



(PHOTO BY DARWIN SAYO/CATHOLIC SAN FRANCISCO)

## Light of Christ

Worshippers take part in the service of light at the Easter Vigil at St. Mary's Cathedral in San Francisco April 4. Symbolizing the movement from darkness to light, the service begins with the blessing of the fire followed by the preparation and lighting of the paschal candle. As the candle is being carried in procession into the dark church, all those in attendance are given individual candles which have received their light from the one paschal candle.

## Papal preacher: Passion continues today as world ignores persecution

CAROL GLATZ  
CATHOLIC NEWS SERVICE

VATICAN CITY – Widespread indifference to the violent persecution of Christians and other communities suggests the world is full of Pontius Pilates who eagerly wash their hands of all responsibility, the papal preacher said.

How many times the world witnesses other examples of “ecce homo” – “behold the man” with so many “prisoners that find themselves in the same situation as Jesus in Pilate’s Pretorium: alone, shackled, tortured, at the mercy of rough soldiers filled with hate,” Capuchin Father Raniero Cantalamessa said during the Liturgy of the Lord’s Passion.

“Jesus is in agony until the end of the world in every man and woman who is subjected to his same torments” he said in his homily during the April 3 service in St. Peter’s Basilica.



(CNS PHOTO/STEFANO SPAZIANI, POOL)

Pope Francis lies prostrate at the beginning of the Good Friday liturgy in St. Peter’s Basilica at the Vatican April 3.

Presided over by Pope Francis, the service commemorates Christ’s death on the cross.

The pope began the rite after a silent procession down the central nave. Two assistants helped him kneel to lie prostrate on the floor before the main altar in silent prayer, a sign of adoration and penance.

During the veneration of the cross, after the homily, the pope removed his red chasuble and, in a sign of penance, placed a red stole over his shoulders, bowed three times and kissed the cross. Deacons, cardinals, bishops and religious then processed before the cross to genuflect and then kiss Christ’s feet.

Following tradition, the homily was delivered by Father Cantalamessa, preacher of the papal household.

He said the continued carnage in the world, including the “homicidal violence” against Chris-

SEE PREACHER, PAGE 2

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# PREACHER: Passion continues today as world ignores persecution

FROM PAGE 1

tians and others shows the continued cruelty of which humanity is capable.

The Capuchin priest recalled that one Italian commentator had “the courage to denounce the disturbing indifference of world institutions and public opinion” concerning the current wave of people being persecuted for their faith.

“All of us – organizations and people of the western world – risk being Pilates who wash their hands,” he said.

“The problem of violence plagues us, shocks us as it has invented new and frightening forms of cruelty and barbarity today,” he said.

Even though critics may point to Old Testament accounts of aggression, Christianity insists that no one can kill in the name of God, he added.

“Jesus overcame violence not by opposing it with greater violence but by enduring it and exposing all its injustice and futility.”

Christ – victor because victim – ushered in a new kind of victory that definitively conquered evil, he said.

The reason violence and death were tolerated by God in the Old Testament, he said, can be found in Jesus’ response to the Pharisees concerning why Moses allowed divorce even though what God has joined together, no human being must separate.

Jesus said concessions had been made, not to the law, but “because of the hardness of your hearts.” God tolerated polygamy, divorce and other things while guiding sinning people along a lengthy path toward a new “creation” with a new Adam in Christ to restore God’s original plan, the priest said.

With his passion and crucifixion, Jesus showed his “infinite generosity” not just by accepting his fate, but by forgiving “his most relentless enemies” and defending them before God.

“To forgive with the same greatness of soul does not entail just a negative attitude through which one renounces wishing evil on those who do evil; it has to be transformed instead into a positive will to do good to them” with the hope they will be led to the truth and stop harming themselves and others, he said.

The Lord not only left his example and the command to forgive, he said,



(CNS PHOTO/PAUL HARING)

The moon is seen over Rome’s Colosseum April 3 as Pope Francis leads the Good Friday Way of the Cross.



he also obtained through his death the grace that enables people to forgive and he “poured out for you rivers of mercy” to share with the world.

Christ on the cross “delivers a definitive ‘no’ to violence, opposing it not

just with nonviolence, but with more: with forgiveness, meekness and love.”

“If violence still goes on, it can no longer, even remotely, refer back to God and cloak itself in his authority. To do so would mean to make the con-

cept of God revert back to primitive and crude stages in history that have been surpassed by the religious and civilized conscience of humanity.

“True martyrs of Christ do not die with fists clenched but with their hands together in prayer,” Father Cantalamessa said, recalling the death of 21 Coptic Christians who were murmuring Jesus’ name as their militant captors murdered them.

Pope Francis was scheduled to speak briefly later that night at the end of the Stations of the Cross in Rome’s Colosseum.

The cross was to be carried by a different group of people for each of the 14 stations. The groups included three Italian families as well as lay Catholics and religious who live in Iraq, Syria, Egypt, Nigeria, China and the Holy Land.

The meditations, written by a longtime spiritual director, 79-year-old Bishop Renato Corti, reflected on how God protects his people and calls everyone to watch over one another.

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# Cloister's restrictions allow them to be 'free for God,' say Carmelites

MARNIE MCALLISTER  
CATHOLIC NEWS SERVICE

LOUISVILLE, Ky. – Nestled beside St. Agnes Church and School, the Carmelite Monastery blends into the brick facades that line a busy stretch of Newburg Road in Louisville.

Carpooling families and dwellers of the Highlands area zip by at all hours rushing from one commitment to the next.

In contrast, behind the monastery's pale orange bricks, eight women religious – members of the Order of Discalced Carmelites – have only one commitment. They live a quiet, intense life of prayer in the tradition of St. Teresa of Avila, the 16th-century Spanish mystic and doctor of the church.

On March 28, the nuns celebrated the 500th birthday of this saint who is credited with reforming the Carmelite Order and founding the branch of Discalced Carmelites, who include those living and working in Louisville.

About four dozen people attended the liturgy, including members of the Secular Order Discalced Carmelite Community of the Holy Spirit (a local lay organization) and Archbishop Joseph E. Kurtz of Louisville.

In his homily, the archbishop ex-

pressed his gratitude “for the gift of Carmelite Sisters.”

He noted that St. Teresa was a “woman of contemplation and action.”

“She proves that the farther we get away from prayer, the less we do, because we are concerned about ourselves,” he said. She “reminds us that in prayer, not only do we receive the joy of coming close to the Lord Jesus, but also we receive the power, the energy for action and true concern in the world.”

During the liturgy, the Carmelites worshipped from behind their full enclosure, or papal enclosure, as it is called. The nuns are permitted to leave the cloister only under special circumstances and with the proper permission.

At the Louisville monastery, what in most churches is the rear wall of the sanctuary serves as a divider for the sisters. They worship on the other side of that brick wall.

The altar stands against the center of this wall and the celebrant faces the sisters – with his back to the rest of the congregation – during the liturgy of the Eucharist. Neutral-colored metal bars separate the altar from the nuns' worship area.

The Carmelites live within their enclosure to safeguard the silence and solitude that make their contemplative lives of prayer possible, said the prior-

ess, Mother John Baptist of the Lamb of God.

In the monastery's reception and visiting areas, the sisters speak to visitors through “the turn” – a half-barrel shaped wooden divider that rotates and has a grid of tiny holes through which voices can carry.

Close friends and relatives may visit nuns in “the speak,” rooms that are divided by thick black grates – arranged in a grid of 2-inch or so squares. Mother John and the sub-prioress, Sister Mary Teresa of Jesus, were interviewed by The Record, Louisville's archdiocesan newspaper, in “the speak.”

The nuns said their monastery's restrictive appearance belies the utter freedom, warmth and simplicity they feel within their enclosure and its regimented life.

“My hands and feet know where they need to be so my head and heart are free for God,” explained Sister Mary Teresa.

Mother John, in a gentle, halting voice, said that St. Teresa of Avila, also known as St. Teresa of Jesus, envi-

sioned a domestic life for Carmelites, one that had the same dynamics and atmosphere as family life.

Life at the monastery revolves around prayer amid ordinary chores, she said. Throughout the day – spent almost entirely in silence – the nuns move between solitary prayer in their cells, prayer as a community and the work of the household.

Their schedule, seclusion and all the trappings of the life are designed to allow prayer to flow freely throughout the day.

Sister Mary Teresa noted, “We don't just experience God in moments. It's the very fabric of your life.”

While everything else is regimented, their individual prayer has no prescribed form.

“The approach is conversational,” said Mother John. “Prayer is intimate conversation with God. Our spirituality is very simple.”

Monastic life, she said, comes with an “inner freedom to focus on the one thing that is most important – relationship with God.”

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# Christian leaders call for end to 'profound evil' of the death penalty

CATHOLIC NEWS SERVICE

WASHINGTON – Hundreds of Christian religious leaders of various churches signed onto a Holy Week call to end the death penalty in the United States.

"Torture and execution is always a profound evil, made even more abhorrent when sanctioned by the government in the name of justice when other means of protecting society are available," said the statement released March 31. "All who reverence the sanctity of human life, created in the image of God, must never remain silent when firing squads, lethal injections, electric chairs and other instruments of death are viewed as morally acceptable."

The statement urged governors, prosecutors, judges and "anyone entrusted with power to do all that they can to end a practice that diminishes our humanity and contributes to a culture of violence and retribution without restoration."

Coordinated by the group Faith in Public Life, the statement was signed by three retired Catholic bishops, two of whom served as president of the U.S. Conference of Catholic Bishops; by death penalty abolition advocate Sister Helen Prejean, a Sister of St. Joseph, and another dozen or so women religious, hundreds of clergy and academics as well as other Christian leaders.

The Catholic bishops who signed it were retired Archbishop Joseph A. Fiorenza of Galveston-Houston and retired Bishop William S. Skylstad of Spokane, Washington, both of whom have been president of the USCCB, and retired Bishop Ricardo Ramirez of Las Cruces, New Mexico. Episcopal Bishop Robert Wright of the Diocese of Atlanta also was a signatory.

The statement offered prayers for those who have been killed and the families that mourn their loss, adding "we can never know your pain and anger."

It called for joint efforts for healing, restorative justice and "a system that punishes criminals without bringing more darkness and death



Laura Peredo, president of Ravens Respect Life at Benedictine College of Atchinson, Kansas, speaks at a news conference in the rotunda of the Kansas Capitol in Topeka March 17.

into our world." It cited Pope Francis, who called capital punishment "cruel, inhumane and degrading," adding that it "does not bring justice to the victims, but only foments revenge." In a March 20 letter, the pope urged worldwide abolition of capital punishment.

The signers asked public officials who are Christian "to join us in the solidarity of prayer this week as we meditate on the wounds of injustice that sicken our society." It said that capital punishment is, in many ways, "the rotten fruit of a culture that is sown with the seeds of poverty, inequality, racism and indifference to life."

It went on to say that it is "a shameful reality that the United States is one of the few developed nations in the world that still executes its citizens," citing recent developments including Utah's passage and signing by the governor of a bill that will bring back firing squads, Missouri's execution of a prisoner with severe brain damage and the pending execution of a Georgia woman, who has turned her time in prison to studying theology.

The statement noted several recent

botched executions that "have pulled back the veil on this inhumane and ineffective practice," and pointed to polling that shows opposition to capital punishment is growing.

Tying the statement to Holy Week, it concluded: "In this sacred season of suffering, death and new life, we pray that our simple Christian witness is received with open hearts."

Earlier in March, a joint editorial by four national Catholic publications – America, National Catholic Register, National Catholic Reporter and Our Sunday Visitor – called for "our nation to embody its commitment to the right to life by abolishing the death penalty once and for all."

On March 20, Pope Francis came out squarely against the death penalty once again, calling it "unacceptable" regardless of the seriousness of the crime of the condemned.

Pope Francis met with a three-person delegation of the International Commission Against the Death Penalty, and issued a letter on the occasion urging worldwide abolition.

Citing his previous messages against the death penalty, the pope called capital punishment "cruel,

The statement urged governors, prosecutors, judges and 'anyone entrusted with power to do all that they can to end a practice that diminishes our humanity and contributes to a culture of violence and retribution without restoration.'

inhumane and degrading" and said it "does not bring justice to the victims, but only foments revenge."

Furthermore, in a modern "state of law, the death penalty represents a failure" because it obliges the state to kill in the name of justice, the pope said. Rather, it is a method frequently used by "totalitarian regimes and fanatical groups" to do away with "political dissidents, minorities" and any other person deemed a threat to their power and to their goals.

"Human justice is imperfect," he said, and the death penalty loses all legitimacy within penal systems where judicial error is possible.

Increasingly, public opinion is against the death penalty, in view of the effective means available today to restrain a criminal without denying them the possibility to redeem themselves and of a "greater moral sensitivity regarding the value of human life," Pope Francis said.

The death penalty is an affront to the sanctity of life and to the dignity of the human person, he said. It contradicts God's plan for humankind and society and God's merciful justice, he added.

Capital punishment "is cruel, inhuman and degrading, as is the anxiety that precedes the moment of execution and the terrible wait between the sentence and the application of the punishment, a 'torture' which, in the name of a just process, usually lasts many years and, in awaiting death, leads to sickness and insanity."

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# Pro-lifers criticize abortion clinic offering spa-type setting

CATHOLIC NEWS SERVICE

CHEVY CHASE, Md. – A new clinic in a Washington suburb that offers a spa-type setting for women seeking an abortion using RU-486 seems to be telling women “that abortion is not complicated at all,” said a commentary posted on National Right to Life’s online news site.

“A woman wants one. A woman (or a girl) gets one. She moves on – and woe be to anyone who dares to disagree that having an abortion is essentially indistinguishable from a quick trip to the spa for a pedicure,” wrote Dave Andrusko, the pro-life organization’s news editor.

He made the comments about a clinic called Carafem that opened March 30 just outside of Washington in Chevy Chase. According to The Washington Post, its owners have created “spa-like’ experience for women with a very open and unabashed approach to pregnancy termination.”

Carafem’s website says it specializes in first-trimester abortions, up to about 10 weeks of pregnancy, using only the RU-486 medical abortion procedure. It charges \$400 for the procedure, about \$100 less than the average cost of a surgical abortion. The staff, led by board certified OB/GYNs, will “greet clients with warm teas, comfortable robes and a matter-of-fact attitude,” the Post story said.

Carol Tobias, National Right to Life’s president, said in a statement that “abortion is not pleasant” and trying to “to put pretty wrappings around the procedure isn’t going to make any difference.”

RU-486 is a two-day regimen used to terminate early pregnancies by blocking the hormone progesterone needed to sustain a pregnancy. It involves two types of medication – RU-486 itself, which is mifepristone, and a prostaglandin, known as misoprostol, that stimulates uterine contractions, and taken two days later to expel the fetus.

Carafem staff will administer the first medication at the clinic to the client, who then will take the second part at home within a 72-hour period. If the Maryland clinic is successful, Carafem’s president, Christopher Purdy, told the Post he hopes to expand to other states.

In his commentary, Andrusko called Carafem “the latest extension of the hey-abortion-is-no-big-deal mantra.”

# Bishops object to death penalty in Boston bomber case

CHRISTOPHER S. PINEO AND GREGORY L. TRACY  
CATHOLIC NEWS SERVICE

BOSTON – As the trial of Boston Marathon bombing defendant Dzhokhar Tsarnaev went to the jury April 6, the Catholic bishops of Massachusetts released a statement reiterating the church’s teaching on the death penalty.

If convicted, Tsarnaev could be sentenced to death or to life without the possibility of parole.

The Catholic Church opposes the death penalty except “if this is the only possible way of effectively defending human lives against the unjust aggressor,” but such cases “are very rare, if not practically nonexistent.”

Tsarnaev’s trial in federal court in Boston began March 4, where prosecutors have presented evidence that he and his older brother, Tamerlan Tsarnaev, planted the bombs that exploded April 15, 2013, near the finish line at the Boston Marathon. The attack wounded more than 260 people and killed 8-year-old Martin Richard of Dorchester; 29-year-old Medford native Krystle Campbell; and Lu Lingzi, 23, a Chinese national studying at Boston University.

Later, Massachusetts Institute of Technology police officer Sean Collier was killed as the brothers attempted to escape from the Boston area.

From their opening statements, his lawyers admitted that Tsarnaev participated in the crimes.

Instead, in an apparent attempt to avoid the death penalty, the defense centered their arguments on demonstrating that older brother Tamerlan was the mastermind behind the plot and that then 19-year-old Dzhokhar was merely a follower.

In their statement, the bishops acknowledged



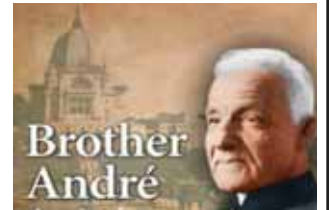
(CNS ILLUSTRATION/JANE FLAVELL COLLINS VIA REUTERS)

**A courtroom sketch shows accused Boston Marathon bomber Dzhokhar Tsarnaev during closing arguments April 6 in his trial at the federal courthouse in Boston.**

the profound effect of the bombings and their aftermath has had on the Boston area.

“The Boston Marathon Bombing trial is a painful reminder of the harm that impacts many people even beyond those who are killed or maimed by violent criminal acts,” the bishops said in their statement.

The statement continued, “Given that the defendant, Dzhokhar Tsarnaev, is being tried in federal court with the possibility of capital punishment, and that the bishops have testified against capital punishment in the past, we feel it is fitting to clarify the church’s teaching regarding the use of the death penalty ... The church has taught that the cases in which the execution of the offender is an absolute necessity are ‘rare, if not practically nonexistent.’ The church’s teaching is further developing in recognition of the inherent dignity of all life as a gift from God.”



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## SCRIPTURE SEARCH

Gospel for April 12, 2015

John 20:19-31

Following is a word search based on the Gospel reading for Divine Mercy Sunday, Cycle B: the evening appearance of the risen Lord. The words can be found in all directions in the puzzle.

THAT DAY	WEEK	LOCKED
JESUS CAME	PEACE	SHOWED
REJOICED	LORD	FATHER
BREATHED	RECEIVE	SPIRIT
FORGIVEN	THOMAS	TWELVE
MARK	A WEEK LATER	BELIEVE
MY GOD	NOT SEEN	SIGNS

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# Pope says a 'good Easter' requires making Jesus' passion one's own

LAURA IERACI  
CATHOLIC NEWS SERVICE

VATICAN CITY – For a “good Easter,” Christians must do more than simply recall the passion of Jesus during Holy Week; they must “enter into the mystery” of the Easter triduum and make Jesus’ feelings and attitudes their own, Pope Francis said.

During his general audience April 1, he also recalled the “true martyrs” of today, men and women who “offer their lives with Jesus” for their Christian faith. Their witness, in imitation of Christ’s sacrifice, “reflects a ray of this perfect, full and pure love (of Christ),” he said. Theirs, he added, “is a service of Christian witness to the point of bloodshed. It is the service Christ did for us, he redeemed us.”

The pope began his catechesis, dedicated to the celebration of Holy Week and Easter, by saying that the death and resurrection of Christ are “the culmination” of the entire liturgical year and of the Christian life.

The pope offered reflections for each day of the triduum, beginning with Holy Thursday. With the “prophetic gesture” of washing the apostles’ feet, Jesus expressed “the meaning of his life and passion – service to God and brother,” the pope said.

At baptism, “the grace of God washed us of our sin and we took on Christ,” he said. Every time Catholics receive the Eucharist, “they are united with the Servant Christ in obedience to his commandment to love as he loved,” he said.

“If we receive holy Communion without being



(CNS PHOTO/PAUL HARING)

Pope Francis greets older people while meeting disabled people at his general audience in St. Peter’s Square at the Vatican April 1.

open sincerely to washing each other’s feet, we do not recognize the body of the Lord,” he said.

The second day of the triduum, Good Friday, recalls how Jesus “transformed the greatest iniquity into the greatest love” with his sacrifice on the cross, the pope said.

Following Christ, many Christian men and women today are giving their lives as martyrs, the pope said. He gave the example of the “heroic testimony” of Father Andrea Santoro, an Italian priest who was killed in 2006 while working as a missionary in Turkey.

“This example of a man of our times, and many others, strengthens us in offering our lives as gifts of love to our brothers in imitation of Jesus,” he said.

The pope also spoke about the significance of Jesus’ last words on the cross: “It is finished.”

“They mean that the work of salvation is accomplished, that all of the Scriptures find their complete fulfillment in the love of Christ,” he said.

“How beautiful it would be if all of us, at the end of our lives, with our mistakes, our sins, even with our good works and our love for our neighbor, can say to the Father as Jesus did, ‘It is finished.’ Not with the perfection (of Jesus) but saying, ‘Lord, I did everything that I could. It is finished,’” the pope said, speaking off the cuff.

On Holy Saturday, the church identifies with Mary and contemplates Christ in the tomb, after the “victorious battle of the cross,” the pope continued.

“In the darkness that envelopes creation, she remains alone to keep the flame of faith lit, hoping against all hope in the resurrection of Jesus,” he said.

“Sometimes, the darkness of night can penetrate the soul and we think, ‘there is nothing left to do,’ and the heart no longer finds the strength to love,” the pope said, speaking about life’s discouragements. “But it is in this very darkness that Christ lights the fire of the love of God.”

The pope said the great mystery of Easter is that “the stone of pain is rolled back, leaving room for hope.”

“As Christians, we are called to be sentinels of the morning, who know how to see the signs of the Risen one,” like the disciples at the tomb on Easter morning, he said.

## Philippine cardinal gathers advocates for Muslim autonomous region

SIMONE ORENDAIN  
CATHOLIC NEWS SERVICE

MANILA, Philippines – A Philippine cardinal has pooled a team of peace advocates to help push legislation that would see the creation of an autonomous region in the Muslim-majority section of Mindanao Island.

Cardinal Orlando Quevedo of the Cotabato Archdiocese, whose population is half Muslim, announced the formation of “Friends of Peace” April 6 in Manila. It includes more than 30 individuals, peace advocacy groups and nongovernmental organizations.

“Our concern, as friends of peace, is how to restore a certain amount of sobriety, moderation and rationality as well as objectivity in order that legislators can look at the BBL (Bangsamoro Basic Law) very closely on its own merits, reading

closely the provisions,” said Cardinal Quevedo.

Lawmakers had already started preliminary hearings on the proposed Bangsamoro Basic Law before the end of last year, but those talks stalled after a botched police operation Jan. 25 to capture internationally suspected terrorists resulted in a deadly battle between commandos and Muslim rebel factions. Forty-four of the raiding force died, while 17 Moro Islamic Liberation Front fighters and four civilians were also killed in the 18-hour fight.

The government and the Front signed a peace agreement last year after 17 years of negotiations, and a years-long cease-fire between them was broken during the clash.

Various investigations into the event show the commandos entered the rebel community inside Mamasapano town without any prior warning, as is required by terms of the cease-fire agreement.

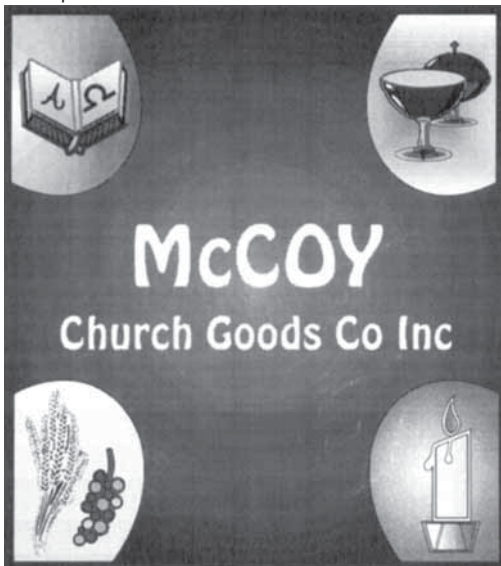
Investigations also found that, by design, only a handful of people knew about the police operation, presumably to keep the operation from being compromised.

The incident raised doubt about sincerity on the part of each side to pursue peace. It also caused lawmakers to question the law, citing certain facets of the clash.

Cardinal Quevedo said members of the group would be meeting individually with lawmakers whose opposition to the proposal became magnified after the clash. Citing his role as a cardinal, he said he would not personally participate in those talks. He also said the group was studying a proposal to have families of the fallen commandos meet with loved ones of the rebels that died. He also extended an invitation to Manila-based media to visit the site of the clash and Muslim areas in the South to learn the residents’ stories firsthand.

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# Iraqi refugees in Lebanon find hope in infant baptisms at Easter Vigil

DOREEN ABI RAAD  
CATHOLIC NEWS SERVICE

BEIRUT – Despite the extreme hardship of being exiled from their homes in Iraq, the Easter Vigil was a day of great joy for the parents of eight babies who were baptized in Lebanon.

Carried by his grandmother, 40-day-old Nimar, was the first to arrive at St. Elias Melkite Catholic Church.

Settling into a pew, she told Catholic News Service that Nimar is the first of her 12 grandchildren to be baptized outside of the family's ancestral parish near Mosul, Iraq, an area overrun by Islamic State militants.

"I would have preferred, if life were like before, that he would have been baptized in Iraq with all our family around," said the grandmother, who asked that she not be identified because she feared retribution against her family by militants in Iraq. "But the most important thing is that he is being baptized. Today he will be a true Christian."

For his baptismal name, the family chose Behnam, a martyr and saint revered in the Syriac Catholic Church. The Mar Behnam monastery, near Mosul, dating to the fourth century, recently was destroyed by the Islamic State.

The grandmother added that it was a great consolation and honor that her grandson would be baptized by the Syriac Catholic Patriarch Ignace Joseph III Younan, something she never could have imagined back home.

The patriarchate is assisting 1,200 Iraqi refugee families in Beirut.

Most of the families were among the more than 70,000 Syriac Catholics who were driven from Mosul and the Ninevah Plain by militants of the Islamic State last summer after being forced to choose between abandoning their faith and converting to Islam or leaving. At first, an estimated 100,000 exiled minorities sought sanctuary in Kurdistan in northern Iraq, living in tents, prefabricated huts and unfinished buildings. Thousands have since left for Lebanon, Jordan and Turkey with the hope of moving abroad.

The refugees live several families together, in small apartments in Dekwaneh north of Beirut, too far from the patriarchate located on the other side of the city. St. Elias Church has become the adopted parish for the beleaguered Syriacs and their patriarch was coming to serve them.

Syriac Catholic Father Firas Dardar, who organizes the patriarchate's outreach to refugees, tended to last-minute details in preparation for the baptism ceremony.

The patriarch also celebrated the Easter vigil Mass that followed the baptism ceremony on an altar decorated with baskets of colorful Easter eggs. Excitement built as Patriarch Younan entered the church. His voice from the altar was drowned out at first by the chatter in the overflowing pews.

Soon, the only distraction was an occasional cry from the babies in the front pew. Older children,



(CNS PHOTO/AZAD LASHKARI, REUTERS)

Cardinal Fernando Filoni, former nuncio to Iraq and Pope Francis' personal representative, distributes Communion during Easter Vigil Mass at a refugee camp in Irbil, Iraq, April 4. More than 1,000 people attended the Mass.

some carrying younger kids, made their way to the front of the church for a better view.

Patriarch Younan reminded the congregation that baptism represents the Resurrection.

"Despite all the suffering and all the misery, we will baptize these babies so they can be God's children," he said. "We do not fear to be exiled. We hope this water becomes a font of joy and happiness."

Following the tradition back home in Iraq, a baptized child has just one godparent: Girls have a godmother and boys have a godfather. One father took on the role of godfather because he and his wife had no male relatives living in Lebanon.

The patriarch anointed each baby with chrism oil and then baptized each in the holy water font. Camera phones in hand, family members surrounded the patriarch, vying to record the ceremony.

After the babies were baptized, the patriarch fastened each child's bonnet. He then called each new Catholic by name, inviting them for a procession around the altar.

The service ended with applause and a chorus of joyous ululating.

While members of the overflowing congregation

remained in place for the Mass, newly baptized baby Makari could not stay. Outside, Makari's father explained that his 5-month old son, who spent the first two weeks of his life in intensive care, remained weak and that rest was needed.

"He was born sick because of all the bombings (in Iraq)," he said.

When the Islamic State invaded their village near Mosul in the summer, the man, who also asked not to be identified, and his wife – at the time in the third trimester of her pregnancy – walked seven hours to reach Irbil with their sons, ages 6 and 9.

"We were so afraid," Makari's father said.

Although the family lost their home and their future is uncertain, he said, "Right now, I am so happy. Jesus is everything for us. He is our savior. He saved our family. I thank God we are Christian."

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## Pope urges peace negotiations in Colombia, cardinal says

ELLIOT WILLIAMS  
CATHOLIC NEWS SERVICE

VATICAN CITY – Pope Francis called on the people of Colombia to work toward peace, and maintain hope that negotiations will succeed, according to the Vatican secretary of state.

The pope urged them to “not lose energy or hope” at such a crucial time in the peace process and encouraged them “to continue to work for truth, justice and reparation” so that “what went before will never be repeated,” said Cardinal Pietro Parolin in a letter sent on the pope’s behalf to the Colombian bishops for Holy Week. Vatican Radio released excerpts of the letter April 3.

“We must continue the commitment to the displaced, to survivors of land mines, those who have endured the taking of their property, the kidnapped, with everyone who has suffered,” Cardinal Parolin wrote. “Constructing peace is a complex process that does not come to completion in short-term spaces or plans. Risks need to be taken to cement peace,” the letter said.

Interviewed on Colombian television April 6, President Juan Manuel Santos said the letter was the latest encouragement from Pope Francis to continue the peace process.

“The pope has supported the

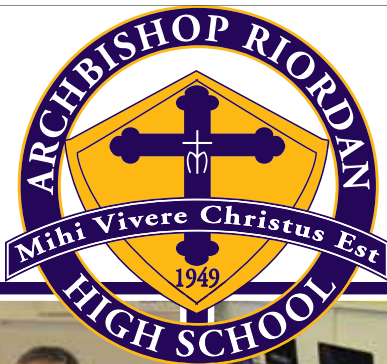
peace process from the beginning, from when I first visited” the Vatican in May 2013. The pope, he said, has sent him several messages, which always encourage him to persevere and “not throw in the towel.”

The 50-year conflict between the government and Marxist rebels has resulted in an estimated 220,000 fatalities. Colombia opened peace negotiations with the rebel group, the Revolutionary Armed Forces of Colombia, more than two years ago. Negotiators already have reached agreements regarding illegal drug trafficking and land reform, and agreements are in the works on the possibility of reparations for victims of the war.

The letter to Colombia’s bishops said Pope Francis wanted to visit Colombia to encourage the people to pursue peace. Initially many people in Colombia thought the visit would be added to a planned trip to Bolivia, Paraguay and Ecuador in July. However, Santos said April 6 it likely will be in 2016 during a trip that also may include Peru, Chile and the pope’s native Argentina.

Archbishop Ettore Balestrero, the papal nuncio in Colombia, agreed. “It will be another trip. I do not think it will be this year because of all the commitments and trips the pope already has planned. He says it will be soon,” though, the archbishop said.

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# World Youth Day 2016 in Poland will offer 'Message of Mercy'

JONATHAN LUXMOORE  
CATHOLIC NEWS SERVICE

WARSAW, Poland – A new airport, improved road and rail links, a fleet of dream buses and “Youth Bible” are among features projected for the Catholic Church’s 14th international celebration of World Youth Day in Krakow, Poland, in 2016.

“It’s still 16 months to go, but the planning is well advanced,” said Msgr. Bronislaw Fidelus, a co-organizer of the event scheduled for July 26-Aug. 1.

“There’s huge interest abroad, and we’ve already registered large church groups from the U.S., Europe and Latin America. We’re sure the theme of Divine Mercy, chosen specially by the pope, will create a real openness to Christ among young participants,” Msgr. Fidelus said.

World Youth Day organizers expect the 13th international event will attract more than 2 million people from around the world.

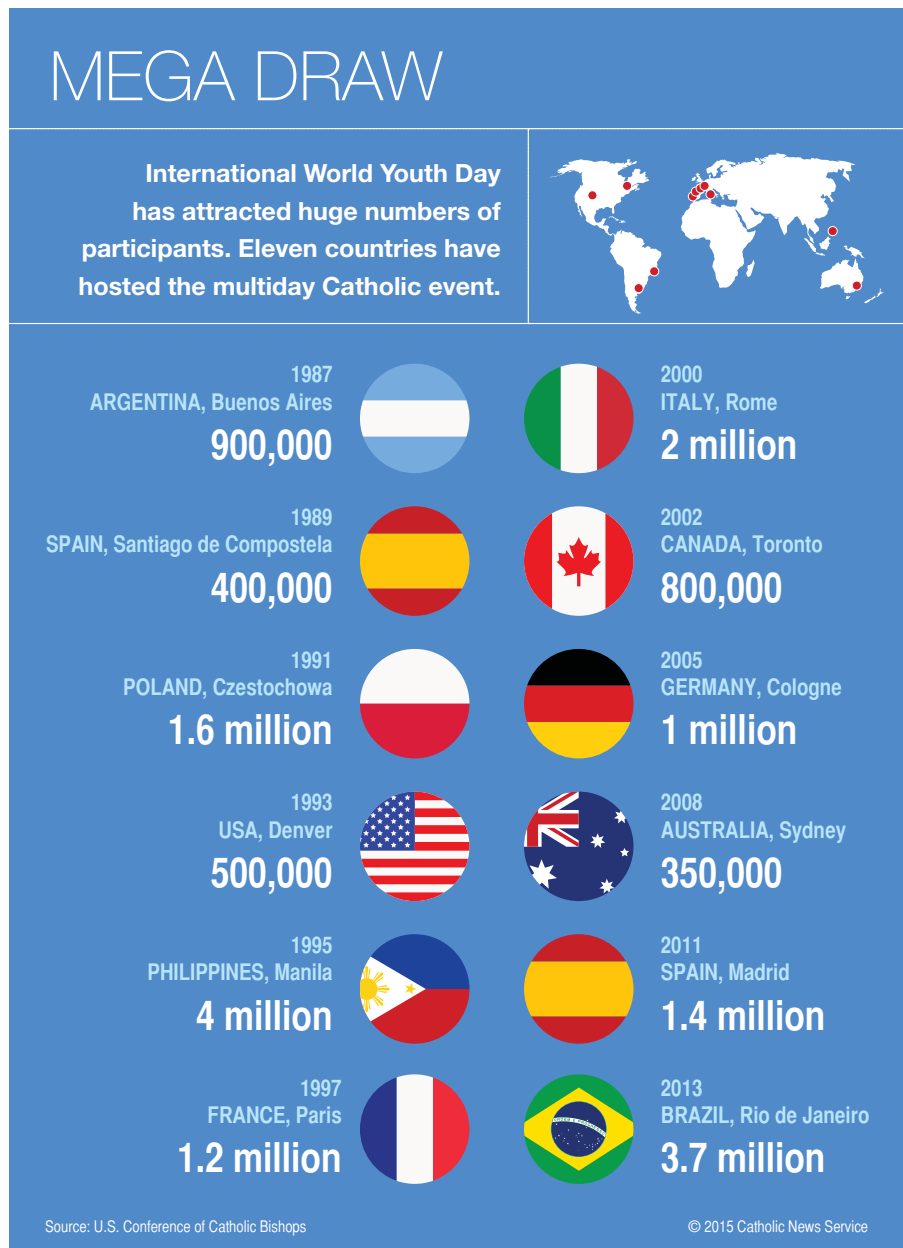
Msgr. Fidelus said the program was approved March 13 by a Vatican delegation under Cardinal Stanislaw Rylko, president of the Pontifical Council for Laity, adding that the Polish church counted on the five-day event to renew the faith among young Catholics everywhere.

Meanwhile, a Krakow official said work was underway to expand the city’s communication and transport network and road and rail links with Europe as well as to renovate local schools to accommodate pilgrims.

“Having hosted several pilgrimages by the late St. John Paul II to his home city, Krakow is well equipped and prepared for large-scale events like this,” Filip Szatanik, spokesman for the Krakow City Council, told Catholic News Service.

“It’s also a great church city, full of sacral buildings and objects and closely linked to Poland’s Christian history. We can count especially on this side of its character to make this a major promotional opportunity,” he said.

Launched by St. John Paul II in 1985, World Youth Day is celebrated annually on a local level and every two or three years with an international gathering with the pope.



Krakow was announced as the 2016 venue by Pope Francis at the last World Youth Day in Rio de Janeiro in 2013.

World Youth Day will have the theme, “Blessed are the merciful, for they will receive mercy” (Matthew 5:7), and will follow April 2016 church-state celebrations of the 1,050th anniversary of Poland’s Christian conversion.

Pope Francis is scheduled to lead a televised Way of the Cross procession from the city’s Divine Mercy Sanctuary, followed by a prayer vigil on youth issues near the Wieliczka Salt Mine, and a final Mass in Krakow’s Blonia Park.

The World Youth Day website said the festival would feature a tent muse-

um with Vatican exhibits and concerts and exhibitions at more than 100 locations, as well as “wayside catechesis” sessions in 30 languages and a “reconciliation zone” with several hundred confessionals.

It added that Poland’s 16 archdioceses and 28 dioceses had so far pledged accommodation for 373,000 foreign visitors, and said the organizing committee had been asked to add canoe trips and mountain hikes to enable foreign pilgrims to sample the life of St. John Paul II, who was archbishop of Krakow from 1964 to 1978.

Pope Francis also has been invited to visit Wadowice, where John Paul II was born in 1920, during his visit.

Organizers said the “Youth Bible,” under preparation at the Catholic University of Lublin, would present the New Testament in contemporary language without “archaic expressions.”

They added that the “virtual prayer marathon,” launched March 13, would enable young Christians to show where they were “praying to change the world,” or requesting prayers, by clicking on a website, [www.mayfeelings.com/prayforwyd](http://www.mayfeelings.com/prayforwyd).

Beginning in July, a fleet of yellow “dream buses,” chartered by young Catholics at Poland’s Kalwaria Zebrzydowska Marian sanctuary, is to travel throughout Europe to publicize the celebration.

Meanwhile, a World Youth Day cross, made in 1983, has been taken to the Jasna Gora national sanctuary and the former Nazi concentration camp at Auschwitz. It was to tour Poland until the festival.

Father Tomasz Kijowski, World Youth Day spokesman, predicted the event would also have an “activating effect” on young people in Poland.

“The young have been leaving the church here – we need some shock, some impulse, to halt and reverse this trend,” Father Kijowski told KAI, Poland’s Catholic information agency.

“I wouldn’t want to suggest we’re working out some vision for a Christian Poland, but we want to initiate certain processes which will continue after the World Youth Day, instead of ending when the pope flies out.”

## 10 years after his death, St. JP2’s example lives on

CAROL GLATZ  
CATHOLIC NEWS SERVICE

VATICAN CITY – The example St. John Paul II gave the world is still alive and many people continue to be inspired by his faith, passion and joy, Pope Francis said.

Noting that April 2 marked the 10th anniversary of St. John Paul’s death, Pope Francis asked that people pray the Polish saint “intercede for us, for families, for the church so that the light of the Resurrection shines through all of the darkness in our life and fills us with joy and peace.”

Speaking to pilgrims in St. Peter’s Square April 1, the pope highlighted the spiritual legacy of his predecessor.

“Dear young people, learn to face life with his passion and enthusiasm; dear people who are sick, carry with joy the cross of suffering like he taught us; and you newly married couples, always put God at the heart (of everything) so that your conjugal relationship may be more loving and happier,” he said.



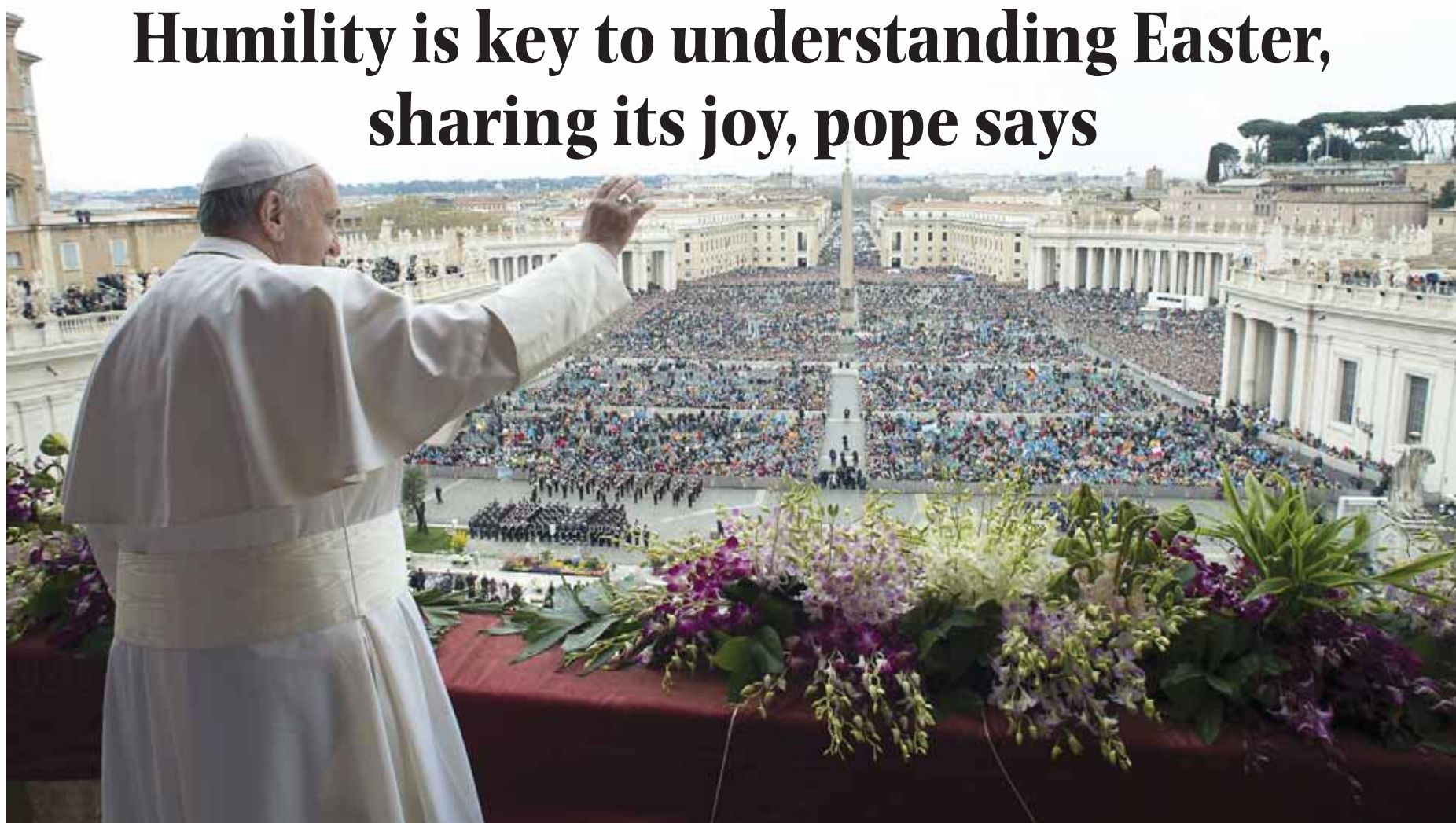
Pope Francis leads a Mass in front of a picture of St. John Paul II at Amman International Stadium in Amman, Jordan, in this May 24, 2014 file photo.

### FAITH LIVES ON DESPITE SUFFERING IN IRAQ, SYRIA, SAY VATICAN ENVOYS

VATICAN CITY – More than 1,000 people packed into a tent in a refugee camp in Irbil, Iraq, for the Easter vigil Mass celebrated by Italian Cardinal Fernando Filoni, former nuncio to Iraq and Pope Francis’ personal representative to those forced to flee the fury of Islamic State militants.

The cardinal, who brought a personal donation from the pope to aid the refugees, celebrated the Eastern morning Mass in the town of Sulaymaniyah, another town in Iraqi Kurdistan where the displaced have found refuge. After the Mass April 5, Cardinal Filoni, prefect of the Congregation for the Evangelization of Peoples, spoke to Vatican Radio. At both Easter celebrations, he said, he told the people that “we were not alone at this important moment for our faith, important from a spiritual point of view for all those who find themselves in difficulty.”

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



(CNS PHOTO/L'OSSERVATORE ROMANO VIA REUTERS)

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

CINDY WOODEN  
CATHOLIC NEWS SERVICE

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

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

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

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

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

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

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

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

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

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



(CNS PHOTO/PAUL HARING)

Champa Maria Buceti from Cambodia holds a candle after being baptized by the pope during the Easter Vigil in St. Peter's Basilica at the Vatican April 4.

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

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

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

Although only the pope and the deacon had candles, the basilica was aglow with smartphone and tablet displays as people tried to get photos. However, as the pope neared the front of the basilica, the congregation – mostly nuns, priests,

bishops, cardinals and ambassadors close to the altar – was more disciplined and the impact of scattered lit candles grew.

While the pope was busy with the Easter liturgies, he sent Archbishop Konrad Krajewski, the papal almoner, out to the city's train stations, shelters and streets with Easter cards for the homeless. He handed out about 300 envelopes, each of which included an undisclosed amount of money.

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

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

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

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

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

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

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

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

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

Contributing to this story was Carol Glatz at the Vatican.

# At Easter, Middle Eastern patriarchs encourage hope despite turmoil

DOREEN ABI RAAD  
CATHOLIC NEWS SERVICE

BEIRUT – Catholic patriarchs of the Middle East in their Easter messages urged the faithful to cling to the hope of the risen Christ amid raging wars, human suffering and the uprooting of Christians from their homelands in the region.

“We have spent 40 or even 50 days in fasting and prayer, that God may remove from our Eastern countries, especially Syria and Iraq, this evil spirit that can only go out through prayer and fasting,” Syrian-born Melkite Catholic Patriarch Gregoire III Laham said.

“We say to everyone in the East and in the West: dismiss any idea that this conflict is over religion,” he said.

“When I look at what is happening in our countries, it seems to me that Daesh (the Arabic acronym for Islamic State) has nothing whatever to do with religion. ISIS is rather an instrument which takes on, very foolishly and insolently, the outward aspect and show of a religious movement. However, in reality they show Islam in a most hideous, deceitful and fraudulent guise,” he said.

The conflict, Patriarch Laham said, “has become a tool and a cover for proxy war in our region and at the cost of all its citizens.”

“Religious conflict has become marketable. Killing the innocent has become a commodity and instrument, and slaughtering Christians has become a tool,” he said.

Despite the violence and death, he called on the faithful to “strengthen our faith in life, in the risen Christ who has conquered death and bestowed life and calls us all to be children of the Resurrection and life, to be bearers of the Gospel of life and work for success and the conquest of death by life, enmity by love and hatred and revenge by forgiveness and reconciliation.”



(CNS PHOTO/RONEN ZVULUN, REUTERS)

Women light candles in the Church of the Holy Sepulcher in Jerusalem's Old City April 5, Easter Sunday.

Syriac Catholic Patriarch Ignatius Joseph III Younan acknowledged in his Easter message the years of suffering of Christians caused by the turmoil in Syria and Iraq.

“We, however, sons and daughters of the Syriac Catholic Church, are so proud to model ourselves to the one who suffered carrying his cross, died and was risen for our salvation,” the patriarch said.

“We mean it when recall the very words of our savior to the disciples of Emmaus,” he said, citing Luke 24:26: “Was it not necessary that the Messiah should suffer these things and enter into his glory?”

“Christ’s resurrection from the dead is the basis of our faith, the pillar of our hope,” Patriarch Younan

explained, adding that “it gave us a firm reassurance and a strong reason for our own resurrection.”

Cardinal Bechara Rai, Maronite Catholic patriarch, called attention to the “enormous economic and social challenges” facing Lebanon, noting that one-third of Lebanese live on the poverty line and that the number is increasing.

Lebanon’s population stands at about 4 million, of which about 33 percent are Christian. The country has faced an influx of 1.5 million Syrian refugees and thousands of Iraqis, overwhelming the country’s economy and straining social relations.

Furthermore, Lebanon’s presidential vacuum has created a “political death” in the country, crippling the

government and the parliament, Cardinal Rai said.

The presidential post is reserved for a Maronite Catholic under the country’s power-sharing system. Legislators have failed to agree on a successor since the term of President Michel Suleiman, ended in May 2014.

As for the raging conflicts in the region, Cardinal Rai urged world and Arab leaders to stop supporting mercenaries and fighters with money and weapons, appealing to them to find peaceful solutions.

“And do not forget the suffering of our people in the Holy Land, Iraq, Syria and Yemen,” he continued.

“We seek for us and for all of them the peace of Christ.”

## Cardinal calls Kenyans to prayer in wake of militants’ college attack

CATHOLIC NEWS SERVICE

NAIROBI, Kenya – The president of the Kenyan bishops’ conference called on Easter worshippers to commit themselves to praying for peace and security in their homeland after militants attacked a college campus days earlier.

Cardinal John Njue of Nairobi also condemned the April 2 attack by the Somalia-based al-Shabaab militants at Garissa University College in which Christian students were targeted.

After reading a message of condolence from Pope Francis to the congregation at Holy Family Basilica in Nairobi, Cardinal Njue urged worshippers to commit themselves to praying for peace and security in the country.

“We need to constantly invoke God’s name, following common attacks in the country by the al-Shabaab militia group, including the most recent one at Garissa,” the cardinal said.

In his message, Pope Francis condemned the assault by Somali militants, calling it an act of “senseless brutality.”

“In union with all people of goodwill throughout the world, his holi-



(CNS PHOTO/HERMAN KARIUKI, REUTERS)

Cardinal John Njue of Nairobi, Kenya, carries a cross as he leads the Stations of the Cross from Holy Family Basilica along a street in the Kenyan capital.

ness condemns this act of senseless brutality and prays for a change of heart among its perpetrators,” said the pope’s message in a statement sent by the Cardinal Pietro Parolin, Vatican secretary of state.

Cardinal Njue said the assault,

which left 148 people dead, shocked the bishops’ conference and Bishop Paul Darmanin of Garissa in particular.

“I have assured the shocked bishop of the bishops’ support, through prayers and any other (means),” Cardinal Njue said.

He reminded Christians that Christ was persecuted and suffered for the sake of people’s sins and told them never to give up even in the face of terror.

“We as a nation are undergoing through many challenges and we must remain fixed to things above. Let us pray for the families and victims of Garissa terror attack and let their dead be a meaning to us,” Cardinal Njue said.

The cardinal called for a global response to terrorism and urged Kenyans not to look at Garissa massacre through a religious lens.

“Even in the wake of the insecurity in the country, we must remain united and not give a few people the impression that this is a war between Christians and Muslims,” Cardinal Njue says.

Meanwhile, Kenyan president Uhuru Kenyatta April 4 announced three days of national mourning, in the wake of the attack.

In an address to the nation, Kenyatta cited those who have stood with the country as it dealt with the aftermath of the attack, including the United States, United Nations and Pope Francis.

# Easter and evangelism

Galatians 1:15-18 is not your basic witness-to-the-Resurrection text. Yet St. Paul's mini-spiritual autobiography helps us understand just how radi-



GEORGE WEIGEL

cally the experience of the Risen Lord changed the first disciples' religious worldview, and why an evangelical imperative was built into that experience. Here's the Pauline text: "... when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas and remained with him for fifteen days ..."

Note the sequence: Saul of Tarsus is stunned on the Damascus road by a revelation of the risen Lord Jesus Christ; after being baptized in Damascus, the new disciple disappears into the Arabian peninsula (for how long, he doesn't say); he then returns to Damascus; and only then does he make the pilgrimage to the founding Church in Jerusalem to confer with Peter. Thus Paul's first encounter with another apostolic witness to the Res-

urrection didn't occur for years: at least three-plus (if the "three years" in verse 18 refer to both his Damascus and Arabian sojourns), and quite probably more.

What took him so long?

Paul's snapshot of his early Christian life immediately follows his self-description as one who was "advanced in Judaism beyond many ... among my people" and "extremely zealous for the traditions of my fathers" [Galatians 1:14]. So it doesn't torture the text of Galatians 1:15-18 to suggest that Paul spent those unaccounted-for years trying to figure things out. What did his undeniable – and shattering – meeting with the Risen One mean? How could this encounter fit within what a Jewish scholar would know as the pattern of redemption?

The Gospels record that it took the first Christian believers a while to understand what the Resurrection meant—their fears and incomprehension (Who is this? Is it a ghost?) bear witness to the unprecedented nature of the experience of the Risen One. Over time, though, Easter and the subsequent appearances of the Risen Lord worked profound changes in how these pious Jews thought and prayed. The Resurrection changed their idea of the Sabbath; they now celebrated the Lord's Day on Sunday rather than Saturday. The experience of the Risen Lord changed their idea of what "resurrection" meant; this was not a resuscitated corpse but an utterly transformed body, recognizably human (he eats and drinks) but not limited by the normal boundaries of time and space (doors mean nothing to him). And the Resurrection changed

their understanding of what time itself meant (the Kingdom Jesus proclaimed in his public ministry dramatically changed history at Easter, but "history" continued).

As a highly educated rabbi, Paul faced an even more complex problem: What did this unexpected Messiah, who died a shameful death but was raised to a new form of life, do to Israel's messianic expectation, its sense of its story from the Exodus to the present, its self-concept as the Chosen People? The urgency of those questions suggests that Paul, in his wilderness years, was wrestling with the beginnings of Christian theology – stretching, but not abandoning, Israel's messianic hope and the meaning of its mission to be a "light to the nations." For Paul came to see, through his reflection and his ministry, that the redemptive promises God made to the Chosen People had been extended to all of humanity – the cutting from the "wild olive tree" of the Gentiles had been "grafted ... into a cultivated olive tree," Israel, such that a new messianic people had been formed (Romans 11:24).

And here was an evangelical imperative: What the Church learned from its experience of the Risen One, who changed both history and the cosmos, demanded to be shared. Easter faith is necessarily, not accidentally, missionary faith – two millennia ago for St. Paul; today, for all of us.

WEIGEL is Distinguished Senior Fellow of the Ethics and Public Policy Center, Washington, D.C.

# Moving closer to God in ordinary ways

The kingdom of God is within you. We've all heard this truth, but few fully understand it. When I sign my letters,



FATHER JOHN CATOIR

I often write, "May the Lord be your strength and your joy."

It's a way of reminding people that they can rely on the spirit

within to do the heavy lifting. To protect yourself from needless worry, you have to know how to enjoy the present moment.

Think for a moment that the Lord wants you to carry your cross with courage, and he wants to banish needless worry. A holy person is one who listens to the words of Jesus and even through life's trials and tribulations strives to obey them. We all face troubles of one kind or another in life but with knowledge of God's presence we can help to surpass the challenges that fall on us. God is with us in the best and the worst moments.

Start with this simple statement: "Yes, Lord, I want to be holy." Once you say yes to the Lord, your main task is to trust him. Trust is the purest way to show your love.

As you know, the enemy of trust is doubt. Doubt can cloud your best intentions and weaken your spirit. It is basically a fear that you may be a fool for believing in the supernatural.

Don't be taken in by those who urge you to doubt everything unless you can prove it scientifically. Those who do that build their houses on sand and encourage others to do the same – a clear case of the blind leading the blind.

Take responsibility for your holiness and happiness. Train your will to say, "Yes, Lord, I believe, I trust you with my whole heart." Don't live in the mental swamp of doubt and guilt because if you do, you're always going to feel miserable and unworthy.

Strive for a clean conscience. Renew your good intentions. Go to confession. Begin again and get back to holy Communion on a regular basis.

Never say, "Why do I have to go to Mass?" That's like saying, "Why do I have to thank God?"

God has given you everything: your life and your ability to love and be loved. Attending Mass is the best way to say thank you to God.

The Mass is a ritual of thanksgiving. Be grateful in all circumstances. God wants you to live gladly because of his love. Put on the will to take charge of your thoughts. The reward will be great.

## Where to find resurrection

Something there is that needs a crucifixion. Everything that's good eventually gets scapegoated and



FATHER RON ROLHEISER

crucified. How? By that curious, perverse dictate somehow innate within human life that assures that there's always someone or something that cannot leave well enough alone, but, for reasons of its own, must hunt down and lash out at what's good. What's

good, what's of God, will always at some point be misunderstood, envied, hated, pursued, falsely accused and eventually nailed to some cross. Every body of Christ inevitably suffers the same fate as Jesus: death through misunderstanding, ignorance and jealousy.

But there's a flipside as well: Resurrection always eventually triumphs. What's good eventually triumphs. Thus, while nothing that's of God will avoid crucifixion, no body of Christ stays in the tomb for long. God always rolls back the stone and, soon enough, new life bursts forth and we see why that original life had to be crucified. ("Wasn't it necessary that the Christ should so have to suffer and die?") Resurrection invariably follows crucifixion. Every crucified body will rise again. Our hope takes its root in that.

But how does this happen? Where do we see the resurrection? How do we experience resurrection after a crucifixion?

Scripture is subtle, though clear, on this. Where can we expect to experience resurrection? The Gospel tell us that, on the morning of the resurrection, the

women-followers of Jesus set out for the tomb of Jesus, carrying spices, expecting to anoint and embalm a dead body. Well-intentioned but misguided, what they find is not a dead body, but an empty tomb and an angel challenging them with these words: "Why are you looking for the living among the dead? Go instead into Galilee and you will find him there!"

Go instead into Galilee. Why Galilee? What's Galilee? And how do we get there?

In the gospels, Galilee is not simply a geographical location, a place on a map. It is first of all a place in the heart. As well, Galilee refers to the dream and to the road of discipleship that the disciples once walked with Jesus and to that place and time when their hearts most burned with hope and enthusiasm. And now, after the crucifixion, just when they feel that the dream is dead, that their faith is only fantasy, they are told to go back to the place where it all began: "Go back to Galilee. He will meet you there!"

And they do go back to Galilee, both to the geographical location and to that special place in their hearts where once burned the dream of discipleship. And just as promised, Jesus appears to them. He doesn't appear exactly as he was before, or as frequently as they would like him to, but he does appear as more than a ghost and a memory. The Christ that appears to them after the resurrection is in a different modality, but he's physical enough to eat fish in their presence, real enough to be touched as a human being, and powerful enough to change their lives forever. Ultimately that's what the resurrection asks us to do: To go back to Galilee, to return to the dream, hope, and discipleship that had once inflamed us but has now been lost through disillusionment.

This parallels what happens on the road to Emmaus in Luke's gospel, where

we are told that on the day of the resurrection, two disciples were walking away from Jerusalem towards Emmaus, with their faces downcast. An entire spirituality could be unpacked from that simple line: For Luke, Jerusalem means the dream, the hope, and the religious centre from which all is to begin and where ultimately, all is to culminate. And the disciples are "walking away" from this place, away from their dream, towards Emmaus (Emmaus was a Roman spa), a place of human comfort, a Las Vegas or Monte Carlo. Since their dream has been crucified, the disciples are understandably discouraged and are walking away from it, towards some human solace, despairing in their hope: "But we had hoped!"

They never get to Emmaus. Jesus appears to them on the road, reshapes their hope in the light of their disillusionment, and turns them back towards Jerusalem.

That is one of the essential messages of Easter: Whenever we are discouraged in our faith, whenever our hopes seem to be crucified, we need to go back to Galilee and Jerusalem, that is, back to the dream and the road of discipleship that we had embarked upon before things went wrong. The temptation of course, whenever the kingdom doesn't seem to work, is to abandon discipleship for human consolation, to head off instead for Emmaus, for the consolation of Las Vegas or Monte Carlo.

But, as we know, we never quite get to Las Vegas or Monte Carlo. In one guise or another, Christ always meets us on the road to those places, burns holes in our hearts, explains our latest crucifixion to us, and sends us back – and to our abandoned discipleship. Once there, it all makes sense again.

OBULATE FATHER ROLHEISER is president of the Oblate School of Theology, San Antonio, Texas.

## SUNDAY READINGS

# Second Sunday of Easter – Sunday of Divine Mercy



Then he said to Thomas, 'Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe.'

1 JOHN 5:1-6

## ACTS 4:32-35

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

## PSALM 118:2-4, 13-15, 22-24

**Give thanks to the Lord, for he is good, his love is everlasting.**

Let the house of Israel say, "His mercy endures forever." Let the house of Aaron say, "His mercy endures forever." Let those who fear the Lord say, "His mercy endures forever."

**Give thanks to the Lord, for he is good, his love is everlasting.**

I was hard pressed and was falling, but the Lord helped me. My strength and my courage is the Lord, and he has been my savior. The joyful shout of victory in the tents of the just:

**Give thanks to the Lord, for he is good, his love is everlasting.**

The stone which the builders rejected has become the cornerstone. By the Lord has this been

done; it is wonderful in our eyes. This is the day the Lord has made; let us be glad and rejoice in it.

**Give thanks to the Lord, for he is good, his love is everlasting.**

## 1 JOHN 5:1-6

Beloved: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

## JOHN 20:19-31

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his

hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

## Pay it forward

"Pay It Forward," a movie which came out several years ago, tells the story of a seventh grader who receives the unusual assignment to go out and change the world. He takes the challenge seriously and has the idea to reach out and help three people, asking nothing in return other than that they go out and help three additional people. Each person would be expected to continue the pattern, and good would spread throughout society. To the surprise of everyone, it works beautifully, and the world becomes a much better place.



SCRIPTURE  
REFLECTION

DEACON MICHAEL  
MURPHY

I think this happens far more often than we realize. People just like us step up and make a difference, changing lives and even changing worlds. It happens on the big stage, when a regular person like Rosa

Parks refuses to sit in the back of the bus, or when a young girl like Nobel Prize winner Malala Yousafzai stands up to the Taliban to ensure the education of women in Pakistan.

Yet it probably also happens all the time in many smaller but equally significant ways that most of us are not even aware of. And, of course, it definitely happened 2000 years ago, in a very unexpected and wonderful way, with the followers and disciples of Jesus.

The Apostles, as we see in this week's Gospel, were also ordinary people who did extraordinary things. They were regular guys, tax collectors and fishermen, people who often had a strike against them. Tentative, uncertain, and making a ton of mistakes, they still went out and changed lives, affecting the world as few ever have. They are our role models, as it's now our job to go out and spread the good news of the Resurrection and to make a difference, as we become those ordinary people doing extraordinary things.

We may resist, believing we're not up to the task. However, the Apostles once felt much the same way, as they cowered in that upper room following the death of Jesus. Then, as our Gospel shows us, into the middle of their loneliness and darkness walked the risen Lord, saying those wonderful words, "Peace be with you." Calming their fears, returning their hope, He sent them boldly into an uncertain world. Filled with the Holy Spirit, motivated by love for God and for each other, these very ordinary Apostles went on to do some incredible, mind blowing things.

The good news of this Easter season is that the resurrected Jesus comes into our midst right now, saying to us, "Peace be with you." He understands our fears and uncertainties and seeks to take them away. No matter how overwhelming things might seem today, He assures us that we will triumph and rise above them tomorrow.

The Resurrection promises us that. What's more, Our Lord sees the tremendous potential inside each of us: He knows what we can do, even when we don't. And now, promising to always be with us and by our side, he sends us out, just as he did the Apostles, to change the world.

The Apostles and early disciples weren't any different from us. They weren't supermen or superwomen. They also were afraid and didn't know what tomorrow would bring. They persevered and they thrived because they trusted a loving God. And now we, like them, can go out and change the world. And don't sell yourselves short. You may think it's no big deal, but everything good and holy and loving you do will send out ripples that will grow and grow and echo throughout eternity. And that same Holy Spirit that moved in their lives now moves in ours as we, some very ordinary people, go on to do some very extraordinary things.

DEACON MURPHY serves at St. Charles Parish, San Carlos, and teaches at Sacred Heart Schools, Atherton.

## POPE FRANCIS

### POPE WASHES FEET OF PRISON INMATES

In a ceremony that recalled how Jesus loved the world so deeply that he lowered himself to serve and died for everyone's sins, the pope washed the feet of 12 prison inmates, plus a small toddler who lives with his incarcerated mother. "Jesus loved us, Jesus loves us, but without any limits, always, all the way to the end," he said during the Holy Thursday Mass of the Lord's Supper April 2 in Vatican City.

## LITURGICAL CALENDAR, DAILY MASS READINGS

**MONDAY, APRIL 13:** Monday of the Second Week of Easter. Optional Memorial of St. Martin I. Acts 4:23-31. Ps 2:1-3, 4-7a, 7b-9. Col 3:1. Jn 3:1-8.

**TUESDAY, APRIL 14:** Tuesday of the Second Week of Easter. Acts 4:32-37. Ps 93:1ab, 1cd-2, 5. Jn 3:14-15. Jn 3:7b-15.

**WEDNESDAY, APRIL 15:** Wednesday of the Second Week of Easter. Acts 5:17-26. Ps 34:2-3, 4-5, 6-7, 8-9. Jn 3:16. Jn 3:16-21.

**THURSDAY APRIL 16:** Thursday of the Second Week of Easter. Acts 5:27-33. Ps 34:2 and 9, 17-18, 19-20. Jn 20:29. Jn 3:31-36.

**FRIDAY, APRIL 17:** Friday of the Second Week of Easter. Acts 5:34-42. Ps 27:1, 4, 13-14. Mt 4:4. Jn 6:1-15.

**SATURDAY, APRIL 18:** Saturday of the Second Week of Easter. Acts 6:1-7. Ps 33:1-2, 4-5, 18-19. Jn 6:16-21.

# Late priest's new book aims to help readers take on moral relativism

BRIAN WELTER  
CATHOLIC NEWS SERVICE

**"AMERICAN BABYLON: NOTES OF A CHRISTIAN EXILE" BY RICHARD JOHN NEUHAUS.** Basic Books (New York, 2009). 288 pp., \$31.

The late Father Richard John Neuhaus takes on America's morally relativist intelligentsia in his new book, "American Babylon: Notes of a Christian Exile," principally by focusing on the late philosopher Richard Rorty, whom the author sees as one of the bedrock voices of relativism.

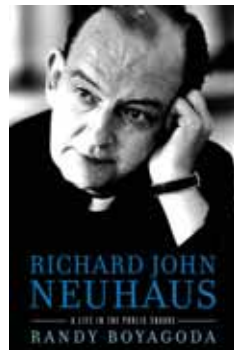
Before getting this far, "American Babylon" examines some issues behind the current culture wars between religion and secularists. Those trying to push faith out of the public arena don't understand, Father Neuhaus argues, that the separation of religion and politics forbids politics from interfering in religious affairs, but doesn't limit religions from speaking to politics.

Father Neuhaus also spends considerable effort explaining how the thin American understanding of church results in a too-great sanctification of the country. In this erroneous view, America replaces the church, and people bestow on the country a sacred calling that no state or political endeavor should or could ever have.

Father Neuhaus takes things a step further. America to a large degree parallels the Babylon of ancient Israelite exile. America, or any country, is exile for Christians because Christians ultimately give their hearts to heaven, not to mammon and country. Humans must work within the world, just as the prophet Jeremiah told the Israelites in Babylon that they should work for the betterment of their new country. Yet this kind of progress occurs only when people of faith, then or now, look to a higher good than the world.

"What we should have learned from the past 200 years, and especially from the catastrophes of the 20th century, is that history is not the answer to the question that is history," Father Neuhaus writes. History can only "participate in its own redemption"

**Father Neuhaus also spends considerable effort explaining how the thin American understanding of church results in a too-great sanctification of the country. In this erroneous view, America replaces the church, and people bestow on the country a sacred calling that no state or political endeavor should or could ever have.**



when it recalls its higher purpose, thus when "the transcendent and the immanent, the infinite and the finite, are so conjoined," he says.

"American Babylon" examines some of the awful ethics thinking brought about by the current round of relativism, including that of professor Peter Singer, who takes controversial positions on animals rights and eugenics.

"His ethical theory exults in its liberation from particular time and place and from the authoritative references that have shaped our traditions of the moral life," Father Neuhaus writes. Like Rorty, Singer believes that the moral truth is what we say the moral truth is. Without a higher reference, based on religious and ethical traditions like Christianity, the possibility of not only abortion but also infanticide is open to humans.

After a bit more analysis of a counter to this by Alasdair MacIntyre, we come to the book's heart, Fa-

ther Neuhaus' discussion on Rorty, the great American relativist who like Singer and Nietzsche believed that humans make up their morality, and so can change their ethical thinking at any time. Ethics, like everything else, is a will to power for these thinkers.

Rorty's manner of ethical and philosophical relativism is highly relevant to Catholics and anyone who cares about right and wrong. People with his attitude confront Christians almost every day when the religious and ethical issues arise.

Since for Rorty right and wrong do not exist outside of human definitions of right and wrong, he thinks it is imperative that liberals try to change the way people talk about ethical issues because we will never be able to solve our irreconcilable differences. Rorty invites his followers to simply duck the whole debate.

First, people can turn the deep, serious ethical conversation into something lighthearted. They can tease and joke and "josh" the concerned person of morals into giving up the conversation. If this doesn't work, good old-fashioned ignoring can work as well.

Thus we see on university campuses the attempt by groups that want to keep abortion legal to limit or deny campus and student union services to pro-life groups. Rather than inviting an open, honest and intellectual debate, these groups simply shut down the conversation and define the issue as how they see fit. In other words, from their more powerful position they simply will the debate to go away.

Such groups believe that they are creating a morality-free public zone, and that Catholics and others can keep their religious and ethical thoughts off campus and in their homes, safely out of sight. Yet Father Neuhaus doesn't buy this argument.

"American Babylon" is a search for the proper response to such people, and an attempt to show just how moralizing and value-laden these secularists really are.

WELTER is a freelance contributor to the B.C. Catholic, the newspaper of the Archdiocese of Vancouver, British Columbia, and is studying for his doctorate in systematic theology.

# Vatican astronomers' book uses humor to explore faith, science

REVIEWED BY REGINA LORDAN  
CATHOLIC NEWS SERVICE

**"WOULD YOU BAPTIZE AN EXTRATERRESTRIAL? ... AND OTHER QUESTIONS FROM THE ASTRONOMERS' INBOX AT THE VATICAN OBSERVATORY" BY JESUIT BROTHER GUY CONSOLMAGNO AND JESUIT FATHER PAUL MUELLER.** Image (New York, 2014). 293 pp., \$25.

As members of the research staff at the Vatican Observatory, Jesuit Brother Guy Consolmagno and Jesuit Father Paul Mueller are asked a lot of questions related to science and faith.

But a select number are asked repeatedly: What was the star of Bethlehem, how did the universe begin and how will it end, what really happened to prompt Galileo Galilei's entanglement with the church, and another particularly quirky one inspiring the title of the book – "Would you baptize an extraterrestrial?"

Written in dialogue form as a nod to the famous astronomer Galileo, the book is a conversation between Brother Consolmagno, the scientist and researcher, and Father Mueller, the historian of science and philosopher. The 12-point questions help frame an overall larger discussion about the relationship between religion and science. Within the answers to each question, Brother Consolmagno and Father Mueller show the reader that science and religion must continue to have "conversations" to help satisfy the human desire to problem-solve and discover how the universe works.

Scientific data, Brother Consolmagno notes, is like the Bible in that they are both a collection of



information and events. As science progresses, old data (unless flawed) is not discarded, it is categorized and saved for further interpretation. And, Brother Consolmagno explains, the Bible can be viewed as a collection of "humankind's encounters with God" and "not the theory of how to interpret those events." The Bible's data, like scientific data, "continues to inform us."

Information is viewed through a cultural lens and within the context of what is known at that time, they note. And, Father Mueller points out, to try "to prove or disprove religious beliefs on the basis of currently accepted scientific theories, because those theories will likely change someday" is not logical. That's just the way of scientific progress, and the authors show how what was accepted as a scientific norm yesterday was replaced time and again as new data was interpreted.

Brother Consolmagno and Father Mueller warn readers to be open-minded to the relationship between religion and science, and to understand that science itself can be "God engaging with us in the best kind of game." Using the beauty of a star as an example, he says, "Every new observation is a window into how the Creator acts."

Both authors have esteemed academic careers.

Brother Consolmagno is a Detroit-native planetary scientist whose job at the Vatican Observatory includes research about meteorites, asteroids and

small solar system bodies. In his role as a member of the International Astronomical Union, Brother Consolmagno was part of a committee of astronomers who deliberated the change of Pluto from a planet to a dwarf.

Cincinnati-native Father Mueller has degrees in physics, history, philosophy and theology and a doctorate in the history and philosophy of science. Needless to say, all these degrees lead to an excellent discussion and timeline of the political turmoil and wartime loyalties underlying the ultimate house arrest of Galileo by cardinal inquisitors.

Thankfully for the common reader, Father Mueller takes on the role of comedian and student, asking Brother Consolmagno to further hash out and explain the complexities of the movements of planets, classical physics and expansion theory. The brother and the priest take their banter to 12 locations to set the scene of their conversations and to adequately answer the questions in the book.

The discussions can get deep, vague and complex, but the rich, tangible analogies used from the settings help clarify significantly, as well as entertain greatly. Brother Consolmagno and Father Mueller enjoy Italian cuisine while watching the universe end, because, why not enjoy one last good meal?

Oh, and about that extraterrestrial? As Brother Consolmagno once replied to a group of eager journalists looking for something to print, he retells us in the book that, speaking purely on unofficial terms, "Only if she asks!"

LORDAN has master's degrees in education and political science and is a former assistant international editor of Catholic News Service.



## Around the archdiocese

**1 MISSION DOLORES ACADEMY, SAN FRANCISCO:** Sixth graders help prepare for the school Seder meal held on Holy Thursday morning. The children celebrate in school “families” so that each classroom has children from every grade, K-8. Student readers in each room guide the school “family” through the Seder meal, as the grape juice and matzos are eaten and the Exodus story is told. Children hear again the words and actions of Jesus at his Last Supper with his disciples, and give thanks for his wonderful gift of the Eucharist, said Dominican Sister Ann Providence, the school’s director of religious education. Mission Dolores Academy is an independent Catholic K-8 school with an emphasis on educating underserved youth. Eighty-five percent of the students receive some form of financial aid, 60 percent qualify for federal free/reduced lunch, and over half will be the first in their family to graduate from college.

**2 UNIVERSITY OF SAN FRANCISCO:** The men’s tennis team challenge San Quentin State Prison’s “Inside Tennis Team” on a court inside prison walls in a competitive community service program between student-athletes and prison-athletes formed in 2011. Student athletes say the unique environment and brief camaraderie between prison players is rewarding in many ways. “It makes you ponder your life more and makes you think about how one bad decision can change your life forever,” said junior Nils Skaaja. “Each team member that plays with the inmates is changed for the better,” said Dons’ coach Pablo Pires de Almeida.

**3 ST. PAUL OF THE SHIPWRECK PARISH, SAN FRANCISCO:** Parish arts and environment ministry team members helped set up the church for Palm Sunday. Pictured from left are Victoria Arechyga, Jesus Lopez, Alicia Lopez.



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**SATURDAY, APRIL 11**

**PORZIUNCOLA ROSARY:** Knights of St. Francis Holy Rosary Sodality meets Saturdays for the rosary at 2:30 p.m. in the Porziuncola Nuova, Vallejo Street at Columbus Avenue, San Francisco. Chaplet of Divine Mercy is prayed at 3 p.m. All are welcome; www.knightsofsaintfrancis.com.

**REUNION:** San Francisco Notre Dame de Namur Alumnae Mass and luncheon at Mission Dolores Basilica, 10:30 a.m. honoring classes of 1935, 1945, 1955, 1965, and 1975 with lunch following at the Spanish Cultural Center, 2850 Alemany Blvd. "Never Stopped Believing!" is theme so Giants attire is welcome. Tickets are \$40. Katie O'Leary nuttydames@aol.com; (415) 282-6588.

**CONTINUED SERVICE:** Companions in Ignatian Service and Spirituality engages women and men, retired and semiretired, who have a desire to serve those most marginalized while deepening their spiritual foundations. Ignatian Companions integrate their personal journey of faith with their own conviction to act for justice within local nonprofits. We are currently accepting applications for the 2015-2016 program year and will be welcoming new participants until our program is filled to its capacity; attend upcoming sessions April 11 and May 2, St Agnes Parish, San Francisco. For more information ignatian-companions@gmail.com; www.ignatian-companions.org.

**SUNDAY, APRIL 12**

**DIVINE MERCY:** St. Catherine

**SATURDAY, APRIL 11**

**'GOD SQUAD' BOCCE:** Father Harry's God Squad Bocce Ball Tournament and Picnic, 8:30 a.m.-4 p.m.; Marin Bocce Federation - Albert Park, 550 B St., San Rafael. Jan Schachern, (415) 244-0771; janschachern@gmail.com. Breakfast, snacks, beverages included with paid registration. Players must be 18 years of age or older.



**Msgr. Harry Schlitt**


Church, 1310 Bayswater, Burlingame, beginning at 2:30 p.m. with opportunity for confession and chaplet of Divine Mercy prayer; 3 p.m. Mass; 4 p.m. veneration and Benediction; Judy Miller, (650) 342-1988.

**TV MASSES:** EWTN airs Mass daily at 5 a.m., 9 a.m., 9 p.m. and at 4 p.m. Monday through Friday. EWTN is carried on Comcast 229, AT&T 562, Astound 80, San Bruno Cable 143, DISH Satellite 261 and Direct TV 370. In Half Moon Bay EWTN airs on Comcast 70 and on Comcast 74 in southern San Mateo County.

**CATHOLIC TV MASS:** A TV Mass is broadcast Sundays at 6 a.m. on the Bay Area's KTSF Channel 26 and KOFY Channel 20, and in the

**SUNDAY, MAY 3**

**EWTN HOST SPEAKS:** "An Evening with Raymond Arroyo," the long-of-EWTN host speaks on people he considers signs of hope including St. Padre Pio, EWTN founder Mother Angelica, St. John Paul II, 7 p.m., Star of the Sea Church, 4420 Geary Blvd. at Eighth Avenue, San Francisco, admission is free, (415) 751-0450.



**Raymond Arroyo**

Sacramento area at 5:30 a.m. on KXTL Channel 40. It is produced for viewing by the homebound and others unable to go to Mass by God Squad Productions with Msgr. Harry Schlitt, celebrant. Catholic TV Mass, One Peter Yorke Way, San Francisco 94109. (415) 614-5643; janschachern@aol.com.

**WEDNESDAY, APRIL 15**

**'JOY OF GOSPEL':** Pray, read and discuss Pope Francis' teaching during presentations on Pope Francis' new document, 7 p.m., Apr. 15, May 6; Dominican Sisters of MSJ Motherhouse 43326 Mission Blvd. entrance on Mission Tierra Place, Fremont; Dominican Sisters Ingrid Clemmensen

and Marcia Krause facilitate. www.msjdominicans.org.

**PASTA LUNCH:** Immaculate Conception Church, Folsom at Cesar Chavez, San Francisco, noon, with meal of all you can eat pasta, meatballs, \$10. Beverages available for purchase. A tradition of the local church for more than 50 years.

**DIVORCE SUPPORT:** Meeting takes place first and third Wednesdays, 7:30 p.m., St. Stephen Parish O'Reilly Center, 23rd Avenue at Eucalyptus, San Francisco. Groups are part of the Separated and Divorced Catholic Ministry in the archdiocese and include prayer, introductions, sharing. It is a drop-in support group. Jesuit Father Al Grosskopf, (415) 422-6698, grosskopf@usfca.edu.

**THURSDAY, APRIL 16**

**PANEL:** Panel on Advance Directives, 6 p.m., St. Mary's Medical Center, Morrissey Hall, 2250 Hayes St., San Francisco, with representatives from the medical, ethics and faith communities, light refreshments will be served. To reserve a space or additional information, call (415) 750-5790 or email stmarysfoundation@dignityhealth.org. One in four elderly will eventually need someone to make end-of-life decisions about their medical care. Researchers have concluded that advance directives are important tools for providing care in keeping with patients' wishes.

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**SATURDAY, APRIL 18**

**CONSOLATION HELP:** Holy Cross Cemetery, Colma, ministry of consolation training. tonilyng@aol.com; (415) 681-6153. For new ministers or those who wish a refresher; 8:30 a.m.-3 p.m. Bring lunch. Requested donation \$10.

**IHM DINNER:** "A Heavenly Affair," themes Immaculate Heart of Mary Parish auction and dinner dance, 5:30 p.m., San Mateo Marriott Hotel, with dinner, wine and dancing until midnight, reservations required: (650) 593-6157 and ask for Gail. Reserve online at auction.ihmbelmont.org. Proceeds benefit parish and school.

**FASHION SHOW:** "Breakfast at Tiffany's" fashion show and lunch benefiting St. Stephen School, San Francisco, Olympic Club, Lakeside. Tina Gullotta, breakfasttiff@hotmail.com.

**REUNION:** St. Stephen School class of '65, Mass, St. Stephen Church, 4:30 p.m., tours and refreshments until 6:15 p.m., dinner 6:30 p.m., Gold Mirror Restaurant, 18th Avenue and Taraval, San Francisco. Katherine Moser, development@ststephenschools.org; (415) 664-8331. Steve Laveroni, slaveroni@siprep.org.

**YOUTH FOOD FAST:** Archdiocesan Food Fast hosted by the Office of Religious Education and Youth Ministry and Catholic Relief Services, 10 a.m.-6 p.m., St. Peter Church, Pacifica. The event is free, although there is a suggested donation of \$10 for CRS. The day will end with Mass at 5 p.m. and families and community members are invited. Registration for the Food Fast is available at www.sforeym.org/node/303 along with the permission form that can be downloaded.

**SUNDAY, APRIL 19**

**'TIME FOR TEA':** St. Robert Parish, 345 Oak Ave., San Bruno, 1:30-4:00 p.m., \$ 20 adults, children 10 and

under \$ 8. Reservations required, (650) 589-2800, by April 13.

**REUNION:** St John Ursuline Alumnae Luncheon and Golden Diploma Presentation honoring 1965 graduates, 9:30 a.m. Mass, St John Evangelist Church, San Francisco, followed by a luncheon at the Irish Cultural Center, 45th Avenue at Sloat Boulevard, San Francisco. (415) 661-2700. 1965 graduates contact Margie Van Dyke Silva, ricsil@prodigy.net.

**MONDAY, APRIL 20**

**GRIEF SUPPORT:** St. Pius Grief Ministry is offering a facilitated nine-week support group session through April 20, 7 p.m., St. Pius Parish Center, 1100 Woodside Road at Valota, Redwood City. If you are in the early stages of your loss, or have not previously attended a grief support group, this program may benefit you. (650) 361-0655; griefministry@pius.org. Walk-ins are welcome.

**TUESDAY, APRIL 21**

**CONSECRATED LIFE:** "Women and Spirit," a film chronicling women religious and their work in the United States, 7 p.m., Immaculate Heart of Mary Parish Center, 1040 Alameda de las Pulgas at Ralston Avenue, Belmont. A panel of women religious will speak about the sisters' work in the Archdiocese of San Francisco and around the world. The event is sponsored by Immaculate Heart of Mary Parish, Belmont; Knights of Columbus, San Mateo Council, and San Mateo Serra Club. All are invited. For more information, call Notre Dame Sister Roseanne Murphy, Notre Dame de Namur University, (650) 508-3551.

**WEDNESDAY, APRIL 22**

**HEALING:** Mindfulness meditation,

April 22, July 15, Oct. 21, 10 a.m., Dominican Sisters of MSJ Center for Education and Spirituality at motherhouse 43326 Mission Blvd. entrance on Mission Tierra Place, Fremont. Each session includes a spiritual focus and practice; Dominican Sister Joan Prohaska facilitator. Freewill offering accepted. www.msjdominicans.org; (510) 933-6335.

**CHEF LUNCHEON:** Mission Dolores Academy Top Chefs Benefit Luncheon, Four Seasons Hotel, San Francisco featuring Charles Phan of The Slanted Door restaurant. Proceeds benefit the school; tickets \$175 with tables starting at \$3,500. mdsf.org/topchefs; development@mdsf.org; (415) 638-6212.

**FRIDAY, APRIL 24**

**DIVINE MERCY:** North American Congress, April 24-26, Cathedral of Christ the Light, Oakland, with theme of "Divine Mercy - Fullness of the Faith," Oakland Bishop Michael Barber is among the presenters with EWTN's Jesse Romero and others. www.mercycongress.org; (925) 432-6404; (415) 298-1131.

**EVENING PRAYER:** Sisters of Mercy invite women to four Fridays of evening prayer and conversations about vocation, 7:30 p.m., Mercy Center, 2300 Adeline Drive, Burlingame, Mercy Chapel: April 24, "Walking Joyfully in the Spirit." RSVP to Mercy Sister Jean Evans, (650) 373-4508; Jevans@mercywmw.org.

**SATURDAY, APRIL 25**

**MARRIAGE ENCOUNTER:** Restore, rekindle, renew: one-day Marriage Encounter, Saturdays through June 6, Nativity Parish, Menlo Park, 7-9:30 p.m. (650) 366-7093.

**FRIDAY, MAY 22**

**CHARISMATIC CONVENTION:**



**Archbishop Cordileone**

Catholic Charismatic movement, Northern California Renewal Coalition convention May 22-24, Santa Clara Convention Center, 5001 Great America Parkway, Santa

Clara. Archbishop Salvatore J. Cordileone is principal celebrant and homilist of the event's opening Mass and retired San Francisco Archbishop George Niederauer presides at a healing Mass on Saturday. Talks will be offered for adults, young adults, teenagers and children. Speakers include Ed Horodko, long the voice of Immaculate Heart Radio. For registration, complete schedule and additional details visit www.NCRCspirit.org. (415) 350-8677.

**SATURDAY, JUNE 13**

**HANDICAPABLES MASS:**

Archbishop Salvatore Cordileone is principal celebrant and homilist at Mass commemorating 50 year anniversary of the Handicapables at noon, in lower halls of St. Mary's Cathedral, Gough Street at Geary Boulevard, San Francisco, Gough Street entrance with lunch following the liturgy. All disabled people and their caregivers are invited. Volunteers are always welcome to assist in this cherished tradition. Joanne Borodin, (415) 239-4865.

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