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News Briefs

Bishops support World Day of Prayer

WASHINGTON — The President of the U.S. Conference of Catholic Bishops, Cardinal Daniel N. DiNardo of Galveston-Houston, is encouraging Catholics across the nation to join with Pope Francis Feb. 23, for a special “Day of Prayer and Fasting for Peace.” The day of prayer and fasting will focus on continued conflicts in troubled areas of the world.

Reflecting on the suffering caused by violent conflict, Pope Francis said, “Our heavenly Father always listens to his children who cry to him in sorrow and anguish, who ‘heals the broken-hearted and binds up their wounds’ (Ps 147:3). I make a heartfelt appeal so that we also listen to this cry and, each one of us in his/her own conscience before God, ask ourselves, ‘What can I do for peace?’”

Cardinal DiNardo went on to say, “Our Holy Father, Pope Francis, has called us to observe a special ‘Day of Prayer and Fasting for Peace,’ as Lent begins, with a particular concern for the Democratic Republic of Congo and South Sudan.

“Tragically, violent conflict rages in both nations. South Sudan won its independence in 2011 only to find itself a victim to corruption and a bloody civil war. In the Democratic Republic of the Congo, the government fails to honor the constitution, as the Catholic Church courageously promotes a peaceful resolution of the conflict between the ruling and opposition parties. In both countries, innocent families suffer.”

Vatican denies report on Pope Benedict

VATICAN CITY (CNS) — The Vatican denied that retired Pope Benedict XVI has a degenerative neurological disease or paralyzing condition after his brother, 94-year-old Msgr. Georg Ratzinger, made that claim.

In an interview published in the German weekly magazine, *Neue Post*, Msgr. Ratzinger said Pope Benedict suffered from a nerve disease that was slowly paralyzing him.

“The greatest concern is that the paralysis could eventually reach his heart and then everything could end quickly,” Msgr. Ratzinger was quoted as saying.

“I pray every day to ask God for the grace of a good death, at a good moment, for my brother and me. We both have this great wish,” he added.

The Holy See press office said that “the alleged news reports of a paralyzing or degenerative illness are false.”

“In two months, Benedict XVI will turn 91 years old and, as he himself recently said, he feels the weight of years, which is normal at this age,” the statement said.

In a letter to an Italian newspaper Pope Benedict said that “with the slow diminishing of my physical strength, inwardly I am on a pilgrimage toward home.

“It is a great grace in this last, sometimes tiring stage of my journey, to be surrounded by a love and kindness that I never could have imagined,” Pope Benedict wrote.

He had announced his retirement from the papacy Feb. 11, 2013, and stepped down Feb. 28, 2013.

Bishop Monforton thanks supporters at dinner



Diocese of Steubenville Bishop Jeffrey M. Monforton walks amongst supporters at the Diocesan/Parish Share Campaign dinner Feb. 12 at the Knights of Columbus Msgr. Joseph F. Dooley Council 4361 hall, Mingo Junction. (Photo by Orsatti)

By Dino Orsatti
Editor

“We are instruments of God’s grace, we are instruments of charity, kindness and love,” said Diocese of Steubenville Bishop Jeffrey M. Monforton. That’s what the bishop told attendees at the Diocesan/Parish Share Campaign major gift dinners this month at various locations across the diocese.

“In all things give thanks, for this is the will of God in Christ Jesus concerning you all” is the theme of the 2018 DPSC. It is taken from 1 Thessalonians.

The dinners, now in the 31st year of the annual campaign, support diocesan offices and rebates parishes for money collected above their goals. The dinners were held this month in

Ironton, Athens, Marietta, St. Clairsville and Mingo Junction.

Nearly 300 people from parishes in the northern portion of the diocese sat around tables in the Knights of Columbus Msgr. Joseph F. Dooley Council 4361 hall, Mingo Junction, Feb. 12.

Bishop Monforton walked among parishioners at the hall, expressed gratitude on behalf of the diocese, and reminded them about the four major initiatives that surfaced from a survey released last year from parishioners; schools, seminarians, clergy and parishes. The bishop said, “Our youth deserve to learn about their faith in schools. That’s why our Catholic schools are critical.”

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Basilica receives relic of St. Teresa of Calcutta

By Matthew A. DiCenzo
Staff writer

MARIETTA — A first-class relic of St. Teresa of Calcutta has arrived and is on display at the Basilica of St. Mary of the Assumption, Marietta. The relic, a clipping of St. Teresa of Calcutta’s hair, was on display for viewing and veneration by the faithful after the celebration of Mass, Feb. 11.

The basilica received the relic Feb. 10, only three weeks after Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, wrote a letter to the Missionaries of Charity Sisters, founded by Mother Teresa, located in San Francisco.

Diocese of Steubenville Bishop Jeffrey M. Monforton, who was in the area when the St. Teresa relic arrived at the basilica, made a visit to see and venerate the relic, Msgr. Campbell said.

Msgr. Campbell’s letter to the sisters explained how many visitors come to the basilica for pilgrimages and tours. Because of this, he asked the sisters to send a relic of St. Teresa

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The Basilica of St. Mary of the Assumption, Marietta, receives a first-class relic of St. Teresa of Calcutta. The relic, which is a clipping of St. Teresa’s hair, was placed in a reliquary for veneration. (Photo provided)

'Ask the Bishop'

STEUBENVILLE — Students in kindergarten through 12th grade in the Diocese of Steubenville "Ask the Bishop" Jeffrey M. Monforton.

Q: Why weren't the Hebrews grateful when God freed them from Egypt in the story of Moses?

Jonathan Buck
Weirton, West Virginia

A: This is a very good question, especially during this Lenten season, for we will hear in the readings proclaimed during Lent the narrative, or story, of the chosen people in the land of Egypt. Moreover, we also will hear of the oppression they endured under Pharaoh and his subjects.

It would seem safe to presume that the Hebrews would be ever grateful for their deliverance from Egypt. However, their story is a very good story that parallels your life and mine. We do the same while participating in the sacrament of penance. While I am not looking for any correspondence from anyone, how often do you and I go to the sacrament of penance confessing the same or similar sins as we did the last time? Why do we not act out of sincere gratitude to God for his forgiveness and his grace? We can easily forget or fall into the same pattern as before.

The chosen people were no different than you and me. Repeatedly, through Moses, Joshua, the Judges, and the prophets, God continued to remind his people of their covenant with him. In the end, God fulfilled the covenant in which we no longer were dependent on the Mosaic Law, for Jesus fulfilled it in his own person, namely, the incarnation.

Q: Why do you have to wait until second grade to have your first reconciliation?

Veronica Terry
Steubenville

A: The sacrament of reconciliation, also known as the sacrament of penance, is necessary for the forgiveness of sins. What is also understood in the celebration of that sacrament is that the penitent, or the one confessing the sin, must be of the age that he or she can understand as well as be responsible for their words or actions. A certain level of maturity, namely, reaching the age of reason, is assumed when one confesses their sins.

As is the practice in the Diocese of Steubenville, as well as is the teaching of the universal church, all preparing for first Communion, namely first Eucharist, should also receive first penance prior to receiving the sacrament of the Eucharist. The sacrament of penance prepares us, through God's forgiveness and the graces received, to approach our Lord Jesus with a clean heart, as we receive his sacred body and blood in the Eucharist.

To that end, both sacraments require for one to reach the age of reason. Our ability to take ownership of our actions is another way of viewing the age of reason.

Q: Given all the images and symbols in the Book of Revelation, which do you think is the best description of the coming of God's new kingdom? Why?

Xander Daniels
Cambridge

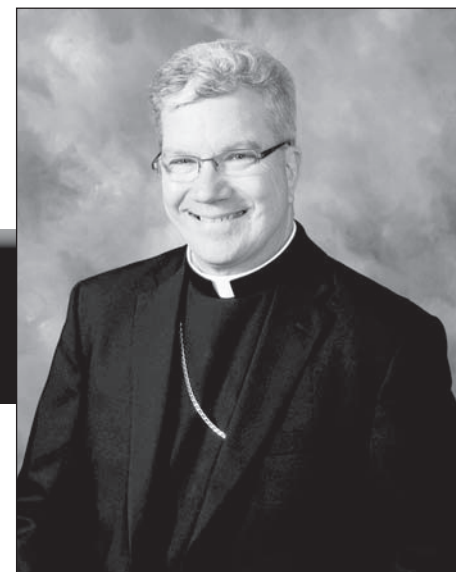
A: The Book of Revelation is the revealed word of God, consequently all the images and symbols in the book best describe the coming of God's new kingdom in the person of Jesus Christ. Obviously, some symbols are more frightening than others, and others may seem to enjoy greater weight in our understanding of Jesus' second coming.

God is the author of all the books in the Bible and has utilized various writers over time to provide us the various books and

letters in sacred Scripture. At the time of its preparation, the Book of Revelation addressed a specific community in the midst of terrible persecution and oppression by the Roman Empire, as well as by other groups. And yet, this book translates even in 2018 as we recognize God's enduring love for us. The imagery existent in the Book of Revelation drives home the fact of the seriousness of Jesus' return.

We must be very careful to not take the very symbolism and language in the Book of Revelation, as well as any other book in the Bible, out of its context. That is why we have the successors of the apostles, namely the bishops, as well as their consultors, that is, the Scripture scholars. To that end we view the images and symbols of the Book of Revelation within the context of God's enduring love for you and for me. This book instructs that nothing will prevent God from executing his will concerning the salvation of the human race.

May you and your family have a blessed Lenten season, taking time to pray and reflect on the enduring love of God in his son, Jesus Christ, as we embrace our own



Bishop Monforton

penances, training our own focus on the compassionate and merciful face of Jesus.

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation and Schools, Permanent Deacon Paul D. Ward, director.

To "Ask the Bishop," contact Carolyn A. Crabtree, catechetical consultant, Diocese of Steubenville, Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; 422 Washington St., Steubenville; telephone (740) 282-3631; email ccrabtree@diosteub.org.

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Five men in diocese are permanent deacon aspirants



Deacon aspirants gather during a break at their recent formation weekend at Sts. Peter and Paul Oratory, Lore City. Pictured from left are: Diocese of Steubenville Permanent Deacon Mark A. Erste, director, diaconal ministries; Robert Rice, Michael Welker, Matthew Smith, Benjamin Gessler, Jeffrey Takats, and Permanent Deacon Richard G. Adams, diocesan director of diaconal formation. (Photo provided)

By Dino Orsatti
Editor

STEUBENVILLE — Twenty-five men from across the diocese responded after Diocese of Steubenville Bishop Jeffrey M. Monforton issued the call in January 2017 for a new class of men interested in the permanent diaconate.

Throughout the year, the men entered into discussion with members of the Diocese of Steubenville diaconate office. Director of diaconal ministries, Permanent Deacon Mark A. Erste said, “I am impressed by the quality of the men who have contacted us. It is clear that the Lord is working in the lives of the men in our diocese and it is exciting journeying with them as they begin the discernment process.”

After a year of discussion and a lengthy application, a small group of these men decided that now was the time and actually completed the process.

Deacon Erste said, “The process of discernment is ongoing for many of these men. A number have decided to defer their application until a later time to focus on family and other obligations. We support these men in their journey and will continue to remain in contact with them.”

The deacon advisory board recommended five men to Bishop Monforton, after reviewing the applications submitted, to invite them into aspirancy, the first year of diaconal formation. The five men recommended are: Robert Rice, Michael Welker, Matthew Smith, Benjamin Gessler and Jeffrey Takats.

Rice and his wife Jennifer are members of Holy Family Parish, Steubenville, and are residents of Steubenville.

Welker and his wife Cindy are members of St. Peter Parish, Steubenville and also reside in Steubenville.

Smith and his wife, Melissa, are Steubenville residents and are members of Holy Family Parish.

Gessler is a member of St. Agnes Parish, Mingo Junction. He and his wife Mariely reside in Mingo Junction.

Takats and his wife, Katherine, are residents of Steubenville and are members of St. Peter Parish.

“Aspirancy is a time for the diocese to get to know the men better and with them discern if the permanent diaconate is indeed the call they are hearing from the Lord, and whether now is the best time to respond to that call,” according to Deacon Erste. He also said, “after a year of aspirancy, the bishop will issue a call to candidacy at which time a three-year process begins which focuses on the spiritual, human, intellectual and pastoral dimensions of formation.”


A permanent deacon is a member of the hierarchy of the church, ordained for the ministry of service, assisting the bishop with the needs of the faith community.

Bishop Monforton ordained the first class of permanent deacons in the diocese to the diaconate in 2012.

Any man, between the ages of 32 and 60, considering becoming a permanent deacon, should contact Deacon Erste by telephoning (740) 512-4135 for additional information.

Bishop Monforton’s Schedule


- Feb. 25 Rites of Election and Recognition of Candidates for Full Initiation in the Church, Basilica of St. Mary of the Assumption, Marietta, 1:30 p.m.
- 27 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 28 Mass, Steubenville/Wintersville Lenten series, Holy Rosary Church, Steubenville, 5:15 p.m.
- March 1 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
School Mass for St. John Central High School students, Bellaire, at St. John Church, Bellaire, 10:15 a.m.
“Vocations Tour 2018,” St. John Central High School, Bellaire, 11 a.m.
Presbyteral Council meeting, St. Mary Church, St. Clairsville, 2 p.m.
- 2 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
“Vocations Tour 2018,” St. Mary School, Marietta, 9 a.m.
Lenten youth Stations of the Cross, Basilica of St. Mary of the Assumption, Marietta, 7 p.m.
- 3 Reconciliation service, Men’s Day of Renewal, St. Stephen Church, Caldwell, 11:15 a.m.
Diocesan Men’s Day of Renewal Mass, St. Stephen Church, Caldwell, 2:30 p.m.



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Basilica receives relic

From Page 1
to the basilica. Msgr. Campbell explained how the recent addition of a first-class relic of St. John Paul II at the basilica has brought pilgrims to Marietta, creating a devotion within the parish and amongst the visitors. The basilica also has a relic of the "true cross," which is believed to be a piece of the cross that was used for Jesus' crucifixion.

"The basilica has many pilgrims and families who come to Marietta to tour the basilica. Many people come to view the basilica and these relics," Msgr. Campbell said.

The relic of St. Teresa is placed in a reliquary, beside the reliquary holding the relic of St. John Paul II. The relics are both displayed inside the altar and are viewable through a grating in the altar that is locked. The relics will stay at the basilica for viewing purposes, Msgr. Campbell stated.

Mother Teresa, who was born Aug. 26, 1910 as Gonxha Agnes Bojaxhiu, became a missionary at a young age. In 1928, she joined the Institute of Blessed Virgin Mary,



The relic of a portion of a blood-stained cassock of St. John Paul II, left, and the relic of St. Teresa of Calcutta, a clipping of St. Teresa's hair, right, are both placed in reliquaries inside the altar. (Photo provided)

known as the Sisters of Loreto in Ireland, receiving the name Sister Mary Teresa.

In 1929, she departed for India, arriving in Calcutta, teaching at St. Mary School

and later becoming the principal of the school. Assigned to the Loreto Entally community, Mother Teresa left the convent after answering the calling she felt she received, to serve the poorest of the poor, history reads.

In 1950, she officially founded the Missionaries of Charity, which was established in the Archdiocese of Calcutta. In time, the congregation grew, and houses were opened in many different countries and continents.

Mother Teresa's work for the poor was honored with many awards, including the Nobel Peace Prize in 1979.

She continued to govern the Missionaries of Charity, even with the decline of health.

Mother Teresa died Sept. 5, 1997. She was buried in the motherhouse of the Missionaries of Charity in Calcutta.

On Dec. 20, 2002, Pope John Paul II permitted the opening of her cause of canonization. St. Teresa was beatified by Pope John Paul II, Oct. 19, 2003, and was canonized a saint by Pope Francis, Sept. 4, 2016.

AIM Women's Center annual fundraising banquet in Wintersville

STEUBENVILLE — AIM Women's Center will host its annual fundraising banquet, "Behold, I make all things new," March 19, at St. Florian Hall in Wintersville.

Anne Pierson, a pioneer in the pro-life movement, will be the guest speaker. Pierson began her pro-life work in the early 1970s and started family style maternity homes. Anne and her husband, Jim, began an international ministry called Loving & Caring in the 1980s.

Victoria Fallon, AIM Women's Center executive director, said, "Our ministry is erasing the need for abortion by offering information and services that help change a woman's fear of the future into confidence to choose life. By getting involved, you are providing the love and truth of Christ to women and families facing an unexpected pregnancy. You can make it possible for AIM to meet the physical, emotional and spiritual needs of each patient. You can bring hope to situations that seem hopeless."

The doors for the fundraising banquet will open at St. Florian Hall, 286 Luray Drive, at 6 p.m. for the fundraiser. The program will begin at 7 p.m.

Fallon added, "This is a great time to get involved in the AIM ministry. We

recognize the value of the life of each woman and child. AIM effectively serves pregnant women considering abortion by transforming any fears surrounding their pregnancy into confidence to choose life."

For questions about the event, to host or sponsor a table, to reserve your seat, or make a donation, telephone Jacob Konkolics or Fallon at (740) 283-3636 or email

development@aimwomenscenter.com.

AIM Women's Center began in 1987. Their mission is to be the first place a woman seeking an abortion turns when faced with an unexpected pregnancy.

Some of the services AIM offers are pregnancy testing, ultrasound, STD testing and treatment, parenting and educational classes, monthly material assistance and community referrals.

Principal – St. Benedict School

St. Benedict School, Cambridge, Ohio, is seeking a principal for the 2018-19 school year. The school has an enrollment of approximately 110 students in grades prekindergarten through eight, with a dedicated faculty and staff, including four Franciscan Sisters of Christian Charity. St. Benedict School is a parish grade school for Christ Our Light Parish of Byesville, Cambridge and Lore City.

Qualifications: practicing Roman Catholic with an enthusiasm for his/her faith; certified in the state of Ohio; master's degree in education or school leadership preferred; other qualifications as may be found acceptable.

Application materials: letter of interest; resume of experience; official transcripts of college/university coursework; three letters of recommendation, one from applicant's pastor; copy of current educator's license or certification.

Interviews for selected candidates will be scheduled following review of application materials.

Salary and benefits are negotiable depending upon experience and qualifications.

Send complete packet of application materials to:

Deacon Paul D. Ward, Director

Diocese of Steubenville Office of Christian Formation and Schools

P.O. Box 969, 422 Washington St., Steubenville, OH 43952

Complete application materials will be accepted through March 16.



Anne Pierson (Photo provided)



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St. Vincent of Barnesville Thrift Store and Food Pantry opens at new location

By Matthew A. DiCenzo
Staff writer

BARNESVILLE — St. Vincent of Barnesville Thrift Store and Food Pantry held an open house at its new location, 116 S. Gardner St. Located behind Assumption of the Blessed Virgin Mary Church on what was a gravel lot, the pantry is an ecumenical effort from local churches in the Barnesville community, not affiliated with the Society of St. Vincent de Paul.

The Feb. 18 open house began with a ribbon cutting, which marked the grand opening of the new location. Members of the community, donors and volunteers came to witness the opening of the thrift store and pantry; refreshments were given to the attendees.

Father David J. Cornett, pastor of Assumption Parish and St. Mary Parish, Temperanceville, as well as the treasurer of St. Vincent of Barnesville, said he would like to acknowledge all the many people – donors, volunteers, city officials – that helped make it happen to help the less fortunate in the community.

St. Vincent of Barnesville began in November 1981, when Father Charles E. Mascolino was pastor of Assumption Church. Bill Hunkler, president of St. Vincent of Barnesville, said that those who delivered meals on wheels in the area felt the elderly and the less fortunate were being underserved, observing that many people in the area needed more than just a free lunch. He said that a group of 12 people got together to form the organization that was called the Barnesville St. Vincent de Paul. Hunkler, who was among the group that started the pantry, said St. Vincent of Barnesville rented at several locations since its beginning. The previous location, which was located at 114 W. Main St., was bought by the village of Barnesville with plans of tearing the building down to make it into a parking lot. The ground broke for the new building in mid-2017.

The one-story, metal building was constructed by Swiss Valley Associates Inc. of Clarington, Ohio, and is the first thrift store/pantry owned by St. Vincent of Barnesville. The property, which was purchased by Assumption Parish when Father Mascolino was pastor, has a 50-year lease for a \$1 on the lot, leased by the Diocese of Steubenville.

The pantry serves 125-150 families monthly with food and/or utility assistance and is staffed entirely by volunteers, relying on donations from individuals and businesses for support.

Hunkler said that demographics indicate that 16 percent of the residents in the Barnesville area live below the



Volunteers of the St. Vincent of Barnesville Thrift Store and Food Pantry and members of the community attend the ribbon-cutting ceremony at the new St. Vincent of Barnesville location, 116 S. Gardner St. An open house in the new facility was held Feb. 18. (Photo by DiCenzo)

poverty level, and the number is even higher for those who are 18 years of age or younger, at 24 percent.

Items in the pantry are either purchased or donated from the food bank and local stores. Hunkler said that the Mid-Ohio Foodbank is a great help to the pantry, explaining how the food bank has a focus on fruits and vegetables, which the less fortunate often do not buy, because they are too expensive. In addition, local grocery stores provide St. Vincent of Barnesville with bakery items. Food at the pantry is distributed on Thursdays and Fridays, which follows the food bank guidelines.

Utility assistance is offered to those families who qualify, providing up to \$100 every six months, Hunkler said. The assistance provides help to people needing assistance with rent and medication costs as well. St. Vincent of Barnesville also supports the community's summer lunch program

and provides free winter coats for school children in need. In addition to the pantry, St. Vincent of Barnesville also sells gently used, like-new clothing, Father Cornett said, providing affordable priced clothing for the less fortunate.

Hunkler said the new building is energy efficient, helping to reduce the cost of heating and other utilities. The 115 foot by 50 foot building also allows for more space. Compared to the previous location, the sales area is 60 percent larger, the pantry is twice as large, and the storage area is 40 percent larger. Also, the pantry has a garage door with a dock for easier access for loading the food items, Hunkler said.

The St. Vincent of Barnesville Thrift Store and Food Pantry is open from 9:30 a.m.-3 p.m., Mondays through Fridays; open 9:30 a.m. until 6 p.m., Thursdays; and from 9:30 a.m.-noon, Saturdays.

Diocesan Men's Day of Renewal is set for March 3

CALDWELL — The Diocese of Steubenville Men's Day of Renewal will be held March 3, at St. Stephen Church, 1036 Belford St., Caldwell. The day is for men and teens throughout the diocese.

The theme is "Being a Witness" and the patron saint for the event is St. Joseph. Mike Aquilina is the keynote speaker. An author, Aquilina has made appearances on EWTN and Relevant Radio.

The doors open at 8 a.m. A holy hour will begin at 9 a.m., followed by a session at 10 a.m. A service of reconciliation will begin at 11:15 a.m. and confessions will be heard from 11:45 a.m.-1 p.m. Lunch will be provided for participants at 11:45 a.m. A session will begin at 1:15 p.m. At 2:30 p.m., Diocese of Steubenville Bishop Jeffrey M.

Monforton will celebrate Mass. The day will conclude at 4 p.m.

For additional information or tickets to the Men's Day of Renewal, telephone (740) 336-9128 or email huck4816@roadrunner.com; visit the Diocese of Steubenville website, diosteub.org; or email Paul R. Sebastian, renewal day publicist, at paulrsebastian@yahoo.com.

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St. John Paul II The Spirit and Tradition

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

God's revelation to mankind, culminating in the Gospel, i.e., the "good news" of Christ, in the words of St. John Paul II, "(I)s a truth of divine origin concerning mysteries that surpass the abilities or powers of the human mind. Only by the word of God, addressed to humanity through analogy and expressed in human language, can it be understood, preached, believed and faithfully obeyed. And authority of merely human value would not suffice to guarantee the authenticity of the handing on of this truth. ... The Second Vatican Council assures us that it is the Holy Spirit who safeguards that authenticity." He refers here to the Dogmatic Constitution On Divine Revelation ("Dei Verbum"). Our Lord himself put it this way to the apostles: "I have much more to say to you, but you cannot bear it now. When he comes, the Spirit of truth, he will guide you to all truth" (Jn 16:12-13).

Continuing to follow "Dei Verbum," the pope points out that God's revelation comes to us from the original teaching of the apostles, received from Christ and further inspired and supported by the gift of the Spirit on Pentecost. Their preaching constitutes what is called the *Tradition* of the church. Note that, in this context, the word "Tradition" is always spelled with a capital "T." This is to distinguish it as official teaching of the church, as distinct from the common use of the word, tradition, to denote anything that comes to us from the past: customs, usages, stories, legends, etc. Much of this teaching of the apostles was committed to writing, some of it, the high spots really, under the inspiration of the Holy Spirit. That is the literature that we know as the New Testament. To-

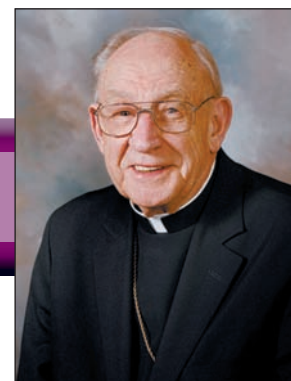
gether with the larger body of Hebrew religious literature that makes up the Old Testament, it constitutes the Bible as we know it today. Question: How did they know which literature is "inspired by the Holy Spirit?" Again, we go back to the same Tradition handed down by, or from, the apostles that identified the "inspired" works as such. We will not go here into the technical data involved in these decisions, but it suffices to say that certain pieces of ancient Christian literature, or "books," were not "banned from the

"Much of this teaching of the apostles was committed to writing, some of it, the high spots really, under the inspiration of the Holy Spirit."

Bible" by the church, but simply passed over because they did not meet the criteria for that distinction. That criteria included, for example, the antiquity of the writing in question, its identity with the apostles or those close to them, its use in the church's worship from earliest Christian times, and its conformity to the known and accepted doctrine of the apostles. It is that same authority that tells us, in the words of John Paul (again quoting "Dei Verbum"): "Everything asserted by the inspired writers must be held to be asserted by the Holy Spirit. ... as a consequence, holy Scripture must be read and interpreted in the same spirit in which it was written ... ("Dei Verbum," Paragraph 11). The constitution continues: "However, since God speaks through men in human fashion, the interpretation of sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate the meaning the sacred writers really intended, and what God wanted to manifest by mean of their words" ("Dei Verbum," Paragraph 12). (This, by the way, distances the church's interpretation of Scripture from a strictly literal interpretation held by some Christian sects).

The roster of inspired books of the New Testament, or "canon" of inspired books as it's called, was not drawn up until long after the time of the apostles. So, another question: "How and by whom were the decisions made? We have already discussed "apostolicity": the continuation of the apostolic office by way of ordination. The practice of the apostles of "laying hands" upon certain persons, to designate them and confer upon them the apostolic office, constitutes "apostolic succession." That apostolic office includes both the authority and the gift of the Spirit that goes with it. Thus, the continuation of the apostolic office is provided for. The successors of the apostles, in the years following their death, continued their work with the same authority and guidance of the Spirit.

The creation of a canon of sacred Scripture was but one exercise of that office. There is another important function as well: interpreting and exploring the doctrine passed on from the apostles. This function is called the teaching office of the church, or its "magisterium" (from the Latin word, "magister": teacher). Apropos to this point, "Dei Verbum" adds this comment: "The living tradition of the whole church must be taken into account along with the harmony which exists between elements of the faith. It is the task of the



Bishop Sheldon

exegete (interpreter of the Bible) to work according to these rules toward a better understanding and explanation of the meaning of sacred Scripture, so that through preparatory study the judgment of the church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the church, which carries out the divine commission and ministry of guarding and interpreting the word of God" ("Dei Verbum," Paragraph 12). (Quite obviously, this stands in stark contrast to the notion of "private interpretation" of the Bible).

While every individual ordained to the full office of the priesthood, that of bishop shares the apostolic office. In serious matters, that office is exercised *collegially*, i.e., in a corporate body under the leadership of the successor of Peter, the Holy Father, the bishop of Rome. Such collegial bodies meet in what are called "ecumenical councils." More will be said about this in the next part of John Paul II's series on the creed – on the church. John Paul adds a note about the "development of doctrine" quoting further from "Dei Verbum": "Tradition, which comes from the apostles ... develops in the church, with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words, which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts ... through a penetrating understanding of spiritual realities which they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth" ("Dei Verbum," Paragraph 8).

Summarizing, "The Holy Spirit leads and guarantees the handing on of revelation, preparing the church and each and every one of us in the church, for the Lord's final coming."

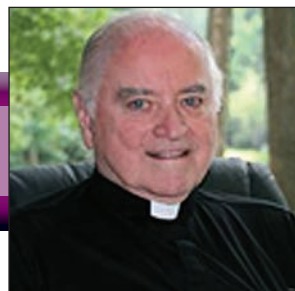
Atheism

By Father John Catoir

Recently, I came across an amusing cartoon depicting two snowmen; one was rebuking the other. The caption read, "Don't be absurd! Of course, no one made us! We evolved from random snowflakes."

Poking fun at Darwin's theory of evolutions is considered irreverent in some circles, but I take delight in it. His theory gave so much comfort to atheists in their effort to deny God's existence. I gladly admit that the theory of evolution is a scientific fact, but this in no way proves that God does not exist.

Albert Einstein and I do not understand how a seri-



Father Catoir

ous person can deny the necessity of the existence of a supreme intelligence behind the cosmos. But that's just us. We believe there are many ways of knowing: rational deduction is one and intuition is another. Albert thrived on intuition.

Atheists are quick to dismiss these tried and true methods, saying that the burden of proof is on the believer to prove scientifically that God exists. No problem! I am pleased to tell you that there is new scientific evidence that is helping us to understand some very important theological truths. Permit me to share a quote from a mathematical physicist named Frank Tipler, from Tulane University, New Orleans, Louisiana. His book is entitled, "The Physics of Immortality."

Tipler wrote, "When I began my career as a cosmologist some 20 years ago, I was a convinced atheist. I never in my wildest dreams imagined that one day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact, true. And that these claims are straightforward deductions of the laws of physics, as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics."

Wow! The usual claim of science that the existence of

God cannot be scientifically proven has now been discredited by many professional physicists. Check out Google,

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How Does God Act in Our World?

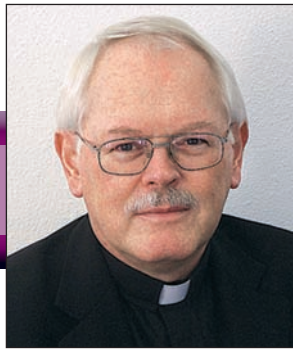
By Father Ron Rolheiser

There's an oddity in the Gospels that begs for an explanation: Jesus, it seems, doesn't want people to know his true identity as the Christ, the Messiah. He keeps warning people not to reveal that he is the Messiah. Why?

Some scholars refer to this as "the messianic secret," suggesting that Jesus did not want others to know his true identity until the conditions were ripe for it. There's some truth in that, there's a right moment for everything, but that still leaves the question unanswered: Why? Why does Jesus want to keep his true identity secret? What would constitute the right conditions within which his identity should be revealed?

That question is center stage in Mark's Gospel, at Caesarea Philippi, when Jesus asks his disciples: "Who do you say that I am?" Peter answers: "You are the Christ." Then, in what seems like a surprising response, Jesus, rather than praising Peter for his answer, warns him sternly not to tell anyone about what he has just acknowledged. Peter seemingly has given him the right answer and yet Jesus immediately, and sternly, warns him to keep that to himself. Why?

Simply put, Peter has the right answer, but the wrong



Father Rolheiser

conception of that answer. He has a false notion of what it means to be the Messiah.

In the centuries leading up to the birth of Jesus and among Jesus' contemporaries, there were numerous notions of what the Christ would look like. We don't know which notion Peter had, but obviously it wasn't the right one because Jesus immediately shuts it down. What Jesus says to Peter is not so much: "Don't tell anyone that I'm the Christ," but rather, "Don't tell anyone that I am what you think the Christ should be. That's not who I am."

Like virtually all of his contemporaries and not unlike our own fantasies of what a savior should look like, Peter no doubt pictured the savior who was to come as a superman, a superstar who would vanquish evil through a worldly triumph within which he would simply overpower everything that's wrong by miraculous powers. Such a savior would not be subject to any weakness, humiliation, suffering or death and his superiority and glory would have to be acknowledged by everyone, willing or begrudgingly. There would be no holdouts; his demonstration of power would leave no room for doubt or opposition. He would triumph over everything and would reign in a glory such as the world conceives of glory, that is, as the ultimate winner, as the ultimate champion – the winner of the Olympic medal, the World Cup, the Super Bowl, the Academy Award, the Nobel Prize, the winner of the great trophy or accolade that definitively sets one above others.

When Peter says: "You are the Christ!" that's how he's thinking about it, as earthly glory, worldly triumph, as a man so powerful, strong, attractive and invulnerable that everyone would simply have to fall at his feet. Hence Jesus' sharp reply: "Don't tell anyone about that!"

Jesus then goes on to instruct Peter, and the rest of us, who he really is, a savior. He's not a superman or superstar in this world or a miracle worker who will prove his power through spectacular deeds. Who is he?

The Messiah is a dying and rising Messiah, someone who in his own life and body will demonstrate that evil is not overcome by miracles, but by forgiveness, magnanimity and nobility of soul, and that these are attained not through crushing an enemy, but through loving him or her more fully. And the route to this is paradoxical: The glory of the Messiah is not demonstrated by overpowering us with spectacular deeds. Rather, it is demonstrated in Jesus letting himself be transformed through accepting with proper love and graciousness the unavoidable passivity, humiliation, diminishment and dying that eventually found him. That's the dying part. But, when one dies like that or accepts any humiliation or diminishment in this way, there's always a subsequent rising to real glory, that is, to the glory of a heart so stretched and enlarged that it is now able to transform evil into good, hatred into love, bitterness into forgiveness, humiliation into glory. That's the proper work of a messiah.

In Matthew's Gospel this same event is recorded and this same question is asked and Peter gives the same response, but Jesus' answer to him here is very different. In Matthew's account, after Peter says: "You are the Christ, the Son of the Living God," rather than warn him not to talk about it, Jesus praises Peter's answer. Why the difference? Because Matthew recasts the scene so that, in his version, Peter does understand the Messiah correctly.

How do we imagine the Messiah? How do we imagine triumph? Imagine glory? If Jesus looked us square in the eye and asked, as he asked Peter: "How do you understand me?" would he laud us for our answer or would he tell us: "Don't tell anyone about that!"

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio. Additional information about Father Rolheiser's ministry is available on his website at www.ronrolheiser.com.

An Evening With William Lane Craig

By Bishop Robert Barron

Ten years ago, when I was a visiting scholar at the North American College in Rome, I fell into a spirited conversation with one of the seminarians about the state of evangelization in America. We both were bemoaning the fact that the "new" atheists – Christopher Hitchens, Richard Dawkins, Sam Harris, and others – were regularly attacking religion, and I commented that no Christian spokesman had managed to engage the enemies of the faith well on the public scene. To this, my seminarian friend responded, "Yeah, but have you seen William Lane Craig?" I admitted I hadn't. He told me that Craig, an evangelical Protestant, was by far the most effective spokesman for the Christian point of view, and that he had taken on the atheists with



Bishop Barron

great intelligence, wit and panache. That night, I looked up Craig on YouTube and watched, with fascination, his debates with the superstars of the atheist movement. From that evening on, I was a fan.

This is why, when I was invited by the good people at the Claremont Center for Reason, Religion, and Public Affairs (Claremont, California) to participate in an all-day dialogue with William Lane Craig, I jumped at the opportunity. The event took place Jan. 13 and involved an exchange of philosophical papers in the afternoon and a two-hour public conversation in the evening. The topic I chose for the philosophical discussion was the technical question of God's simplicity, or the identity of essence and existence in God, a teaching of Thomas Aquinas that I strongly support and that Craig vehemently denies. We and the 25 or so other scholars around the table spent a good hour and a half digging into the weeds of this controversy. Craig chose to speak on a topic that he has been researching a great deal in recent years, namely, penal substitution, the idea that on the cross Jesus received the punishment for sin that we deserved and hence satisfied divine justice and freed us from our guilt. I agreed that this idea can be found both in the Bible and the theological tradition, but that it should be combined with a number of other models of explanation, most notably the so called Christus-Victor theory proposed by many of the Church Fathers. In regard to both issues, fault lines did indeed open up between the Catholics and the Protestants around the table, but I believe

that a fair amount of common ground was also found, especially around the issue of penal substitution.

The evening session, which played out in front of an audience of about 1,200 in person and around 25,000 watching through livestream, was a structured conversation between Craig and me. We covered a slew of topics, but for the purposes of this article I would like to draw attention only to a few.

First, we both expressed, rather passionately, our opposition to dumbed-down versions of Christianity. One reason that so many young people are leaving Christianity is that religious teachers and leaders have presented such anemic, superficial and intellectually unconvincing versions of the faith. Therefore, the needful thing, we both affirmed, is a revival of classical Christian apologetics, that is to say, an intelligent defense of the faith against its rational critics.

We also spent a good deal of time talking about religion in relation to science, for the supposed conflict between these two disciplines is often given as the number one reason that people leave religion behind. Both Craig and I insisted that authentic faith ought never to be construed as below reason, but only as beyond and inclusive of reason. In fact, Craig observed that science, rightly understood, can often provide premises for apologetic arguments, and I pointed out that a religious assumption, namely the intelligibility of the universe, is the condition for the possibility of science.

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and you'll find 40 quotes that were made by former atheists who are now believers. They talk about the folly of denying God's existence. Those who deny this essential truth in the name of science are performing an act of deliberate inadvertence.

This new understanding has affected my attitude toward atheists in general. I now find their hubris a bit sad. How can a serious person conclude that a ran-

dom scattering of atoms accidentally fell together to form our complex universe? One cannot even imagine the possibility of it.

Common sense is at play here. Walt Whitman, in his poem "Leaves of Grass," wrote, "A single mouse is miracle enough to convert a thousand infidels." No one should defy right reason. Especially not, since we now see that the higher levels of physics are compelling

many to admit that God must exist. Of course, you knew that, but those who denied this fundamental truth for years can no longer claim to be intellectually superior; quite the opposite.

I intend no personal disrespect toward atheists in general. My effort is to discredit the atheistic movement. There are many atheists who are good human beings and who have shown real charity to those in need; perhaps more than you

might suspect. I just want to help them find their way home, and to discover the joys of living a life of faith.

May the Lord be your strength and your joy.

Father Catoir is the founder and current president of the St. Jude Media Ministry, a radio and television apostolate. He is a syndicated columnist for Catholic News Service.

An Evening

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We came together in our emphatic rejection of "scientism," which is the reduction of all knowledge to the scientific form of knowledge, a position that is widely held among young people, but that rests upon a fundamental inconsistency. For one could never determine, on scientific grounds, the principle that only scientific knowledge counts as authentic.

One of my favorite moments in the conversation was when we were invited to ask one another questions. Craig asked

me why I think it is advisable to use beauty in the evangelical enterprise. I gave my answer, the details of which I won't bore you with now, but I noticed that he was unconvinced, even puzzled. I do think that this represented a moment when the Catholic-Protestant division emerged clearly. Luther and his followers rather consciously stepped away from the beautiful, seeing it as a possibly idolatrous distraction, and opted for a more austere word-centered approach to the Gospel. I then asked Craig, a bit playfully, to name what he liked most

and least about Catholicism. In regard to the latter, he mentioned a number of classical 16th century concerns about certain Catholic doctrines, and in regard to the former, he said that he greatly admired the rich and long intellectual tradition of Catholicism, stretching back from modern times, through the medieval doctors, to the Fathers of the Church.

The evening ended much too quickly – at least as far as I was concerned. We had staked out a good deal of common ground in our shared struggle against a secularist

ideology that is rigidly set against religion. But, what I found most uplifting about the session was that a Protestant and a Catholic – both committed to their respective traditions – could come together in fellowship, good cheer and mutual support. That in itself filled me with hope.

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles. He is the founder of Word on Fire Catholic Ministries. Additional information is available on his website: www.wordonfire.org.

Pope Francis discusses most important issues in five years of papacy



(CNS photo)

Pope Francis

By Carol Glatz

VATICAN CITY (CNS) — In his formal documents, many speeches and unscripted morning homilies the past five years, Pope Francis has given the church plenty of "food for thought" on many issues of great importance.

Here are a baker's dozen of quotes from the pope, organized by topic:

- On clerical sexual abuse: "Before God and his people I express my sorrow for the sins and grave crimes of clerical sexual abuse committed against you. And I humbly ask forgiveness. I beg your forgiveness, too, for the sins of omission on the part of church leaders who did not respond adequately to reports of abuse made by family members, as well as by abuse victims themselves. This led to even greater suffering on the part of those who were abused, and it endangered other minors who were at risk." (homily at Mass with survivors, July 7, 2014).

- On communication: "Communication has the power to build bridges, to enable encounter and inclusion, and thus to enrich society. How beautiful it is when people

select their words and actions with care, in the effort to avoid misunderstandings, to heal wounded memories and to build peace and harmony." (message for World Communications Day 2016).

- On creation: "We have forgotten that we ourselves are dust of the earth; our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters." ("Laudato Si', On Care for Our Common Home," May 24, 2015).

- On economics: "Let us say 'no' to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth." (World Meeting of Popular Movements, July 9, 2015).

- On faith: "Please do not water down your faith in Jesus Christ. We dilute fruit drinks – orange, apple or banana juice – but please do not drink a diluted form of faith. Faith is whole and entire, not something that you water down. It is faith in Jesus. It is faith in the son of God made man, who loved me and who died for me." (World Youth Day, July 25, 2013).

- On the family: "No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love. ... May we never lose heart because of our limitations or ever stop seeking that fullness of love and communion which God holds out before us." ("Amoris Laetitia," April 8, 2016).

- On life: "Human life is sacred and inviolable. Every civil right rests on the recognition of the first and fundamental right, that of life, which is not subordinate to any condition, be it quantitative, economic or, least of all, ideological." (speech to the Italian pro-life movement, April 11, 2014).

- On mercy: "Mercy: the bridge that connects God and humanity, opening our hearts to the hope of being loved forever

despite our sinfulness." ("Misericordiae Vultus," April 11, 2015).

- On migration: "Migrants are our brothers and sisters in search of a better life far from poverty, hunger, exploitation and the unjust distribution of the planet's resources, which are meant to be equitably shared by all. Don't we all want a better, more decent and prosperous life to share with our loved ones?" (message for World Day of Migrants and Refugees 2016).

- On religious freedom: "It is incomprehensible and alarming that, still today, discrimination and restrictions of rights continue for the single fact that one belongs to and publicly professes an unwavering faith. It is unacceptable that real persecution is actually sustained for reasons of religious affiliation! Wars as well! This distorts reason, attacks peace and humiliates human dignity." (speech, June 20, 2014).

- On Satan: "The devil exists even in the

21st century and we shouldn't be naive. ... We have to learn from the Gospel how to fight" against him. (homily, April 11, 2014).

- On vocations: "A vocation is a fruit that ripens in a well-cultivated field of mutual love that becomes mutual service, in the context of an authentic ecclesial life. No vocation is born of itself or lives for itself. A vocation flows from the heart of God and blossoms in the good soil of faithful people, in the experience of fraternal love." (World Day of Prayer for Vocations 2014).

- On young people in the church: "I want you to make yourselves heard in your dioceses. I want the noise to go out. I want the church to go out onto the streets. I want us to resist everything worldly, everything static, everything comfortable, everything to do with clericalism, everything that might make us closed in on ourselves." (World Youth Day, July 25, 2013).



Diocese of Steubenville Bishop Jeffrey M. Monforton blessed families at the 50th anniversary celebration of Blessed Pope Paul VI's encyclical, "Humanae Vitae" ("of human life"), following the celebration of the 11 a.m. Mass, Feb. 10, at St. Benedict Church, Cambridge. (Photo provided)

Pope says Lent is a time to notice God's work and receive God's mercy

By Cindy Wooden

ROME (CNS) — Lent is a time for Christians to get their hearts in sync with the heart of Jesus, Pope Francis said.

"Let the Lord heal the wounds of sin and fulfill the prophecy made to our fathers: '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,'" the pope said Feb. 14, celebrating Mass and distributing ashes at the beginning of Lent.

After a brief prayer at the Benedictine's Monastery of St. Anselm, Pope Francis made the traditional Ash Wednesday procession to the Dominican-run Basilica of Santa Sabina on Rome's Aventine Hill for the Mass.

He received ashes on his head from 93-year-old Cardinal Jozef Tomko, titular cardinal of the basilica, and he distributed ashes to the cardinals present, three Benedictines, three Dominicans, an Italian couple with two children and members of the Pontifical Academy for Martyrs, which promotes the traditional Lenten "station church" pilgrimage in Rome.

In his homily, he said the church gives Christians the 40

days of Lent as a time to reflect on "anything that could dampen or even corrode our believing heart."

Everyone experiences temptation, the pope said. Lent is a time to pause and step back from situations that lead to sin, a time to see how God is at work in others and in the world and, especially, a time to return to the Lord, knowing that his mercy is boundless.

Lent, he said, is a time "to allow our hearts to beat once more in tune with the vibrant heart of Jesus."

Hitting the reset button, the pope said, requires taking a pause from "bitter feelings, which never get us anywhere" and from a frantic pace of life that leaves too little time for family, friends, children, grandparents and God.

People need to pause from striving to be noticed, from snooty comments and "haughty looks," he said; instead, they need to show tenderness, compassion and even reverence for others.

"Pause for a little while, refrain from the deafening noise that weakens and confuses our hearing, that makes us forget the fruitful and creative power of silence," the pope said.

Use the pauses of Lent "to look and contemplate," he suggested. Christians can learn from seeing the gestures others make that "keep the flame of faith and hope alive."

"Look at faces alive with God's tenderness and goodness working in our midst," the pope said, pointing to the faces of families who struggle to survive yet continue to love, the wrinkled faces of the elderly "that reflect God's wisdom at work" and the faces of the sick and their caregivers who "remind us that the value of each person can never be reduced to a question of calculation or utility."

"See the remorseful faces of so many who try to repair their errors and mistakes, and who from their misfortune and suffering, fight to transform their situations and move forward," Pope Francis said.

But most of all, he said, "see and contemplate the real face of Christ crucified out of love for everyone, without exception. For everyone? Yes, for everyone. To see his face is an invitation filled with hope for this Lenten time, in order to defeat the demons of distrust, apathy and resignation."

The invitation, he said, is to "return without fear to those outstretched, eager arms of your Father, who is rich in mercy, who awaits you."

"Return without fear to join in the celebration of those who are forgiven," the pope said. "Return without fear to experience the healing and reconciling tenderness of God."

No youth should feel excluded from pre-synod meeting, cardinal says

VATICAN CITY (CNS) — As the Catholic Church prepares to welcome youth from around the world to a preparatory meeting for the Synod of Bishops on youth, Cardinal Lorenzo Baldisseri said the church is using every means of communication available to listen to young people from all walks of life.

Speaking to journalists Feb. 16, Cardinal Baldisseri, the general secretary of the Synod of Bishops, said social networks such as Facebook, Instagram and Twitter will allow young people to follow and interact "with their peers in Rome" attending the March 19-24 pre-synod meeting.

"In short, even through the new technologies of communication, the pre-synod meeting wants to broaden as much as possible the audience of young people involved so that no one should feel excluded," Cardinal Baldisseri said.

Announcing the pre-synod meeting last October, Pope Francis said he hoped Christian and non-Christian young people from around the world would attend so the church could listen to the hopes and concerns of all young men and women.

"Through this journey, the church wants to listen to the voices, the sensibilities, the faith as well as the doubts and criticisms of young people. We must listen to young people," Pope Francis had said.

The theme chosen by the pope for the Synod of Bishops, which will be in October, is: "Young people, faith



Young people wave atop a concrete wall during World Youth Day in 2016 in Krakow, Poland. (CNS photo/Bob Roller)

and vocational discernment."

The 300 young people invited to the pre-synod meeting in March were chosen to represent national bishops' conferences, the Eastern Catholic churches, men and women in consecrated life and seminarians preparing for the priesthood.

The gathering also will include representatives from

other Christian communities and other religions and experts in the fields of education, culture, sports and arts, who "are involved in helping young people discern their choices in life," according to the synod office.

"In this pre-synod meeting, we will listen to youth 'live' to better understand their situation: what they think of themselves and of adults; how they live their faith and what difficulties they find being Christian; how they plan their lives and what problems they face in discerning their vocation; how they see the church today and how they would like to see it," Cardinal Baldisseri said.

The pre-synod meeting, he added, also will include young men and women from what many consider the margins of society, particularly young victims of human trafficking and prostitution.

During a meeting at the Vatican with adults and teenagers who had taken part in a reflection on human trafficking, Pope Francis said he hoped some survivors of trafficking would address the Synod of Bishops to share their stories and "call the church to action."

"It is my great desire," he said, "that young people representing the 'peripheries' would be the protagonists of this synod."

Cardinal Baldisseri said the pope's suggestion was taken to heart, and he confirmed three young survivors would be present at the pre-synod meeting.

Pope Francis renews and appoints members to child protection commission

VATICAN CITY (CNS) — Pope Francis has named nine new members to the Pontifical Commission for the Protection of Minors, including abuse survivors or the parents of survivors, the Vatican said.

However, respecting "the right of each person to disclose their experiences of abuse publicly or not to do so," the commission said, "the members appointed today have chosen not to do so publicly, but solely within the commission."

Pope Francis re-appointed Cardinal Sean P. O'Malley of Boston to be president of the commission, which the pope originally established in 2014. The terms of the original members had expired in December.

The first group of members had included two survivors who were very public about their experience of abuse as children. Peter Saunders, a British survivor and advocate, was asked by the commission to take a leave of absence in 2016; Marie Collins, an Irish survivor and advocate, announced in March 2017 that she had resigned. Both were outspoken about what they saw as resistance to implementing change and ensuring accountability for bishops guilty of covering up abuse.

The new members, whose appointments were announced by the Vatican include: Benyam Dawit Mezmur, an Ethio-

pian who was chair of the U.N. Committee on the Rights of the Child in 2015-17; Indian Sister Arina Gonsalves, a certified counselor and consultant on abuse cases; Neville Owen, a judge and former chair of the Australian Catholic Church's Truth, Justice and Healing Council; Sinalelea Fe'ao, chief education officer for the Diocese of Tonga and Niue; and Myriam Wijlens, a canon law professor from the Netherlands.

Also appointed were: Ernesto Caffo, an Italian professor of child and adolescent psychiatry; Sister Jane Bertelsen, a member of the Franciscan Missionaries of the Divine Motherhood, who has worked for 20 years in developing child protection policies in Australia and England; Teresa Kettelkamp, former executive director of the U.S. Conference of Catholic Bishops' Secretariat of Child and Youth Protection; and Nelson Giovanelli Dos Santos, the Brazilian co-founder of the Fazenda da Esperanca and an expert in the rehabilitation of youth.

The seven members who were re-appointed are: Jesuit Father Hans Zollner, director of the Center for Child Protection at Rome's Pontifical Gregorian University; Gabriel Dy-Liacco, a psychotherapist from the Philippines; Auxiliary Bishop Luis Manuel Ali Herrera of Bogota,

Colombia; Hannah Suchocka, professor of law and former prime minister of Poland; Sister of Charity Kayula Lesa of Zambia, who has worked with refugees and in the prevention of human trafficking; Precious Blood Sister Hermenegild Makoro, secretary-general of the Southern African Catholic Bishops Conference; and Msgr. Robert Oliver, commission secretary and former abuse investigator for the Congregation for the Doctrine of the Faith.

Cardinal O'Malley said the new members "will add to the commission's global perspective in the protection of minors and vulnerable adults."

In April, Cardinal O'Malley said the renewed commission will meet "with several people who have experienced abuse" before discussing ways to promote an ongoing dialogue with survivors.

Cardinal O'Malley explained, "Discussions have been underway for some months with a view to creating an 'International Survivor Advisory Panel,' a new structure shaped by the voices of victims-survivors.

"The goals for this panel include studying abuse prevention from the survivor's perspective and being proactive in awareness raising of the need for healing and care for everyone hurt by abuse."

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Athens — A Lenten penance service will be held at 6 p.m., March 13, at Christ the King University Parish.

Barnesville — A communal penance service will be held at 7 p.m., March 22, at Assumption of the Blessed Virgin Mary Church.

Belle Valley — A soup and sandwich luncheon will be held from noon-1:30 p.m., Feb. 25, at Corpus Christi Church. Chili, beef vegetable, chicken noodle and potato soups will be available. Hot dogs, Coney dogs and Sloppy Joe's will be served; donations only.

Beverly — A communal penance service will be held at 7 p.m., March 20, at St. Bernard Church.

Caldwell — A penance service, during the Lenten season, will be held at 7 p.m., March 20, at St. Stephen Church.

Churchtown — A communal penance service will be held at 7 p.m., March 23, at St. John the Baptist Church.

A St. John Central School designer purse bingo will be held March 17, at the Knights of Columbus Council 4617 hall, 17784 Ohio Route 676. Doors will open at 5 p.m.; bingo will begin at 7 p.m. Tickets cost \$20 for 20 games. Proceeds from the event will benefit St. John Central School. To purchase a ticket or for additional information, telephone the school office at (740) 896-2697.

Glouster — A Lenten ecumenical service will be held at 7 p.m., March 1, at Holy Cross Church.

Ironton — A Lenten penance service will be held at 7 p.m., March 18, at St. Joseph Church.

Little Hocking — A ecumenical "World Day of Prayer" will be held at 10 a.m., March 2, at St. Ambrose Church. Area churches will participate in the event. For additional information, telephone School Sister of Notre Dame Joan Marie VanBeek at (740) 667-0100.

A Lenten penance service will be held at 7 p.m., March 22, at St. Ambrose Church.

Lowell — Our Lady of Mercy Parish will sponsor fish fries, from 4:30-8 p.m., Feb. 23, March 9 and March 23. Cost is \$8 for adult dinners and \$4 for children under the age of 13. The menu includes fish, hush puppies, fries, coleslaw and drink.

A ecumenical Lenten supper will be served at 6 p.m., followed by a service at 7 p.m., March 13, at Our Lady of Mercy Church.

A communal penance service will be held at 7 p.m., March 19, at Our Lady of Mercy Church.

Our Lady of Mercy Parish will mime the Stations of the Cross at 7 p.m., March 25.

Marietta — A communal penance service will be held at 7 p.m., March 21, at the Basilica of St. Mary of the Assumption.

Mingo Junction — A Lenten penance service will be held at 7 p.m., March 20, at St. Agnes Church.

Pomeroy — A penance service, during the Lenten season, will be held at 7 p.m., March 15, at Sacred Heart Church.

Steubenville — Catholic Central High School will host Lenten fish fries on Fridays during Lent, except Good Friday, from 4-6:30 p.m. Fish sandwiches, fries, homemade coleslaw, potato and cheese pierogies with sauteed onions, desserts and beverages will be sold. Cost is \$6 for a fish sandwich meal, \$4 for a fish sandwich, \$2 for fries, \$1 for coleslaw, \$3 for pierogies, \$1 for desserts and \$1 for beverages.

Steubenville — Mother of Hope Deanery Council of Catholic Women will meet from 1-4 p.m., March 4, at Holy Rosary Church auditorium.

Steubenville — A Lenten penance service will be held at 7 p.m., March 22, at Holy Rosary Church.

Temperanceville — A penance service will be held before and after the celebration of the 9:30 a.m. Mass, March 18, at St. Mary Church.

Tiltonsville — A Lenten penance service will be held at 6:30 p.m., March 15, at St. Joseph Church.

Wintersville — Blessed Sacrament Parish CWC will sell frozen pierogies, meatless sauce and gnocchi,



A bunco party, sponsored by St. Joseph Parish CWC, will be held at St. Anthony hall, March 11. Announcing the event, from left, are Father John F. Mucha, pastor of St. Joseph and St. Anthony of Padua parishes, Bridgeport; Ila Nagy, Dahlia Stanton and Peg Baker. Doors open at 1 p.m. Lunch will be served from 1-1:45 p.m.; games will begin at 2 p.m. Admission is \$6. Reservations must be made by March 7. For additional information or to make reservations, telephone (740) 635-2836 or (740) 635-2102. (Photo provided)

Feb. 28, from 9 a.m.-5 p.m. Prune, potato, onion and potato and cheese pierogies will be available for sale; cost is \$7.50 per dozen. Gnocchi costs \$4 per pound and the meatless sauce costs \$4 per quart or \$2 per pint. To place an order, telephone (740) 264-0311, on the sale date only.

Wintersville — Diocese of Steubenville Office of Christian Formation and Schools will sponsor a

"Lenten Youth Stations of the Cross" from 7-9:30 p.m., Feb. 23, at Blessed Sacrament Church; a penance service will also be held that evening. Refreshments will be served after the prayer service, with a freewill offering collected to offset food costs.

Woodsfield — A communal penance service will be held at 7 p.m., March 19, at St. Sylvester Church.

Around and About

Carrollton — St. John Villa will sponsor a "Be Our Guest" auction/dinner March 24, at the Basilica of St. John the Baptist Parish Center, 627 McKinley Ave., Canton, Ohio. Doors will open at 5:30 p.m. There will be a special drawing the evening of the event. Raffle tickets cost \$25 each or \$100 for five. A registration fee of \$60 per ticket entitles the guest to a sit-down dinner and submission of bids on items. Reservations, which are required, can be made by telephoning Susan Williamson or Dianne Holt at (330) 627-9789.

Columbus, Ohio — The Pontifical College Josephinum will hold a "come and see" college live-in the weekend of March 15-17, for men in high school or older. The live-in begins at 4 p.m., March 15, and concludes at noon, March 17. All meals and recreation will be included; no charge to participate. To make reservations or for additional information, contact Father Michael W. Gossett, Diocese of Steubenville vocations director, by telephone at (740) 264-0868 or by email at mgossett@diosteub.org; or contact Linda A. Nichols, chancellor of the Diocese of Steubenville, by telephone at (740) 282-3631 or by email at lnichols@diosteub.org.

Gallipolis — Knights of Columbus St. Louis Council 3335 will sponsor a free throw contest for developmentally disabled children and adults at 10 a.m., Feb. 28, at the GDC gym.

Little Hocking — Knights of Columbus St. Ambrose Council 15569 will hold fish fries from 5-7 p.m., Fridays through March 23, at St. Ambrose Church, 5080 School House Road. Cost for a meal is \$9, which includes beverage and dessert. Takeout orders can be ordered at the door.

Lowell — A ecumenical Lenten supper will be served at 6 p.m., followed by a service at 7 p.m., March 6, at St. John Evangelical Church, 312 Fourth St.

Lowell — A ecumenical Lenten supper will be served at 6 p.m., followed by a service at 7 p.m., March 20, at Highland Ridge Community Church, 2200 Highland Ridge Road.

Martins Ferry — A community Lenten service will be held at 4 p.m., Feb. 25, at the First Baptist Church, 306 Locust St. Guest speaker for the service will be Father Thomas Marut, pastor of St. Mary Church.

Martins Ferry — Fish fries, sponsored by Knights of Columbus Mother of God Council 1421, will be held all Fridays during Lent, from 11 a.m.-6 p.m., at the council hall, 25 N. Fourth St. Eat in or takeout orders will be available. To place an order, telephone (740) 633-0528.

Mingo Junction — Fish fries will be held from 11 a.m.-1:30 p.m. and from 4-6:30 p.m., every



Steubenville Catholic Central High School students will present “Cinderella” March 9, at 7 p.m., and March 10, at 2 p.m. and 7 p.m., in Berkman Theater, Lanman Hall, at the school, 320 West View Ave. The cast includes in the first row, from left, Aileen Delaney, Cinderella, and James Schmiesing, Prince. Pictured in the second row, from left, are Emma Borden, Queen, and Rick Terry, King. In the third row, from left, are Maisie Leonard, Joy; Maggie Ward, Portia; Anna Walker, Stepmother; and Kelly Lynsky, Fairy Godmother. The presentation is directed by John Walker, a professor from Franciscan University of Steubenville. Tickets will be sold at the door, \$10 for adults and \$5 for students and senior citizens. Doors will open a half hour before the show. (Photo provided)

Around and About

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Friday during Lent, through March 23, at the Knights of Columbus Msgr. Joseph F. Dooley Council 4361 hall, 117 Legion Drive. Eat in or takeout orders will be available; delivery to businesses will be available from 11 a.m.-1:30 p.m. To place an order or for additional information, telephone (740) 535-8037.

Pomeroy — Knights of Columbus Msgr. John Joseph Jessing Council 1664 will sponsor Lenten fish fries from noon-7 p.m., March 2, March 9, March 16 and March 23, at Sacred Heart Church. Takeout dinners will be available. Proceeds will benefit local charities and church improvements.

St. Clairsville — Knights of Columbus Our Lady of Peace Council 4243 will hold an annual spaghetti dinner from 11:30 a.m.-3:30 p.m. and 5:30-7 p.m., March 3, in St. Mary Church Marian Hall. Cost is \$8 for adult meals and \$5 for children ages 12 and under. Takeout orders will be available. For additional information, telephone John Swan at (740) 695-0366.

Steubenville — Franciscan University of Steubenville will hold a discussion panel on the movie, “Paul, the Apostle of Christ,” at 7:30 p.m., March 4, in Finnegan Fieldhouse. Jim Caviezel, an actor (“Passion of the Christ”); Raymond Arroyo, EWTN anchor; and Scott Hahn, theology professor at

Franciscan University of Steubenville will be on the panel, discussing the movie and screen excerpts from the film. Admission is free, but registration is required online at www.franciscan.edu.

A “Science at the Doorstep to God: Remarkable New Evidence” lecture will be presented at 3 p.m., March 23, at the J.C. Williams Center at Franciscan University of Steubenville. Jesuit Father Robert Spitzer, founder of the Magis Center, Garden Grove, California, host of “Father Spitzer’s Universe” on EWTN, and the former president of Gonzaga University, Spokane, Washington, will speak at the event.

Wheeling, W.Va. — Our Lady of Perpetual Help Ukrainian Church, 4136 Jacob St., will sponsor fish fries throughout Lent, on Fridays, except Good Friday, from 11 a.m.-6 p.m., in the church annex. The menu consists of fish, fries, macaroni and cheese, meatless soup, cabbage and noodles, pierogies, stewed tomatoes, Spanish rice, coleslaw and desserts. For additional information or to place an order, telephone (304) 232-1777.

Wheeling, W.Va. — The Cathedral of St. Joseph, 1300 Eoff St., will hold solemn vespers (evening prayer from the Liturgy of the Hours), Sundays throughout Lent, at 6 p.m. A guest priest will offer a Lenten reflection each week.



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Attn: Band Sausage
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Steubenville OH 43952

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Diocese of Steubenville Bishop Jeffrey M. Monforton, far right, celebrates a confirmation Mass at Sacred Heart Church, Pomeroy, with Father Mark A. Moore, pastor of Sacred Heart Parish, back right. Father Moore is also pastor of Christ the King University Parish and St. Paul Parish, Athens. Pictured in the first row, from left, are Marissa Brooker, Emily Pauwels, Bailey Zorn, Aaliyah Davison and Rachel Krusling. In the second row, from left, are Corbyn Broderick, Noah Anderson, Andrew Lewis, Nicholas Barga, Daniel Thomas and Evan Davison. In the third row, from left, are Bobby Musser, Cole Arnott, Caleb Bryant, Colton Reynolds, Michael Letson and Owen Davison. (Photo provided)

Obituaries

Eleanor J. Boychan, 87, Triumph of the Cross, Steubenville, Feb. 10.

Saunda I. Gaydos, 72, Stratton, St. Francis of Assisi, Toronto, Feb. 6.

Catherine J. Merrill, 87, Triumph of

the Cross, Steubenville, Feb. 18.

Edward J. Pilcher, 65, St. Mary of the Immaculate Conception, Fulda, Feb. 9.

Anthony Sabatino, 94, 3925 Lincoln Ave., Shadyside, St. Mary, Feb. 6.

Catherine Y. Scott, 70, Christ the King University Parish, Athens, Feb. 3.

Roderick Torrance, 79, Triumph of the Cross, Steubenville, Feb. 15.

Joseph G. Vigilante, 82, Triumph of the

Cross, Steubenville, Jan. 31.

Bernice Blum Wagenhofer, 90, Columbus, Ohio, St. Joseph, Toronto, Feb. 3.

Albert E. Wukelich, 93, Corpus Christi, Belle Valley, Feb. 4.



Msgr. Kurt H. Kemo, diocesan vicar general and Diocesan/Parish Share Campaign director, left, speaks to supporters at DPSC major gift dinners. Pictured center are attendees at Undo's West, St. Clairsville. Diocese of Steubenville Bishop Jeffrey M. Monforton dines with Bishop Emeritus Gilbert I. Sheldon at the Knights of Columbus Msgr. Joseph F. Dooley Council 4361 hall, Mingo Junction, at right. (Photos by Orsatti/provided)

Bishop Monforton

From Page 1

Msgr. Kurt H. Kemo, diocesan vicar general and director of the DPSC, addressed the crowd at the podium and said, "because of your generosity, we are able to do so much for the diocese.

"We are not talking about raising money, we are talking about raising ministry," Msgr. Kemo added. He said without the DPSC money, the ministries in the chancery and the parishes would not be possible. Catholic Charities and Social Concerns is one of those diocesan ministries.

Bishop Monforton said the diocesan support of the Catholic Charities office has helped them assist 150,000 families during the past five years.

Bishop Monforton and Msgr. Kemo thanked supporters on several occasions throughout the night. The dinner attendees also watched a five-minute video presentation showing how the DPSC money has helped the parishes and ministries in the diocese in 2017.

The goal of the 2018 DPSC is \$1,340,000, which is the same as the previous year. In

last year's campaign, more than \$960,000 was returned to the parishes. "This is money that they would not have had and can be used in any way that the parish finds necessary," according to Msgr. Kemo.

The first phase of the campaign was to ask for pledges from priests, deacons and chancery staff; \$101,000 was pledged.

"DPSC pledge cards and brochures were handed out at registration, prior to the dinners. The pledge cards should be submitted to the member's parish," said Martin B. Thompson, DPSC associate director.

Payments can be made with cash; a personal check made payable to the Diocese of Steubenville, noting DPSC on the memo line of the check; or a credit/debit card by visiting diosteub.org/giveonline. Pledge reminders will be mailed to those donors with a balance May through October.

Questions concerning the DPSC can be raised with Msgr. Kemo or Thompson at the chancery, by telephoning (740) 282-3631, or emailing kemo@diosteub.org or mthompson@diosteub.org.

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OPEN HOUSE
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Sunday, March 4
CCHS & BJKM JH 12-2pm
BJKM Elem. 1:30-3:30pm

CCHS
320 Westview Ave.
740.264.5538

BJKM Junior High
320 Westview Ave. Suite 2
740.346.0028 (Parent Mtg 12:30pm Lanman Hall)

BJKM Elementary
100 Etta Ave.
740.264.2550