishment restores lost strength, so the Eucharist strengthens us in charity and enables us to break with disordered attachments to creatures and to be more firmly rooted in the love of Christ.

Prayer: God our Father, life of the faithful, glory of the humble, happiness of the just, hear our prayer. Fill our emptiness with the blessing of this Eucharist, the foretaste of eternal joy. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

Contemplation: The feeding of the five thousand shows the remarkable generosity of God and his great kindness towards us. When God gives, he gives abundantly. He gives more than we need for ourselves that we may have something to share with others, especially those who lack what they need. God takes the little we have and multiplies it for the good of others. Do you trust in God's provision for you? Do you share freely with others, especially those who lack even the most basic necessities? How about doing some spring cleaning, and take what you're not using in your home (items in good condition, of course) and give them to any number of Catholic organizations reaching out to help those in need – especially the Bishop Griffin Center of which our parish and many of our parishioners are involved with.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops. Daily meditations and contemplations adapted from the Irish Jesuits' *Sacred Space* web page and *Biblical Medications for Easter* by Rev. Carroll Stuhlmueller, C.P.; prayers are from *The Roman Missal*, Catholic Book Publishing, 1974.

mjl:2010



OFFERTORY

April 3/4	\$23,660.70
Good Friday/Holy Land	\$ 1,937.00

Next week we will take up the Collection for the Church in Central & Eastern Europe. The Church in this region continues to have great needs for its essential pastoral work.

Saint Catharine of Siena School thanks
Peggy McCann
 for supporting our school by being a
PARTNER IN EDUCATION

REST IN PEACE: We pray for the repose of the soul of **Dan O'Neil** and **Jim Cavanaugh**. May they find eternal rest in the Risen Lord.

The Bishop Hartley Drama Department Presents "Snoopy!!!" Based on the comic strip "Peanuts" by Charles M. Schulz, the Bishop Hartley Drama Department concludes its season with the Grossman and Hackady musical "Snoopy!!!" That's right---with three exclamation points! Join the community on April 29, 30, and May 1 for the celebration of life and laughter led by seniors Zach Tallman and Chris Canfield as Snoopy and Woodstock. Lucy and Sally will be freshmen Lydia Fyie and Helen Casebolt. Juniors Natalie Girard and Mark D'Andrea are Peppermint Patty and Linus, with sophomore A.J. Hoy as the beloved Charlie Brown. Tickets are \$10 at the door and the production begins at 7:30PM.

The St. Charles Preparatory School Drama Department will present its spring musical, *Children of Eden* by Stephen Schwartz and John Caird, Thursday, Friday, & Saturday, April 29, 30, and May 1 at 8:00 p.m., and Sunday, May 2 at 3:00 & 8:00 p.m. at the St. Charles Campus Theatre, 2010 E. Broad St. Adult tickets are \$10, students, \$5. For reservations, call the school at 252-6714.

Blood pressure checks after all of the Masses this weekend. Please come to the Reconciliation Room.

ST. VINCENT DE PAUL: For the month of **APRIL**, we encourage parishioners to provide *Crackers* for the Food Pantry.

PARISH ACTIVITIES

Monday, April 12

7:00 p.m. - Bingo – Undercroft

Tuesday, April 13

6:30 p.m.- Cub Scout Den Meeting-Undercroft

7:00 p.m. - Mixed Choir Practice- Church

7:00 p.m. – Advisory Board Meeting-Library

7:30 p.m. - Boy Scouts - Undercroft

Wednesday, April 14

7:00 p.m. – Bingo – Undercroft

7:00 p.m. – RCIA - PAC

Thursday, April 15

6:30 p.m.- Holy Hour-Church

Friday, April 16

None Scheduled

Saturday, April 17

4:00 p.m.-Reconciliation - Church

Sunday, April 18

9:30 a.m. -Religious Education-School, Undercroft & PAC

9:30 a.m. – SVDP Sandwich Making-Undercroft

5:00 p.m. – Jesus Jams – Church-Undercroft

Spring is a time for renewal ... so please help St. Gabriel Catholic Radio 1580AM reach hearts and minds with your pledge to help Catholic Radio ... Join the excitement on April 21st, 22nd, and 23rd.

J.O.I.N. BiblioBenefit VI-St. George's Feast will be held on **Friday, April 23, 2010 from 7-10 p.m. at St. Andrew Church/Nugent Hall** 1899 McCoy Rd. Enjoy a lively evening of fun as several priests (including Fr. Lumpe) entertain us in celebration of the legend of St. George and the Dragon in song and skit. Proceeds will support J.O.I.N.'s mission to provide emergency aid to the poor with food, clothing, prescriptions, transportation, utilities, and referral information. Tickets are \$40.00. Checks made payable to J.O.I.N. should be mailed to Alcie Heller 578 East Main St., Columbus, OH 43215

Think About It...

"Tell souls not to place within their own hearts obstacles to My mercy, which so greatly wants to act within them. My mercy works in all those hearts which open their doors to it. Both the sinner and the righteous person have need of My mercy."

~Jesus speaking to Saint Faustina



*Please join with us
in celebrating*

DIVINE MERCY SUNDAY

Sunday ▪ April 11, 2010

2:00 p.m. ~ 3:30 p.m.

**SAINT CATHARINE OF SIENA
CHURCH**

*“By means of this image I shall be
granting many graces to souls; so let
every soul have access to it.”*

2:00 P.M. ~ EXPOSITION OF THE BLESSED SACRAMENT

2:05 P.M. – 3:00 P.M. ~ SACRAMENT OF RECONCILIATION

2:05 P.M. ~ PRAYING THE ROSARY

2:30 P.M. ~ STATIONS OF THE CROSS

3:00 P.M. ~ CHANTED CHAPLET OF THE DIVINE MERCY

(LED BY SOLOIST)

3:30 P.M. ~ BENEDICTION