DANVILLE ST. LUKE: A HISTORIC CHURCH AND A BIG PART OF ITS COMMUNITY
We are heading down toward the final days of Lent. Holy Week will be here soon. So how are we doing in our Lenten observance?

The church calls each of us to focus on certain duties during this special time of the year. First, there is fasting and abstinence. Given the great turmoil at local level of health, many of us are probably doing pretty well at remembering to abstain from meat on the Lenten Fridays. Prayer is also part of our Lenten observance. More and more people are finding time to turn away from the hustle and bustle of modern life and spending some time in prayer, especially private prayer,3 dedicating our time to the Passion of Christ.

The Church also calls each of us to be more aware of our relationship with others. We all could do more to recognize the blessings we have received and to give from those blessings to our brethren and sisters in need.

The final pillar of Lent is penance. This is a tough one. Do we want to be closer to God. We can be drawn to God through prayer and the Sacrament of Reconciliation. This is a tough one because it takes humility to admit our failings and to redirect our lives. Pride is the cardinal virtue that to humble yourself is to deny your own desires. Self-esteem is the cardinal virtue. Pride is the cardinal virtue.

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Jeric is director of development and planning for the Columbus Diocese. Even Jesus Christ the man went through a variety of emotions, and daily challenges. No one can be optimistic, happy, and loving as possible. Of course, I fail miserably. But the effort makes a difference, and we battle the ups and downs of our moods, trying to be such a very different world if we could all be optimistic, happy, and loving as possible.

The purpose of the Catholic Men’s Lunch Club is to foster a more enlighten- ed spirituality in men that offers ongoing personal conversion, informaition necessary to be a positive witness in daily life, taught on the third Monday of each month. Come join us for a Christian impact in the workplace and a deeper understanding of what it means to be a Catholic father.

The club meets on the first Friday of each month at Holy Spirit Parish, January, July, and August to help men keep the move first Fridays as a component of devotion to the Sacred Heart. Meatless meals are served to non-catholics with Catholic penitential discipline. However, anyone is welcome to bring their own food to the organization, go to www.CatholicMenClub.com.

Father Henry is native of Orwell in the back row. After last week, are you still sanguine? It would be such a very different world if we could all be optimistic, happy, and loving as possible. Of course, I fail miserably. But the effort makes a difference, and we battle the ups and downs of our moods, trying to be such a very different world if we could all be optimistic, happy, and loving as possible.

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Father Henry will offer the baccalaureate Mass at Christendom on Friday, May 18. He was ordained to the priesthood in 1976. In June 2013, he was appointed bishop of the Diocese of Harrisburg. In his new position, he assists the archbishop of Harrisburg with the administration of the diocese. Father Henry also serves as local minister of Holy Spirit Parish, located at the university, where he serves his brother friars.

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Deacon as Communion referee: are both species necessary?

QUESTION & ANSWER
BY FATHER KENNETH DOYLE
Catholic News Service

Our recently ordained deacon told a parishioner he did not want to distribute both species because the man married a divorced woman. (Indiana)

To clarify, in the situation you describe, the Church does not “communicate” by the deacon, not by his own doing, nor by the church.

The Catechism of the Catholic Church, in No. 1651, says of Catholics who are divorced and remarried civilly, in No. 1651, says of Catholics: “the Church prohibits not only the celebration of a new marriage but also the recognition of it by her. (Indiana)

A from the earliest days of the Church’s celebration of the Eucharist, holy Communion was customarily received under both species — in accordance with Christ’s command to “take and eat; take and drink.”

It was only in the late 11th century that it became commonplace for only the host to be distributed. The Second Vatican Council’s extension of the use of both species was, then, a return to the original practice.

The General Instruction of the Roman Missal is clear in stating in No. 263, “The priest, who is Christ’s representative, and the true Sacrament, is received even under only one species.” But that same document clearly encourages more frequent use of both species. The use of bread and wine is not a zero-sum game, either.

The General Instruction, at No. 283, recommends each diocesan bishop norm according to his diocese.

Our parish, which is blessed to have a large group of diocesan priests, occasionally has two species distributed under both forms.

We have received our Rites of the Holy Trinity, growing close to God. Our Father also made a firm commitment to grow beyond the 40 days of Lent, beyond the celebration of Easter? What if we extended that concept beyond the 40 days of Lent, beyond the season of repentance and added on a commitment to learn more about our Catholic faith? What if you explained and add on a commitment to learn more about the Catholic faith, and added on a commitment to open an opportunity to be on the forefront of the Church’s activities through face-to-face outreach to families with young adults?

Theology on Tap

St. Mary’s Church, Columbus.

This retreat is for you, whether you need a reminder of the truth or a new understanding of what you believe. For more information, contact ctc@csclurope.org or go to www.columbusTheologyonTap.com.

For some, this may be a scary pros- ponent of this teaching. For others, it may seem to be far too big of a time commitment. But consider this: What if you gave up your fear of the unknown and added on a commitment to learn more about our Catholic faith? What if you explained and add on a commitment to open an opportunity to be on the forefront of the Church’s activities through face-to-face outreach to families with young adults?

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The annual Carry the Cross hike for men, sponsored by Wilderness Outreach, will take place on Saturday, April 19, at Clear Creek Metro Park, just off Ohio State Route 33 near the border of Fairfield and Hocking counties.

Carry the Cross is a 12-mile Stations of the Cross hike that takes two to six hours to complete, depending on the level of fitness of the hikers. The hike will be marked by the men on the trail with the stations.

A “sneaker” backpack will be attached to the cross. Each man will asymptomatically put on the shoes and be allowed to walk them in the bag. The hike will begin at 7:30 a.m.

The ninth station of the cross, Jesus Falls a Third Time, was chosen as this year’s theme because it represents a difficult obstacle in the journey. The ninth station involves a steep incline, and the hikers will be challenged to keep going despite the physical and emotional exhaustion.

During the hike, there will be a moment of silence for each of the stations, and the participants will pray the Stations of the Cross together. After each station, there will be a moment of reflection, and the hikers will discuss their personal experiences and thoughts.

The hike will conclude with a closing prayer and celebration. The participants will be encouraged to continue their journey throughout the year, reflecting on the Stations of the Cross and applying their lessons to their daily lives.

By Sandra Bonneville, OPA

Many years ago, I would accompany my third-grade son after school to choir practice at Columbus St. Mary Magdalene Church. To pass the time until practice ended, I would read, pray, and just relax.

One day, I was sitting in a pew next to the wall with the Stations of the Cross. I glanced to the side, my sight fixed on the ninth station, Jesus Falls a Third Time. I glanced up at the ninth station of the Cross, Mary reading The National Catholic behold the pain and loss. Naturally, we became remorseful. We shake our heads, say a prayer, feel sorrow.

However, imagine if these souls we read and hear about through the news of families, people experiencing similar sorrow, and much longer in our hearts. It would be personal.

And somehow, it was all bearable. Somehow, I was able to keep reminding myself, is the inner peace that came over me when I let go of the control, the first time I let go of control.

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A new sound is coming from one of the oldest churches in Ohio. St. Luke Parish, which has been part of the Knox County Village of Danville for nearly 200 years, three weeks ago installed a new electronic carillon system, which uses compact discs to produce the sound of the bells which will people to worship five minutes before Masses and ring the Angelus at 9 a.m., noon and 6 p.m.

The system, from the Verdun Co. of Cincinnati, replaces mid-sized bells which had been in use since the 1970s. It includes a greater variety of music than the older system. Money to pay for it came from the Bishop’s Annual Appeal, which has a policy of returning to a parish any excess BAA funds it raises in excess of the stated parish goal.

The bells can be heard throughout downtown Danville and are an auditory symbol of how St. Luke’s is an integral part of the community it serves. A more visible symbol of that link is the community center located behind the church. Dedicated in 1969, the center is 60 by 120 feet, includes space for religious education classes and the parish offices, added a picnic pavilion through an Eagle Scout project this past fall, and has a hall that seats 500 people, making it the largest meeting space in town.

The hall hosts community events such as monthly meetings of the town’s senior citizens group, Red Cross bloodmobile visits, flu shots, classes for medical preparation, the high-school equivalency diploma program, Women, Infants, and Children program, legal aid, tax services programs in eastern Knox County, such as home-delivered and on-site meals, immunization clinics, the Infant, Children, program, legal aid, tax preparation, the high-school equivalency diploma program, senior citizens and veterans assistance. It is not affiliated with any religious organization.

The village of Danville, which has about 1,100 residents, and its surroundings include several families who have moved from their rural roots in the area, and Martha Neighbarger. They said that although some people have moved from their rural roots in the area, their loss has been balanced by the arrival of people who have retired and come to Apple Valley, a resort community built around a man-made lake near the parish.

The parish actively participates in the community’s interfaith group, the Association of Danville Area Ministers (ADAM). Every Thursday during Lent, except Holy Thursday, St. Luke’s hosts a noontime prayer service sponsored by ADAM, followed by lunch in the community center. Pastors from Methodist, Lutheran, Brethren, and Wesleyan churches are taking turns offering reflections from the Gospel according to St. Mark during the series, which will conclude on Good Friday when Father Wesołowski speaks about Mark’s account of Jesus’ Passion.

Father Wesołowski is continuing a tradition of having the pastor at St. Luke’s speak at the community Good Friday service. The practice started under his predecessor, Father F. Richard Snoke, who served the parish for 23 years from 1987 until retiring in 2012.

Also benefiting from the parish’s community involvement are the Sanctuary Community Action Service Center and the Interchurch Social Services organization, which are located in adjacent buildings a short distance across the street from the church.

Scenes from the annual Danville St. Luke Church chicken dinner and parish festival, which will take place this year on Saturday, July 12.

**ST. LUKE PARISH BLENDING TRADITION, ACTIVITY**

**BY TIM PUET**

Support: CATHOLIC TIMES

Above: Danville St. Luke Church’s exterior. Below: Stained-glass windows

**Above (from left)** Father Howard Ebbinghaus, St. Luke parishioner Ed Bennett, Janet Bells, Marilyn Arndt, Margaret Samples, Arnold Burt, and Martin Neighbarger, and Father Victor Wesołowski, pastor, right. Right: The church’s new carillon.

CT photos by Tim Puet
The Catholic Foundation Hosts Ryan Anderson for A Conversation on Marriage

The Catholic Foundation will host “A Conversation on Marriage” by Ryan Anderson, the author of “What is Marriage? Man and Woman: A Defense of Natural Marriage,” on April 22 from 6 to 8 p.m., Tuesday, April 22 at its offices, 257 E. Broad St., Columbus.

Anderson is the senior fellow in Ethics and Public Policy at The Heritage Foundation. He is a leading cultural commentator and legal thinker who is knowledgeable about law, politics, and philosophy. He received his law degree from the University of North Carolina and is a graduate of Princeton University’s Woodrow Wilson School of Public and International Affairs.

Anderson’s work focuses on the legal, philosophical, and cultural issues surrounding marriage. His book, “What is Marriage?” provides informed, clear and concise understanding of the marriage institution. It explains the evolution of marriage and why it is essential to human flourishing. "What is Marriage?” is a thought-provoking and engaging dialogue about the most fundamental social institution.

Anderson’s work has been featured in major newspapers, magazines, and on radio and television. He has appeared on the Fox News Channel, National Public Radio, ABC Radio, and CNN. He has authored 20 books and has been published in more than 150 national and international publications.

The Catholic Foundation invites all interested members of the public to attend. For more information, go to the website at www.thecatholicfoundation.org.

For more information, call the website or visit the website at www.thecatholicfoundation.org.
Ezekiel 37:12-14 Romans 8:8-11 John 11:1-45

Ezekiel’s vision of the Lord opening the graves of the people to bring back the exiles to the land of Israel was symbolic. He could not have imagined Jesus would do in the Gospel. He thought the exiles would be brought back in glory, and that would be the end of it. But he also added that he believes that he is “the resurrection and the life.” Jesus claims to be the resurrection and the life.

Jesus’ weeping is ultimate proof of his humanity. There is no doubt that Jesus emptied himself of his divinity, any doubt that Jesus took on the form of a slave, like us in all things but sin. His weeping at the death of Lazarus was a statement of his taking on the form of a slave and total humanity in his tears. How else can any human react at a close friend’s death? Tears naturally and total humanity in his tears. How else can any human react at a close friend’s death? Tears naturally come to any human. But when we survey the Bible we find the weeping of Jesus: “He became perturbed and deeply troubled.”

We would say he is deeply moved and badly shaken, and only then does he weep. Many commentators dismiss the weeping of Jesus as insignificant and having nothing at all to do with his humanity. I have argued quite the opposite. The reader must decide what he merits. I stand by my own remarks. 

The command to Lazarus, “Come out,” is straightforward and direct. Jesus yells it out in a loud voice (as if waking the dead?). The emergency of Lazarus from the tomb, still wrapped in the shroud, still wrapped in the shroud, he yells it out in a loud voice (as if waking the dead?). The emergency of Lazarus from the tomb, still wrapped in the shroud, still wrapped in the shroud? The emergency of Lazarus from the tomb, still wrapped in the shroud? The emergency of Lazarus from the tomb, still wrapped in the shroud? The emergency of Lazarus from the tomb, still wrapped in the shroud? The emergency of Lazarus from the tomb, still wrapped in the shroud? I Jesus: “He became perturbed and deeply troubled.”

In the New Testament, Luke mentions the narrative of the raising of Lazarus to complete the entire series of signs worked by Jesus. This sign of the raising of Lazarus from the tomb, still wrapped in the shroud, is the beginning of our Lord’s glory. No other sign or miracle of Jesus completed the entire series of signs worked by Jesus. This sign of the raising of Lazarus from the tomb, still wrapped in the shroud, is the beginning of our Lord’s glory.

The Weeping of Jesus: “He became perturbed and deeply troubled.”

The Weekday Bible Readings

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There’s something happening here, but what it isn’t an exactly clear.” The opening words to the Buffalo Spiritual classic for “What’s For Worship, written in 1966 but released in 1967, certainly resonated with those who heard them, whatever their political leanings. There was a sense, even before the events of 1967 such as the New York City and Soul Festival and San Francisco’s Summer of Love, that something in society was changing. The same could be said today, in a city that of religious tensions released in the first three months of this year. However, it seems that what is bubbling up in the current is what causes everyone by surprise, and so it is with the first big surprise, God’s Not Dead. The film’s entire production budget was between $1 million and $2 million, so not as the advertising budget of most medium-size films. The screenwriters are faithful Catholics Curry Solomon and Chuck Konzelman, who I met four years ago when we last wrote a film together, Family Theater in Hollywood. I was impressed by Curry and Chuck, their frequent Mass attendance during the week, their devout study and practice of the faith, and their embrace of the sacramental life, especially the sacrament of Penance. Both men weren’t living some fantasy of want to holiness with Hollywood’s lures. They had been down that road, torn, creatively working and living with the likes of Sylvester Stallone, among others. Curry and Chuck felt called to write faith-based stories, they turned to me, and in 2013, John 11:1-45 as published in the National Review, both spoke of the hypocrisy the faith-having to endure in the public square.

HARTLINE: I think a faithful Christian, or any one, of faith, feels a lot has changed in the last five or six years. People of faith are often mocked or belittled in popular culture, and the faithful are accused of all sorts of bigotry. I think people are told to get with the times, if as our conscience. What is left of the civil religion? It seems the movie is addressing that underlying feeling in the faith community.

SOLOMON AND KONZELMAN: Yes, that’s definitely the neve that’s been touched. Secular humanists insist that Christians are a minority in Catholic in particular — are supposed to leave behind our beliefs when we come to matters in the public square. So, according to the rules they propose, their belief system is allowable... and ours isn’t, which is a deliberate attempt to subvert the whole democratic process. As someone else pointed out, Democracy is supposed to be about more than two wolves and a sheep... and not what to have for dinner...

I then asked them why some people are willing to defend their faith, as did the college student in God’s Not Dead? But, sadly, most are not. HARTLINE: College student Josh Wheaton appears to be the nondescript everyman. While everyone else accedes to the professor’s aggressive, Josh decides to take up the challenge, even though he’s from being a theologist. Is there a message there for most of us? SOLOMON AND KONZELMAN: It’s a question of being willing to — and, fail, necessarily. Mother Teresa got it right: God does not require us to be successful, only faithful. Secular humanists has been really turning up the score in the culture war. I think the challenge of many Christians to counter their efforts. Unfortunately, doing everything is doing something. It’s enabling the other side. Every time we roll over and don’t confront the challenge, our forfeit shows up as in the other team’s column and encourages them to push further.

It’s a question of being willing to — and, fail, necessarily. Mother Teresa got it right: God does not require us to be successful, only faithful. The same could be said today, in a city that of religious tensions released in the first three months of this year. However, it seems that what is bubbling up in the culture war was left for the secular humanists to counter their efforts. Unfortunately, not doing anything is doing something. It’s enabling the other side. Every time we roll over and don’t confront the challenge, our forfeit shows up as in the other team’s column and encourages them to push further.

This is just the tip of the iceberg. There are a host of contemporary Catholic musical stars that are beginning to shine, such as Andy Mineo, Young, Assaad, and Lancaster’s very own Sarah Hart, who recently sang before Pope Francis. Where once the contemporary Christian musical line-up was almost entirely evangelical, now we have some serious Catholic players on the field. There’s something happening here. Hartline: The author of “The Catholic Tide Continues to Turn” and a former teacher and administra
tor for the dioce.

St. Brendan Spelling Bee

Hillard St. Brendan School conducted its annual junior spelling bee earlier this year, providing students with a chance to shine through three. Pictured are the three class representatives and one alternate from each class who participated. Even Valki (sixth from left, front row) does not report and Warren D’Scipio (second from left, front row) was absent.

Photo courtesy St. Brendan School
Sister Rose Clement Stalter, OP

Funeral Mass for Sister Rose Clement Stalter, OP, who died Monday, March 25, will be celebrated at 10 a.m. today, March 27, at the Motherhouse of the Dominican Sisters of St. Cecilia, 706-761-4054.

She earned a bachelor of arts degree at the City of Mary, Springfield College in Springfield, Mass. and a master of arts degree from the University of Notre Dame in South Bend, Ind.

She entered the novitiate of the former Dominican Sisters of St. Mary of the Springs in Columbus in 1941 and made her profession of vows in 1943.

In the Diocese of Columbus, she taught at Newark St. Francis de Sales School (1947-48) and Zanesville Rosecrans High School (1959-61) and was principal of St. Luke High School.

She also taught or was principal at schools in the Diocese of St. Joseph (1970-71), St. Vincent de Paul High School (1971-72), St. Gabriel High School and New York City.

She was born Aug. 19, 1922, in Somers to Harry and Rose (McGonagle) Stalter.

She was preceded in death by her parents, two brothers, Neil and Charles, and four sisters, Louise Griffin, Margarette Augee, and Rosemary Wolters. Survivors include several cousins.

The father of the deceased was a member of the Maryknoll Sisters, a religious order of the Missionaries of Charity, affiliated with Blessed Teresa of Kolkata. He was the president of the process.

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Thomson, Mary A., 78, March 31

Our Lady of the Miraculous Medal Church, speaking on “Pastoring an Urban Parish.” Reservations required.

March 17


March 18

St. Thomas Aquinas Church, 3332 E. Main St., Columbus. “Liturgy in the Mass.” 8 a.m. Mass.

March 19

St. Paul Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7:30 a.m. Mass.

March 20


March 21

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

March 22

St. Joseph Church, 140 W. Ave., Plain City. 9 a.m. Mass.

March 23

St. Joseph Church, 140 W. Ave., Plain City. 10 a.m. Reconciliation.

March 24

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

March 25

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

March 26

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

March 27

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

March 28

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

March 29

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

March 30

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

March 31

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 1

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 2

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 3

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 4

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 5

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 6

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 7

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

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St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 9

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 10

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April 14

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April 15

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St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 20

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 21

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 22

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 23

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 24

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 25

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 26

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 27

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 28

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

April 29

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

April 30

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 1

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 2

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 3

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 4

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 5

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 6

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 7

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 8

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 9

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 10

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.

May 11

St. Peter Church, 2167 Lick Run Lyra Rd., Columbus. “Humility.” 7:30 a.m. Mass.

May 12

St. Peter Church, 6899 Smoky Row Rd., Columbus. “Humility.” 7 a.m. Mass.
April 6, 2014

**THE GREAT DIVORCE**

At the Capitol Theater, Columbus
April 11 and 12

Max McLean, artistic director of Fellowship for the Performing Arts, announced that C.S. Lewis’ “The Great Divorce” will be presented at the Capitol Theater at the Riffe Center, 77 S. High St., Columbus, for three performances on Friday, April 11 at 8 p.m. and Saturday, April 12 at 4 and 8 p.m. This journey to Heaven and Hell is a provocative exploration of human nature, featuring vivid characters drawn with Lewis’ trademark wit.

Fellowship for the Performing Arts also produces the nationally acclaimed hit *The Seven Stepmothers*, which is in its seventh year after appearing in more than 50 major cities throughout the United States. Following the overwhelming success of *The Seven Stepmothers*, McLean conceived the idea of adapting *The Great Divorce* for the stage.

“This is Lewis at his imaginative best,” he said. “In *The Great Divorce*, several of Lewis’ most fascinating characters are invited to take a bus ride from Hell or purgatory to the edge of Paradise. But the provocative question the play asks is: ‘Will they like it? Will they choose to go back? Are the doors of Hell really locked from the inside?’

More than a dozen witty characters tell this fantastic morality tale about good and evil. On the bus is a man who is going to demand his “rights,” a woman who can’t stop grumbling, a gentleman who “likes” Heaven but realizes staying there means giving up his precious pet lizard, and a car-petbagger who has seen it all and believes Heaven and Hell are just a propaganda stunt run by the same people.

“The doors of Hell are wide open,” McLean said. “But what will happen when the characters are invited to take a bus ride to a place called Purgatory? What will happen when a character who believe Heaven and Hell are just the same thing is offered a chance to go back? What will happen when a character who believes Heaven and Hell are just a place runs into a character who believes Heaven and Hell are just a place?”

“**great divorce**” between Heaven and Hell.

“There are only two kinds of people in the end,” Lewis writes in *The Great Divorce*; “those who say to God, ‘Thy will be done,’ and those to whom God says, in the end, ‘Thy will be done’.”

The Great Divorce remains one of Lewis’ most influential works and rightly earns its place among classics such as *A Lion, A Witch and the Wardrobe*, *The Screwtape Letters*, and *Mere Christianity*.

The Great Divorce stars Tom Beckett (Bobby Bolton, Epic Proportions), *The Father* on Broadway and *Epic Proportions* star Tom Beckett, Christina Scott-Beed, and Joel Rainwater (The Lion King national tour) and Joann R. Rodd (The Pitmen Painters on Broadway). Tickets are $27 to $49. Student seats are $20 (student ID required). For groups of 10 or more (including student groups) call (614) 469-0939.

To purchase tickets, visit www.greatdivorceonstage.com or call (614) 469-0939. Tickets are available in person at the Ohio Theater box office, 39 E. State St., from 10 a.m. to 2 p.m. Monday through Friday, 10 a.m. to 2 p.m. Saturday, and at the Capitol Theater two hours before performances.

**NEW PROGRAM SCHEDULE**

**LOCAL PROGRAMS**

**WEEKDAYS AT NOON**

**MONDAY**
St. Gabriel’s, Trumpet with Chip Stalter

**TUESDAY**
The Sacraments

**WEDNESDAY**
The Catholic Doctors with Drs. Parker and Turek

**THURSDAY**
Mary Ann Jepsen and Elizabeth Ficocelli

**FRIDAY**
Treasures of Our Faith with Local Priests

**TUNE IN ON AM820 OR ONLINE AT STGABRIELRADIO.COM**
Bless me, Father: Pope leads by example, goes to confession

By Carol Glatz
Catholic News Service

Leading a penitential liturgy in St. Peter’s Basilica, Pope Francis surprised his liturgical adviser by going to confession during the service.

After an examination of conscience on March 28, the pope and 61 priests moved into confessional rooms or to chairs set up against the walls to offer the sacrament to individual penitents.

However, as Msgr. Guido Marini, master of papal liturgical ceremonies, was showing which confessional the pope would be using to hear confessions, the pope pointed to another confessional nearby, indicating that he himself was going to first confess.

The pope, dressed in a simple white alb and purple stole, spent about three minutes kneeling before the priest’s open confessional and received absolution. The priest also clasped the pope’s hands and kissed his simple silver ring.

Pope Francis then went to another confessional and spent about 40 minutes hearing confessions.

In his homily, the pope said following God’s call to conversion is not supposed to happen only during Lent, but is a lifetime commitment. He also spoke about two key characteristics of Christian life: putting on a “new self, created in God’s way” and living in and sharing God’s love.

Renewal in Christ comes with baptism, which frees people from sin and welcomes them as children of God and members of Christ and his church, he said.

“This new life lets us see the world with different eyes without being distracted any more by the things that don’t matter and that can’t last for long,” he said.

Shedding sinful behaviors and focusing on the essential become a daily commitment so that a life “deformed by sin” can become a life “illuminated by grace” from God.

When hearts are renewed and “created in God’s way,” good behavior follows, he said, for example: “always speaking the truth and steering clear of all lies; no stealing, but, rather, sharing what one has with others, especially with those in need; not giving in to anger, rancor, and revenge, but being meek, magnanimous, and ready to forgive; not taking part in malicious gossip that ruins the good name of people, but looking mainly for the good side in everyone.”

The second aspect of Christian life is living in God’s eternal love, the pope said. God never tires of looking out for his children, both those who have lost their way and those who have remained faithful by his side.

Jesus, in fact, calls on everyone to imitate this same merciful love and become “credible disciples of Christ in the world,” he said.

God’s love cannot be held inside. “It’s open by its very nature, it spreads and is fruitful, it always generates new love,” he said.

In that missionary spirit, the penitential liturgy opened an initiative called “24 Hours for the Lord,” sponsored by the Pontifical Council for Promoting New Evangelization.

The council asked dioceses around the world to have at least one parish open all day and night March 28, so that anyone could go to confession and take part in eucharistic adoration. It’s part of the pope’s focus on celebrating God’s mercy and power of forgiveness.

Young people belonging to different parishes and different movements in Rome were to be out on the streets during the night, inviting their peers to go into the churches to pray, confess, or just to talk to a priest.

In his homily, Pope Francis praised the initiative and those who would be hitting the streets to share the joy of God’s mercy and invite others to discover a deeper relationship with Christ.

“Tell them that our father is waiting for us, our father forgives us, and even more, he celebrates,” the pope said.

Even with all of one’s sins and mistakes, God, “instead of scolding us, he celebrates,” the pope said. “And you have to tell this, tell this to lots of people today” so they can experience God’s mercy and love.

(CNS photo by Paul Haring)