IN THE PARISH

THE FEAST OF DIVINE MERCY
In 1935, Our Lord appeared to Sr. Faustina Maria Kowalska, a member of the Sisters of Mercy in Krakow, Poland and asked that a Feast of Mercy be inaugurated on the Sunday after Easter. He promised great graces to all who observe and are devoted to Divine Mercy:

My daughter, tell the whole world about My Inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment.* [our emphasis] On that day all the divine floodgates through which grace flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter.

Mankind will not have peace until it turns to the Fount of My Mercy.
(Diary 699)

The more horses we can sell, the greater the proceeds for our parish will be. We need every parishioner to get out and sell horses. All Horse sheets must be in by THIS WEEKEND, April 23rd!

TICKETS will be available for sale in the vestibule This Weekend after all Masses and at the door. If you would like to reserve a ticket before that, please fill out the form attached to the bottom of the horse form and drop it with payment in the collection basket or send it to the parish office.

HELPFUL INFORMATION

Join the Parish
Anyone wishing to register for membership in the parish is asked to fill out a registration form and drop it in the collection basket.

Request Prayers
Our INTERCESSORY PRAYER MINISTRY provides prayer for anyone in need throughout the parish. Contact MARY ANN MAGDA at 570-655-1218 or make your intention known on our parish website at www.standrebessettewb.com

Remember your Parish
Your parish serves you faithfully throughout your life. Please remember your parish with a memorial gift or a Bequest in your will. Make a return to the Lord for all the good He has done for you.

SACRAMENTAL PREPARATIONS

Anointing of the Sick
The Sacrament of the Anointing of the Sick may take place at any time, but, sadly, too many families wait until the last minute to call the priest to anoint their loved ones. If someone in your family is seriously ill, preparing for surgery, or suffering a prolonged illness, please contact the parish office to arrange a time for Fr. Ken to visit.

IN THE CASE OF AN EMERGENCY—or if Fr. Ken is unavailable to visit immediately, we will contact the first available priest to celebrate the Sacrament of Anointing with your loved one.

Funeral Preparations
We collaborate with the local funeral directors in arranging the times of the funerals. Please be aware that there is an additional fee for funerals on Saturdays imposed by most cemeteries in the area.

Baptismal Preparations
Parents of newly born infants may call the parish office to arrange a time for the Baptism of their child. Baptisms are celebrated, for the most part, on any Sunday, with the exception of the season of Lent.

Wedding Preparations
Couples contemplating Marriage are asked to contact the parish office at least one year prior to the contemplated date of marriage, before making other plans.

THE NIGHT AT THE RACES
WHEN: SATURDAY, April 29th.
Doors open 6 pm.
First Race 7pm
WHERE: St. Mary Byzantine Parish
Social Hall—Madison St.
$5.00 admission.
Must be 21 or older.
Those who sell 15 or more horses get free admission.
WHAT CAN YOU DO?:

1. SELL HORSES!
   ✦ Forms are available in this week’s bulletin. If you are in need of more forms, contact the Parish Office.
   ✦ There will be a $500 prize for the most horses sold!
   ✦ Anyone who sells 15 or more horses will receive a FREE ADMISSION to the Races!

   The more horses we can sell, the greater the proceeds for our parish will be. We need every parishioner to get out and sell horses. All Horse sheets must be in by THIS WEEKEND, April 23rd!

April 23, 2017 Second Sunday of Easter
The Parish Social Justice Council is planning a Celebration of Graduation for all parish graduates of our local high schools (Holy Redeemer, Scranton PREP, Coughlin, GAR or Meyers).

If you have a graduate in your family, please let Anna Hudock (570-922-1926) know by May 1st so that proper preparations can be made.

The Graduation Celebration is tentatively scheduled for June 4th.

All LITURGICAL MINISTERS are reminded to take advantage of the following Days of Recollection held at the Diocesan Pastoral Center in May:

May 9, 2017—Extraordinary Ministers of Communion
May 16, 2017—Lectors and Proclaimers of the Word
May 23, 2017—Musicians, Cantors, Choirs, Ensembles

All Evenings will be held at the Diocesan Pastoral Life Center (the former Bishop Hannon High School) and will run from 6:30—8:30 p.m.

To Register, Contact the Office of Worship at 570-207-2213, extension 1158

FLEA MARKET
Our Parish Life Council has scheduled a parish wide FLEA MARKET to be held on Friday, June 2nd from 5—7 pm and Saturday June 3rd from 9 am—3 pm

All Donations must be in good condition and working order. All toys and games must be in working order (and jigsaw puzzles must have all the pieces as well!)

We are not accepting Clothing or Bedding, Broken appliances or upholstered furniture.

Items for the FLEA MARKET can be dropped off at the HALL ONLY DURING THESE HOURS.

Tuesday, May 16: 9 am—Noon
Thursday, May 18: 5—7 pm
Saturday, May 20: 9 am—Noon
Monday, May 22: 9 am—Noon
Wednesday, May 24: 5—7 pm

DO NOT LEAVE ITEMS ON THE RECTORY OR CHURCH PORCHES!

PARISH COMMITTEES

The Parish Social Justice Council will meet Thursday, May 4 at 6:00 p.m. in the Fr. Murgas Conference Room.

The Finance Council will meet on Thursday, May 18 at 6:30 p.m. in the Fr. Murgas Conference Room.

The Pastoral Council will meet on Thursday, June 15 at 6:30 pm in the Fr. Murgas Conference Room.

PARISH MINISTRIES

LITURGICAL MINISTRY SCHEDULE

<table>
<thead>
<tr>
<th>April 29-30, 2017</th>
<th>Third Sunday of Easter</th>
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<tr>
<td>Server</td>
<td>Lector</td>
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<tr>
<td>4:00 pm</td>
<td>Maggie Benish</td>
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<td>5:30 pm</td>
<td>Michael Boris</td>
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<td>Hailey Stephens</td>
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<td>8:00 am</td>
<td>Nicholas Kreidler</td>
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<td>11:00 am</td>
<td>Patrice Rembish</td>
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<td>David Alusick</td>
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Flea Market Planning Meeting
May 8th at 6 pm in the Fr. Murgas Conference Room

The Young at Heart Committee will meet for their next monthly meeting on May 17th at 1 pm in the Fr. Murgas conference Room.

FAITH SHARING

Michael Boris’ Group will meet at 6 pm on Monday, May 1st in the Fr. Murgas Meeting Room of the Parish Office.

The two other groups meeting dates will be announced next weekend.

April 22, 2017  Second Sunday of Easter

PARISH MINISTRIES

♦ The Liturgical Council will meet on Wednesday, May 3 at 6:30 p.m. in the Fr. Murgas Conference Room.

♦ The Parish Social Justice Council will meet Thursday, May 4 at 6:00 p.m. in the Fr. Murgas Conference Room.

♦ The Finance Council will meet on Thursday, May 18 at 6:30 p.m. in the Fr. Murgas Conference Room.

♦ The Pastoral Council will meet on Thursday, June 15 at 6:30 pm in the Fr. Murgas Conference Room.
The sprinkling of holy water at the start of Mass has become a hallmark of the Easter season. Typically, the priest offers a prayer of blessing, dips a sprinkler into a bucket, and processes through the church. His arm sweeps up, his fist punches the air, water flies in all directions, and everyone sings.

The blessing and sprinkling of holy water has evolved this way because of its connections with Baptism, the renewal of baptismal promises, and the custom of performing purification rites prior to prayer. Although the ritual may take place on any Sunday, it is especially fitting during the Easter season (Missale Romanum, third edition, appendix II:1).

**Origins**

From the beginning, Baptism was linked to a profession of faith. The renewal of baptismal promises gradually linked to the sprinkling of blessed water. Belief and water went together. On the first Pentecost Sunday, 3,000 people who heard the preaching of Peter were baptized (Acts 2:41). By the second century, a verse was inserted into the story of the conversion of the Ethiopian eunuch; just before Philip baptizes him, this version of the story has the eunuch say, “I believe that Jesus Christ is the Son of God” (Acts 8:37).

Today, the use of holy water emphasizes other points. It is a reminder of Baptism, and it stirs up baptismal grace. It calls us back to our central identity as Christians, and it strengthens us anew as disciples of Jesus Christ. We use it for occasions as diverse as the blessing of objects and the opening of the prayers for anointing the sick.

**The Sundays of Easter**

On Easter Sunday morning the assembly may renew baptismal promises at any Mass in place of reciting the Creed. This option is an adaptation approved for use in the United States. In other parts of the world, this is the usual options for the act of penitence at the beginning of Mass and reserve the sprinkling for later.

On the other Sundays of the Easter season, the Rite of Blessing and Sprinkling of Holy Water fittingly takes place. It is positioned at the start of Mass as a reminder of Baptism. Since Baptism is the beginning of our participation in the risen life of Christ, it is especially appropriate to celebrate Baptism at Easter, and to recall it on the Sundays of the season, when we especially celebrate the day of the week Christ rose from the dead. This is why the sprinkling rite may be used on any Sunday of the year and why it is never recommended for weekdays. Jesus rose on Sunday, and if possible, we celebrate Baptism on that day as well.

The Missal offers three texts for the blessing of water. The last is recommended for the Easter season, and it, too, includes a blessing. Before the Second Vatican Council, the font was blessed on Easter and Pentecost. On those two days the sprinkling rite did not include a blessing of water, since the water would be blessed at Mass. Throughout the Easter season, the Missal presumes that parishes will not use the water previously blessed at Easter but will bless fresh water on each occasion.

When conducting the sprinkling, the priest is to sprinkle himself, the other ministers, and the people, in that order. He no longer sprinkles the altar. Usually he dips a finger into the bucket and signs himself, rather than trying literally to sprinkle himself. The sequence of ministers was in the ritual even before the Council, so it bears the weight of tradition. At best, it shows the diversity of ways that people live out their baptismal calling, though it may be asked whether the sprinkling rite—which would otherwise celebrate the unity we share in Baptism—is the most opportune time to make this point about diversity.

The priest may walk through the church when he sprinkles on Sunday. In fact, he may begin the Mass at the door of the church and sprinkle the people on his way to the altar, combining the entrance procession with the reminder of Baptism. It expedites matters, though it imports a new meaning into the entrance procession, which otherwise serves as a general introduction to the celebration.

A song is sung during the sprinkling. There are many options here. The Roman Missal (Sacramentary) suggests the traditional two texts (Asperges me and Vidi aquam), as well as Ezekiel 36:25-26, one based on 1 Peter 1:3-5, 1 Peter 2:9, and a nonbiblical text that sings of the streams of water flowing from the wounded side of Jesus. The third edition of the Roman Missal repeats all of these options and adds one based on Wisdom 3:8 and Ezekiel 36:26, as well as one based on Daniel 3:77 and 79.

After the sprinkling, the priest offers a brief prayer to which all answer “Amen.” In the Sacramentary, the prayer does not end with a well-known cue, such as “for ever and ever,” so very few people realize they should say “Amen” when it is over. Singing it may better elicit the response.

The Gloria follows on all Sundays of the Easter season. In some parishes, the musicians sing the Gloria while the priest sprinkles the people, but that was not the design of this rite. Each part of the Mass has its function.

Catholics renew their baptismal promises less officially on many occasions. Whenever we enter a church, we dip our hands in the holy water, stop, and sign ourselves with the cross. The Ceremonial of Bishops describes this as a reminder of our Baptism (110), and thus forms part of the entrance rites of preparation. No official liturgical document ever recommends that the faithful sign themselves with water on their way out of church, but this is commonly the practice.

Each Sunday we profess the Creed. Although it does not take the question-and-answer form of the renewal of baptismal promises, the content is the same. Each time we receive Holy Communion, we say, “Amen,” to the Body and Blood of Christ. In many small and important ways, the Church invites us to recommit ourselves to the belief of our Baptism and to celebrate our life in Christ with promises and water.

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*Excerpts from an article that appeared in Pastoral Liturgy*
Notice Regarding the Sexual Abuse of A Minor

It is the policy of the Diocese of Scranton to report any allegation of sexual abuse of a minor to law enforcement. If you are a victim of sexual abuse, you are encouraged to immediately report the matter to law enforcement. If any priest, deacon, religious, lay employee or volunteer of the Diocese of Scranton has cause or reason to suspect that a minor has been subjected to any form of abuse, including child sexual abuse, the matter will be reported to law enforcement. In accordance with the Commonwealth of Pennsylvania’s Child Protective Services Law, reports of suspected child abuse should also be made immediately by phone to the 24 hour Child Abuse Hotline (ChildLine) at 1-800-932-0313 or electronically at www.compass.state.pa.us/cwis. It is also the policy of the Diocese to adhere to all civil and state regulations. To this end, the Diocese is equally committed to supporting victims of sexual abuse in their pursuit of emotional and spiritual well-being. As such, information regarding an allegation of sexual abuse of a minor should also be reported to the Victim Assistance Coordinator, Mary Beth Pacuska at 570-862-7851 or to Diocesan Officials, including the Vicar General, Msgr. Thomas M. Muldowney, V.G. at 570-207-2269.

CATHOLIC MEN’S CONFERENCE PLANNED FOR MAY 6th

The Organizing Committee for the Diocesan Catholic Men’s Conference is planning the 3rd annual conference to be held on Saturday, May 6th, at King’s College in Wilkes-Barre.

The theme is “Be A Man: Mary’s Call to Battle,” inspired by this year’s centenary celebration of Our Blessed Mother’s appearance at Fatima.

A trio of outstanding speakers has been booked: Father Andrew Apostoli, CFR, Steve Ray and Matt Fradd.

Registration is available via the conference website: www.BeAManconference.com

For more information or to volunteer, please call or email Michael Kilmer at (570) 746-0100 or mkilmer@thekilmergroup.com

Evenings of Reflection for Liturgical Ministers

The Diocesan Office of Worship is offering several Evenings of Reflection for those engaged in Liturgical Ministry.

May 9, 2017—Extraordinary Ministers of Communion

May 16, 2017—Lectors and Proclaimers of the Word

May 23, 2017—Musicians, Cantors, Choirs, Ensembles

All Evenings will be held at the Diocesan Pastoral Life Center (the former Bishop Hannon High School) and will run from 6:30—8:30 p.m.

To Register, Contact the Office of Worship at 570-207-2213, extension 1158

TIPS AND TRICKS FOR KEEPING KIDS SAFE ONLINE

A Workshop developed and facilitated by Dr. Jayne Klenner, Associate Professor of Computers and Information Systems at Kings College.

Targeted Audience: Parents/Caregivers of Youth. Maximum of 30 Participants at each location. WORKSHOPS ARE FREE OF CHARGE!

April 26, 2017
6:30—8:30 pm
Diocesan Pastoral Center
330 Wyoming Ave., Scranton, PA
Free parking in the lot adjacent to the building.

Contact Kathy Bolinski to register at 570-207-1453 or kathleen-bolinski@dioceseofscranton.org

PRO-LIFE TOWN HALL MEETING

Tuesday, April 25, 2017
7—9 pm
Best Western Plus Genetti Hotel and Conference Center
77 E. Market St.
Wilkes-Barre, PA

PA Pro-Life Federation Executive Director Michael Ciccocioppo and Education Director Matthew Wagner will be in our area on their statewide Pro-Life Town Hall Tour to share the most up-to-date information on a variety of pro-life topics and to answer questions about current efforts to bring about a culture of life in our state and the nation. Topics will include: Life is Winning, Death is Losing, Roe Will Go, Fake News is Failing, and How to Achieve the Dream. Here’s your opportunity to learn and to share with those at the epicenter of LIFE in PA.

For details, contact Betty Caffrey at 570-826-1819 during the day, or in the evening at 570-474-6180.

No pre-registration or fee is required.
Eucharistic Apostles of The Divine Mercy emphasizes and promotes the concept that The Divine Mercy message is more than a devotion. It is a way of life. While it is important and appropriate to venerate the Image of the Merciful Savior and to pray The Divine Mercy Chaplet daily, if these actions do not lead us to a deeper trust in God, a greater ability to forgive those who have hurt us, and to a stronger desire to be merciful to others, then the devotional aspects have done little, if anything, to bring us closer to Jesus.

We want everyone to realize that this is a message to be lived! And as you likely know, the message of the Lord is all about love. May all come to know and believe in a deeper way what is written: "So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him" (1 Jn 4:16).

Just as God forgives our sins, we are to forgive others of their transgressions. "And whenever you stand praying, forgive, if you have anything against anyone; so that your Father who is in heaven may also forgive you your trespasses" (Mk 11:25). Think also about how many times we pray the Our Father, "And forgive us our debts, as we also have forgiven our debtors" (Mt 6:12). We must forgive!

Forgiveness opens the door to receiving God's mercy. We are living in a time of great mercy, and yet the outpouring of God's mercy cannot be received as long as we have not forgiven those who have offended us. How can we love the God we cannot see if we cannot love the brother or sister we can see? In refusing to forgive our brothers and sisters, our hearts are closed and the hardness of our hearts makes us impervious to the Father's merciful love, but in confessing our sins, our hearts are opened to His grace (see Catechism of the Catholic Church, 2840).

Trust is the virtue at the foundation of those desiring to live the message of Divine Mercy. Trust is a confidence, a reliance and dependence on God, a someone, or something. We are to be vessels of mercy, and how much the vessel can hold and radiate out to others depends on trust. God wants to take our hardened hearts and make us vessels of love and mercy: "A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh" (Ezek 36:26).

Again, trust in God is easy when things are going well. However, in times of trial and suffering, doubt appears, and we may wonder, "Where is God?" or "Does He really exist?" Financial ruin, the sudden death of a loved one, divorce, and drug-addicted children are just a few of the painful episodes in life that we can use to draw nearer to Him. But trust in God is the key. We must let it be the life vest to hold onto when we feel we are drowning.

That is why Jesus asked that the words "Jesus, I trust in You" be inscribed at the bottom of the Image of The Divine Mercy. We must trust in God and not in material things. Many of us spend so much time and effort and energy worrying about what could, might, and will happen that we lose track of the moment. We must stay in the present and focus on what we are going to do now, and how we stand before the Lord today. We don't need to worry about tomorrow or fret about yesterday. We can learn a lesson from the Israelites, as the manna they ate in the desert was only good for one day (Ex 16). Each day they had to trust that the Lord would provide. If we trust in God, He will similarly provide for us.

One of the most misunderstood topics among Christians is the role of suffering in the spiritual walk. Suffering will be discussed in greater detail in the next lesson, as we discuss St. Faustina and the Way of the Cross.

First, let's turn to the importance of showing mercy to others. In spite of all of the suffering experienced by St. Faustina, the Lord told her that she was to be merciful to others. In fact, it was a demand and not a request. He told her, "I demand from you deeds of mercy which are to arise out of love for Me. You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it. ... It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works" (Diary of St. Faustina, 742). Yet the mercy that flowed from her was not out of obligation. It was an expression of her Christ like love for her fellow man. She understood that "The love of God is the flower — Mercy the fruit" (949).

Like St. Faustina, we are to be vessels of mercy. James writes, "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (Jas 2:14-17).

Questions for Discussion:

We have the beautiful devotion to The Divine Mercy, and the devotional aspects include the Image of The Divine Mercy, the Divine Mercy Chaplet, the novena, and the Feast Day on Divine Mercy Sunday. But we must integrate the devotion into our hearts and become living icons of God's love.

1. What do we mean by Divine Mercy as a "Way of Life?"
2. Why is self-forgiveness so important?
3. What is the hallmark of living the message of Divine Mercy?
THE GREAT FIFTY DAYS
Inescapable Doubt

You aren't able to refuse to have doubt. No matter how secure you are about your system of beliefs, your mode of thinking, your way of living, or your relationships, you will soon run smack up against its limits. The limits of your knowing: there is more to know than you can hold in your mind. The limits of all knowing: there are mysteries that are bigger than mere knowledge. (Wisdom is, in part, knowing when you don’t or can’t know.) And, there is contradiction in our understanding; we won’t always be sure that in moments of one-or-the-other choices, we chose the right one. The more secure you are, the more the whispers come through: maybe it ain’t so, maybe you staked your life on nothing. Do you know what this phenomenon is called? Life.

Knowledge and Trust

If your mind is operating right, it is asking, “is this so?” This question keeps coming up. It helps to gather facts, statistics, evidence, and testimony, and on some matters it helps to try it out (though there are certain kinds of matters where tryouts backfire, such as with addictions). Logic, deduction, and analogy help, too. But no matter how much you gather, you’re still left with questions, even questions about the information or form of thinking you use. Such uncertainties, when pushed, undermine your ability to act decisively.

One way past that is to ask not only why something would not be so, but also why it would or could be so. Doubts need to stand up to the same examination as beliefs. Adding that question into the mix opens the door for possibilities and imagination, not just rules and negatives. And what you’ll find is that no matter how much you examine your questions, those too need to be questioned, and will be found to have holes and dead ends. This is an epistemological problem (that is, it’s in the very nature and limits of the ways in which beings can know and learn). The sound mind is able to doubt what it’s told, learns what it can, questions what it learns, knows and names its doubts, and then questions its doubts. It’s beyond question that each of us do doubt. The decision to entrust God with those matters turns the deepest doubt into an act of trust, and the most stubborn question into a sign of faith.

This means that doubt can be a help to faith, even a part of faith. The fullest opponent of faith is not doubt, but fear.

Doubt and Trust

become confident enough in what I know and what I believe that I am able to take decisive and direct action based on it? That is what Søren Kierkegaard referred to as a ‘leap of faith’, or what the apostle Paul meant in saying we are to walk by faith, not sight, or even what a Charismatic means in saying that the Spirit gives a powerful sense of assurance to live by. The truth is, even the most materialist and atheist of people make the decisions of daily life on the basis of trust. It matters what or whom you trust in, and why.

Doubt Within Faith: It Happens.

I’ll give one example from my own life. The resurrection. It’s the event that my entire way of thinking hinges on; my thought projects itself through its lens. But I wasn’t around back then. Those who wrote about it from back then may indeed just be blowing smoke. I don’t know, on a factual basis, whether or not it happened, nor does anyone else alive today. Yet, I have surprisingly little uncertainty that Jesus returned from the dead. Instead, my fears focus on one particular thing: Jesus’ promise that his followers will share in that new world He’s creating. Even there, when it comes to what happens to many other people, the unease isn’t frequent or strong. I’m secure that they’re going to the big dance. When it comes to myself, however, my suspicions are ever present. I believe there’s no grading system, but I still wonder if I’ve made the grade. If it’s all about love, then what have I done because of love? A website and a bunch of radio shows? With so few friends, who am I loving, face-to-face and in person? With no wife (or anything within sight distance of having one), I haven’t ever been a husband, someone who takes on the sacred promise and challenges of actually loving a specific someone else close up, day in and day out. So how am I living a life of love? But even beyond all that, there is that nibbling little whisper that I was never meant to go on from here. That maybe this life was what God made for, that God put me here to do certain things, and then one day the Lord would gently close my eyes, and I would come to an end.

This is what I mean when I write that there is no escape from doubts. They come from too many places and at too many angles for us to simply block them all off. It can take into account too many variables - too many ‘ifs’ - for anyone to just wish away. I have to face and re-face that question. I live with it every day by staking my life on the God I’ve come to know over the years, trusting that when Jesus says His followers are a part of the new life, He means it. That is what trust means. The new life is something I’m already taking part in, something I see in the world around me in so many ways I cannot count all of them. Thus, I trust the promise. But the whispers that it’s not so for me still come, and never really go away.

You have your own places where spiritual or religious doubt hangs out. If you're honest with yourself, you know where they are. Some you can eventually resolve. Others will never go away. You have both the freedom and the responsibility to account for religious doubt, to learn from it and live with it.

Doubt Grows. And Shrinks.

It often seems as if doubt can only grow; it so rarely seems to shrink. But actually, it’s constantly growing and shrinking and changing shape. As with knowledge itself, each time you find an answer, some uncertainties die. But each time you find an answer, new questions will arise about the assumptions you operate under. There will new unassurances and wonders about where you’re headed. You not only can live with it. You are doing so right now. And you always will. God loves you anyway.

What To Do With Doubt?

- Harness it. Let it drive you into territory that’s more real. It’s part of the ‘growing up’ that the apostle Paul wrote about.
- Understand that it’s part of a real relationship with God, no less than the one with your spouse. You will be unsure about others, yourself, the church, and God. You can hardly know your own thoughts, much less can you know the thoughts of another. And who can be more Other than God?
- Pray. Think on the Bible. Spend some quiet time thinking, asking, probing. Some doubts will go away, others will stay in place, and still others will become new beliefs.
- Question your key suspicions as much as you do your key beliefs. Track them down to see where they would bring you. Most don't hold up to mental scrutiny.
- Learn to follow through completely, even if you’re uncertain or suspicious. That way, you will not be paralyzed into inaction.

www.spirithome.com
7 Daily Steps to Trust in the Lord with All Your Heart

Perhaps you’ve been told that as a Christian you must learn to “trust in the Lord with all your heart.” But this famous passage from Proverbs 3 contains more than just a general statement about living. Instead, you’ll find the steps you need each day to truly walk with God.

Follow these 7 daily steps to make sure you’re leaning on the Lord:

1. Don’t Depend on You

We live in a world where trust must be earned and seems to be in short supply. But Solomon, the famous king who wrote Proverbs, knew that trust is exactly where we must start:

Trust in the LORD with all your heart and lean not on your own understanding (Proverbs 3:5)

Most of us have faced disappointments, which have taught us that we can only depend upon ourselves. But living the life God has called us to means unlearning that lesson. Instead, we’re meant to rest in God’s understanding.

We may know in our minds that He possesses all wisdom:

“Of course, following each of these daily steps isn’t easy. That’s why Jesus said we have to deny ourselves and follow Him (Matthew 16:24). Trusting God takes a whole-hearted commitment from dawn till dusk. But we’re never alone in it:

And that’s exactly why we can trust in the Lord with all our hearts. He cares for us each and every day. He gives us what we need to thrive. He pours blessing after blessing upon us.

Of course, that doesn’t mean we’ll always like what we see or how we see it:

“My son, do not despise the LORD’s discipline and do not resent his rebuke” (Proverbs 3:11)

That’s right. Sometimes it takes something bad happening or seeing ourselves in a bad light before we finally admit that we need to change. And the more we’re in the Bible, the more likely this is to happen.

“I have hidden your word in my heart that I might not sin against you.” (Psalm 119:11)

When we have Scripture planted firmly in our hearts, God will often use that to deal with us.

6. Listen to the Holy Spirit

When Jesus promised to send the Holy Spirit to the church, He told His disciples that this Counselor would be their spiritual compass or GPS:

“But the Counselor, the Holy Spirit, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, will testify on my behalf. (John 15:26)

As we go through our day, this same Holy Spirit guides us, too. That means we don’t have to go it alone or hope we’re getting it right. No, the Holy Spirit leads us into all truth and protects us:

“Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.” (2 Timothy 1:14)

After all, the gift of the Holy Spirit to us believers reminds us that we can truly…

7. Rest in God’s Love

When we face a difficult world each day, we can sometimes wonder if God even cares. Why do bad things happen? Where is God when I need Him? Solomon reminds us that God never takes a break or leaves us to fend for ourselves:

“because the LORD disciplines those he loves, as a father the son he delights in.” (Proverbs 3:12)

Even in the midst of turmoil, God sticks with us and uses those challenges to shape us. When we understand that, our perspective completely flips. No longer do we see our setbacks as failures; we see them as moments when God, as our loving Father, works on us.

And that’s exactly why we can trust in the Lord with all our hearts. He cares for us each and every day. He gives us what we need to thrive. He pours blessing after blessing upon us.

This article first appeared at BibleStudyTools.com.
Mercy Heals Fear to Trust by Kathleen Beckman

Fear is listed in the *Catechism under the category of the morality of the passions*. Fear is a human passion. Passions are neutral, “neither good or evil” (CCC 1767). There are many passions, but the principal ones are “love and hatred, desire and fear, joy, sadness, and anger” (CCC 1772). “Emotions and feelings can be taken up into the virtues or perverted by the vices” (CCC 1769). Our fear trigger can be used for good or for evil. God asks us to trust in Him so that our fears are “brought into the virtues” rather than allowing fear to be “perverted by the vices.” For example, when something triggers fear in me and I turn to Christ praying, “Jesus, I trust in You”, the Lord hears my cry and responds with grace to change my fear to faith.

Fear can rob us of the vibrancy of faith that comes through the vessel of trust. St. Faustina once wrote, “The Lord visited me today and said, ‘My daughter, do not be afraid of what will happen to you. I will give you nothing beyond your strength. You know the power of My grace; let that be enough’” (Diary, 1491). Do we know the power of divine grace?

I was afraid to leave my children alone after the murder of a loved one. I was afraid to drive after a car accident that totaled my car. Most of us relate to times in our life when we felt paralyzed by fear. Looking back we realize that God did not abandon us to our fear. He carried us to a place of safety revealing His merciful love, and restoring our faith. The school of divine mercy is a spirituality of trustful confidence in God. The word trust denotes an attitude of man toward God that is consistent with faith in Him but also defines our communion with the Infinitely Good God. At baptism we received the perfect love of the Trinity that takes away fear. We experience times when love triumphs over fear as in the following profile in mercy.

**Profile in Mercy & Trust**

In January 1945, Edith Zierer, at the age of thirteen, escaped from a Nazi labor camp in Czestochowa, Poland, emaciated and on the very edge of death. She was separated from her entire family and was not aware what had happened to them. Although she could barely walk, she managed to make it to the train station, where she climbed onto a coal wagon. The train moved slowly, but the wind cut through her and the cold became unbearable. She got off the train in a village Jedrejow, where she sat down in the corner of the station. Edith waited, unable to move, a girl in the striped and numbered uniform of a prisoner, late in an unbearable war. Nobody looked at her.

Death was approaching, but a young man approached first, “very good looking,” as she recalled, and “vigorou”. He wore a long robe and appeared to be a priest. “Why are you here?” he asked. “What are you doing?” Edith said she was trying to get to Krakow to find her parents. The man disappeared. He came back with a cup of tea. Edith drank: He said he could help her get to Krakow. Again the mysterious benefactor went away, returning with bread and cheese. They talked about the advancing Soviet army. Edith said she believed that her parents and younger sister, Judith, were alive.

“My daughter, do not be afraid of what will happen to you. I will give you nothing beyond your strength. You know the power of My grace; let that be enough” (Diary, 1491). Do we know the power of divine grace?

Edith said she believed that her parents and younger sister, Judith, were alive.

Try to stand,” the man said. Edith tried and failed. He carried her to another village, where he put her in the cattle car of a train bound for Krakow. Another family was there. The man got in beside Edith, covered her with his cloak, and made a small fire.

His name, he told Edith, was Karol Wojtyla. Although she took him for a priest, he was still a seminarian who would not be ordained until the next year. Thirty-three more years would pass before he became Pope John Paul II and embark on a papacy that would help break the Communist hold on Central Europe and so transform the world.

A twenty-four-year-old Catholic seminarian and thirteen-year-old Jewish girl were in a ravaged land. Karol Wojtyla had already lost his mother, father, and brother. Unknown yet to Edith, she had already lost her mother at Beizee, her father at Maidanek, and her younger sisters at Auchwitz. These two young people, Karol and Edith, could not have been more alone.

The future Polish pope was shaped by such events of his youth and countrymen. The faith of this man of unshakeable conviction moved him to lead the Church with the same heart as he showed to Edith, an abandoned Jewish girl whose life he saved by offering her tea, bread, and shelter when nobody was watching. He had every reason to fear for his own life. He chose to risk, to trust, and to act in accord with mercy and fortitude. Would I have done the same?

**Perfect Love Casts Out Fear**

Few are called to the papal mission that was Saint John Paul II’s. However, we are called to be vessels of merciful love, lifesavers for those in need. Scripture teaches, “Perfect love casts our fear” (1 John 4:18). Have you ever met real love that was absent trust? Too many so called love relationships are based in fear. It's not like that with God. The mercy of God is that He loves us first, perfectly, faithfully and with a love worthy of our reciprocal love and trust.

Trust enters into our duties in our state of life and makes us joyful in the way that the converted prodigal son was joyful when he was reconciled to his father. Reflecting on the scene of the Prodigal Son we clearly see the merciful face of the Eternal Father for a wayward child. The Father’s love is steadfast and extravagant in the embrace of forgiving love. Our Father desires only man’s temporal, spiritual and eternal happiness in communion with Three In One.

The Lord Jesus said to Sister Faustina, *The graces of My mercy are drawn by means of one vessel only, and that is trust. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to Me, because I pour all the treasures of My graces into them. I rejoice that they ask for much, because it is my desire to give much, very much. On the other hand, I am sad when souls ask for little, when they narrow their hearts* (Diary 1578).

The saints demonstrate the simplicity of life, the ordinary means accessible to all, by which we grow in the theological virtues of faith, hope and love—through an attitude of trustful faith. The lives of the saints also reveal the secret and necessity of fortitude, one of the four cardinal virtues (prudence, temperance, fortitude, justice). The development of the virtue of trustful courage demands listening and hearing the Lord (“My sheep know My voice” John 10:27), stepping out in faith, self-emptying love, dependence upon God, and “love that casts out fear”. We overcome ourselves when God puts us in uncomfortable situations that require more of Him and less of us. Think of Peter walking on the water of the Sea of Galilee. The Lord will allow us to be in circumstances wherein we suspend the logic of human reason to trust in Him will so miracles come forth. Trust helps us to develop a love of mystery while letting go of the need to know. That’s the freedom for which we are created. Whenever the emotion of fear arises, let it get caught up into virtue not vice. Then our life will be a profile in unbounded mercy.

*Editor’s note: This article contains excerpts from *God’s Healing Mercy*, which is available from Sophia Institute Press.*

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LOCAL EVENTS

Regional Divine Mercy Sunday Celebration
Sunday April 23, 2017
St. Maria Goretti Church, Laflin

Rev. Thomas Petro, principal Celebrant and Homilist

- Services begin at 1 pm with a time for Reconciliation and the Holy Rosary, Remarks by Cathy Mack, Coordinator.
- At 2 pm the blessing of the Image of Divine Mercy will take place preceding the Celebration of the Eucharist. Exposition of the Blessed Sacrament,
- At 3 pm, the Divine Mercy Chaplet and Benediction will conclude the day.

Pro-Life Flea Market

sponsored by Wilkes-Barre Chapter
Pennsylvanians for Human Life

Friday, April 28th
2 pm—6 pm

Saturday, April 29th
8 am—4 pm
(Bag day Saturday 2—4 pm $5.00 a bag)

at
Wyoming Valley Presbyterian Hall
2 Lockhart St.
South Wilkes-Barre

All Proceeds benefit the work of the Pro-Life Center, Wilkes-Barre, PA

Exaltation of Holy Cross
Soup for the Soul Committee,
420 Main Rd.
Buttonwood,
Hanover Township,

will hold a final book sale on Thursday, April 27 from 10 am—6 pm, Friday, April 28 from 10 am—6 pm and Saturday, April 29 from 10 am—3 pm.

For more information please call 570-825-6370.

“Tell all souls about My Mercy while there is still time.”
(DMIMS 848, 965)

FATIMA 100

Join the Oblates of St. Joseph for their Pilgrimage to Fatima to celebrate the Centennial of the Apparitions of our Lady.


$2,999.00 per person/double occupancy

An additional fee will be charged for bus transportation from Pittston to the Newark airport and back, according to the number of passengers.

For more information contact Fr. Alvaro de Oliveira (570) 762-5572 or email altvar70@gmail.com, or Carl Angelella (570-654-6459 or Catholic Tours at 1-888-465-9868.)
Stewardship: God’s Glory in Grace

Why would God make us stewards? Think about it. God doesn’t need us to handle things in the world. He’s more than capable of doing that Himself. In fact, if all God cared about was taking care of business and getting things done, then He’d be better off doing it Himself instead of trusting sinful, fallen, foolish human beings.

Since God’s ultimate purpose is to reveal His glory, then His working through us must bring greater glory than if He just did everything without us. So how does stewardship bring Him glory?

Power and Grace
First, I believe that God’s mercy and power and grace are on display when He works through fallen humans. As an act of grace, God worked through Moses the murderer, David the adulterer, Peter the denier of Christ, and Paul who once slaughtered Christians. Their lives are testaments to God’s sanctifying and enabling power.

But get this: not only did God work through these men – but He actually gave them responsibility. What radical grace.

Relationship and Privilege
Second, stewardship affects our relationship with God. When tasked with things that matter, we realize our dependence on God. We grow more like Christ as we wrestle through issues of stewardship. God displays his present reality to us more and more. Not only does God graciously entrust us with responsibility, and not only does God work through us in His mercy and power – but the entire process allows us an opportunity to see a glimpse of this glory on display.

To add even more to the grace God displays in stewardship, think about the cultural idea of being a steward. The Bible refers to stewards as servants and, in some translations, slaves. But make no mistake – being a steward was a position of prestige. Stewards were respected and trusted by their masters. They were given great authority and power.

Think of the first stewards: Adam and Eve. In Genesis 1:28, God gives them dominion over the earth and everything on it. Talk about a position of influence.

And how does God accomplish the sacred mission of spreading the gospel around the world? By entrusting it to Christians. (Matthew 28:19-20, 1 Thessalonians 2:4)

Now this stewardship will at times be tough. Paul describes it as toil. Don’t be shocked when rough moments come your way. But don’t forget what an honor it is to be entrusted to manage God’s property.

Check Your Foundations:
I don’t normally do this, but it seemed appropriate on this series of posts. Here are some questions for reflection:

- Do you think of stewardship as a gift or a burden?
- Do you live recognizing stewardship as a privilege?
- Do you live appreciating this aspect of your relationship with God?
- Does your responsibility as a steward make you more aware of God’s grace?
- What does stewardship say about God’s love for us?
- Does it inspire you that God gives us influence and responsibility?
- How does this perspective on stewardship affect your perceptions of time stewardship?
- Do you live appreciating this aspect of your relationship with God?
- Do you live recognizing stewardship as a privilege?
- Do you live appreciating this aspect of your relationship with God?

What can you do for your parish?
Catholics often think that because the Church is so well established there are “people” to do every job within the parish. Frankly, without the help and support of those of us in the pews, not even the lights of our parish would stay on. Each parish needs each of us to help and support the pastor and his associates to do the important work of our Lord and his Church. What can you do to help?

1. Pray
The best way you can serve your parish is with your active participation in Mass every weekend and Holy Day of Obligation. When you join your prayers to those of your fellow parishioners, and show, by your presence, how important you feel it is to participate in the Eucharistic life of your parish, you strengthen the entire Body of Christ. While at Mass and in your personal prayer time, ask the Holy Spirit to guide you in other ways you can serve your parish.

2. Find the right job
We are all recipients of different gifts. Can you carry a tune? Maybe you belong in the choir. Can you help out during one of our fundraising events or usher on Sundays or Holy Days? Take an honest look at your God given attributes, and think about how you can use them best. Have a gift for public speaking? Sign up for Lector training. Enjoy the great outdoors? Become a part of the grounds committee, cutting grass and planting flowers. Ask your pastor or parish secretary for suggestions.

3. Read the bulletin
The bulletin is the rectory’s way of connecting with all parishioners. Take one every week and read it from front to back. You’ll see upcoming events and calls to action for ministries that need help. Become fully informed about what is going on in your parish.

4. Call the office
Call the rectory office and find out where else help is needed. There may be areas that haven’t made it into the bulletin.

5. Check the web
We do our best to keep this site current and updated. Is there something you want to see here or a question you want answered? Let us know

6. Bring a friend
That first step is so much easier when you bring someone with you. Ask a friend to attend a meeting with you. Sign your husband up to work the chili supper alongside you.

8. Search the parish ministries
Check out our list of parish ministries and groups and see what appeals to you. It may be referred to as “opportunities for time and talent,” or “stewardship opportunities.” Or, you can call it “opportunities to make new friends.” Your choice.

10. Just do it!
The first step is always the hardest – find something that catches your eye, and give it a try!
## Parish Debt Service

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<th>Parish Loan</th>
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<th>Balance Due</th>
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## Income

### APRIL 15 – 16, 2017

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<tr>
<td>In Church</td>
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<td>Mailed In</td>
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<tr>
<td>Holy Days</td>
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<tr>
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<td>Dues</td>
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<td>Diocesan Collection</td>
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<table>
<thead>
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<tr>
<td><strong>Other Income</strong></td>
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</tr>
<tr>
<td>Candles</td>
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<td>Perquisites</td>
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<td>Rental</td>
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<td>Good Friday</td>
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<td><strong>Total Income</strong></td>
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## Expenses

### April 13 – April 19, 2017

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<td>Liturgy</td>
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<td>Social Justice</td>
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<td>Maintenance</td>
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<td>Insurance</td>
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<td>Taxes</td>
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<td>Capital Outlay</td>
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<td>Diocesan Collections</td>
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<td><strong>Total Expenses</strong></td>
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## General Fund Recapitulation

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<tr>
<td>- Expenses</td>
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## Mass Attendance

### April 15-16, 2017

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<tr>
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<th>People</th>
<th>In-Church Collection</th>
<th>Average Offering per Person</th>
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<td>-0-</td>
<td>-0-</td>
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<tr>
<td>8:00 p.m.</td>
<td>130</td>
<td>3,114.39</td>
<td>23.96</td>
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<tr>
<td>8:00 a.m.</td>
<td>230</td>
<td>4,975.00</td>
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<tr>
<td>11:00 a.m.</td>
<td>171</td>
<td>3,634.70</td>
<td>21.26</td>
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<tr>
<td><strong>Total</strong></td>
<td>531</td>
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<td>22.08</td>
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## Votive Offerings

### Bread and Wine

<table>
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<th>Intention</th>
<th>Offered by</th>
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<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Sanctuary Candle

<table>
<thead>
<tr>
<th>Intention</th>
<th>Offered by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kathy Fiske</td>
<td>Family</td>
</tr>
</tbody>
</table>
Amoris Laetitia
Pope Francis
Chapter 6:
Some Pastoral Perspectives
Old wounds

239. Understandably, families often experience problems when one of their members is emotionally immature because he or she still bears the scars of earlier experiences. An unhappy childhood or adolescence can breed personal crises that affect one’s marriage. Were everyone mature and normal, crises would be less frequent or less painful. Yet the fact is that only in their forties do some people achieve a maturity that should have come at the end of adolescence. Some love with the selfish, capricious and self-centered love of a child: an insatiable love that screams out for attention or cries when it fails to get what it wants. Others love with an adolescent love marked by hostility, bitter criticism and the need to blame others; caught up in their own emotions and fantasies, such parents expect others to fill their emptiness and to satisfy their every desire.

240. Many people leave childhood without ever having felt unconditional love. This affects their ability to be trusting and open with others. A poor relationship with one’s parents and siblings, if left unhealed, can re-emerge and hurt a marriage. Unresolved issues need to be dealt with and a process of liberation must take place. When problems emerge in a marriage, before important decisions are made it is important to ensure that each spouse has come to grips with his or her own history. This involves recognizing a need for healing, insistent prayer for the grace to forgive and be forgiven, a willingness to accept help, and the determination not to give up but to keep trying. A sincere self-examination will make it possible to see how one’s own shortcomings and immaturity affect the relationship. Even if it seems clear that the other person is at fault, a crisis will never be overcome simply by expecting him or her to change. We also have to ask what in our own life needs to grow or heal if the conflict is to be resolved.

Accompaniment after breakdown and divorce

241. In some cases, respect for one’s own dignity and the good of the children requires not giving in to excessive demands or preventing a grave injustice, violence or chronic ill-treatment. In such cases, “separation becomes inevitable. At times it even becomes morally necessary, precisely when it is a matter of removing the most vulnerable spouse or young children from serious injury due to abuse and violence, from humiliation and exploitation, and from disregard and indifference.” Even so, “separation must be considered as a last resort, after all other reasonable attempts at reconciliation have proved vain.”

242. The Synod Fathers noted that “special discernment is indispensable for the pastoral care of those who are separated, divorced or abandoned. Respect needs to be shown especially for the sufferers of those who have unjustly endured separation, divorce or abandonment, or those who have been forced by maltreatment from a husband or a wife to interrupt their life together. To forgive such an injustice that has been suffered is not easy, but grace makes this journey possible. Pastoral care must necessarily include efforts at reconciliation and mediation, through the establishment of specialized counselling centers in dioceses.” At the same time, “divorced people who have not remarried, and often bear witness to marital fidelity, ought to be encouraged to find in the Eucharist the nourishment they need to sustain them in their present state of life. The local community and pastors should accompany these people with solicitude, particularly when children are involved or when they are in serious financial difficulty.”

243. It is important that the divorced who have entered a new union should be made to feel part of the Church. “They are not excommunicated” and they should not be treated as such, since they remain part of the ecclesial community. These situations require careful discernment and respectful accompaniment. Language or conduct that might lead them to feel discriminated against should be avoided, and they should be encouraged to participate in the life of the community. The Christian community’s care of such persons is not to be considered a weakening of its faith and testimony to the indissolubility of marriage; rather, such care is a particular expression of its charity.”

244. A large number of Synod Fathers also “emphasized the need to make the procedure in cases of nullity more accessible and less time consuming, and, if possible, free of charge.” The slowness of the process causes distress and strain on the parties. My two recent documents dealing with this issue have simplified the procedures for the declarations of matrimonial nullity. With these, I wished “to make clear that the bishop himself, in the Church over which he has been appointed shepherd and head, is by that very fact the judge of those faithful entrusted to his care.”

“The implementation of these documents is therefore a great responsibility for Ordinaries in dioceses, who are called upon to judge some cases themselves and, in every case, to ensure the faithful an easier access to justice. This involves preparing a sufficient staff, composed of clerics and lay persons who are primarily deputed to this ecclesial service. Information, counselling and mediation services associated with the family apostolate should also be made available to individuals who are separated or couples in crisis. These services could also include meeting with individuals in view of the preliminary inquiry of a matrimonial process (cf. Mitis Iudex, art. 2-3).”

259 Relatio Synodi 2014, 47.
260 Ibid., 50.
261 Catechesis (5 August 2015): L’Osservatore Romano, 6 August 2015, p. 7.
263 Ibid., 48.
264 Motu Proprio Mitis Iudex Dominus Iesus (15 August 2015): L’Osservatore Romano, 9 September 2015, pp. 3-4; cf. Motu Proprio Mitis et Miserericors Iesus (15 August 2015): L’Osservatore Romano, 9 September 2015, pp. 5-6.
265 Motu Proprio Mitis Iudex Dominus Iesus (15 August 2015), Preamble, III: L’Osservatore Romano, 9 September 2015, p. 3.
266 Relatio Finalis 2015, 82.
**SECOND WEEK OF EASTER**

<table>
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<tr>
<td>Easter Weekday</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Tuesday, April 25</strong></td>
<td>8 am</td>
<td>Edna Barrett</td>
<td>Family</td>
<td>First Anniversary of the arrival of Princess and Lady in our Parish!</td>
</tr>
<tr>
<td>St. Mark, Evangelist</td>
<td></td>
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</tr>
<tr>
<td><strong>Wednesday, April 26</strong></td>
<td>8 am</td>
<td>Mary Ann Peduto Bonita</td>
<td>David E. Alusick</td>
<td></td>
</tr>
<tr>
<td>Easter Weekday</td>
<td></td>
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<tr>
<td><strong>Thursday, April 27</strong></td>
<td>8 am</td>
<td>Sean Kane</td>
<td>Jim Hinkle</td>
<td>8 am Mass Noon Adoration 5 pm Vespers</td>
</tr>
<tr>
<td>Easter Weekday</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td><strong>Friday, April 28</strong></td>
<td>8 am</td>
<td>Laurie Merritt</td>
<td>Linda &amp; Michael Drevitch</td>
<td></td>
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<tr>
<td>St. Peter Chanel</td>
<td></td>
<td></td>
<td></td>
<td><strong>NO Morning Mass Scheduled</strong></td>
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<tr>
<td>St. Louis deMontfort</td>
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<td></td>
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<tr>
<td><strong>Saturday, April 29</strong></td>
<td></td>
<td></td>
<td></td>
<td>3 pm Confessions</td>
</tr>
<tr>
<td>St. Catherine of Siena</td>
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</tr>
</tbody>
</table>

**THIRD SUNDAY OF EASTER**

<table>
<thead>
<tr>
<th>Time</th>
<th>Intention</th>
<th>Offered by</th>
<th>Events of the Week</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VIGIL</strong></td>
<td>4:00 pm</td>
<td>Marie Shrader</td>
<td>David &amp; Sherri Pisack</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9 am Faith Formation</td>
</tr>
<tr>
<td><strong>VIGIL</strong></td>
<td>5:30 pm</td>
<td>John Domanski</td>
<td>Mr. &amp; Mrs. Evans &amp; Family</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Second Collection: Social Justice</td>
</tr>
<tr>
<td><strong>SUNDAY</strong></td>
<td>8:00 am</td>
<td>Parishioners</td>
<td>Pastor</td>
</tr>
<tr>
<td><strong>SUNDAY</strong></td>
<td>11:00 am</td>
<td>Barbara Ritsick</td>
<td>Dolores Dlugosh</td>
</tr>
</tbody>
</table>