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News Briefs

Pope Francis appoints new leader

VATICAN CITY (CNS) — Pope Francis appointed Bishop Nunzio Galantino, 69, as president of the Administration of the Patrimony of the Holy See, which handles the Vatican's investment portfolio and real estate holdings and serves as the Vatican employment office and procurement agency.

The bishop, who had been serving as secretary-general of the Italian bishops' conference, replaces Cardinal Domenico Calcagno, who submitted his resignation when he turned 75, as required by canon law.

Pope Francis said that he was going to make significant changes with the administrative office, known by its Italian acronym, APSA, starting with appointing a new president who had "an attitude of renewal."

Cardinal "Calcagno knows the functioning well, but perhaps the mentality has to be renewed," the pope told Reuters.

While reforms initiated by Pope Benedict XVI and stepped up by Pope Francis have sought to bring more accountability and transparency to the Vatican bank and Vatican offices, Pope Francis told the news agency he was still concerned "there is no transparency" in the Vatican's real estate holdings.

"We have to move ahead with transparency, and that depends on APSA," he said.

Vatican communication head named

VATICAN CITY (CNS) — Pope Francis has named a lay Italian journalist with decades of experience in print, radio and television broadcasting to head the Vatican's Secretariat for Communication.

Paolo Ruffini, 61, who headed the Italian conference of Catholic bishops' TV and radio network, was named prefect of the dicastery July 5, making him the first layperson to head such a high-level Vatican dicastery.

He succeeds Italian Msgr. Dario Vigano, who resigned as prefect in March after a controversy involving the use and photographing of a letter from retired Pope Benedict XVI.

Born in Palermo, Ruffini received a degree in law at Rome's La Sapienza University. He worked for a number of major Italian newspapers beginning in 1979, then began working for radio news programs in 1996.

He started working in television news in 2002.

He served as the head of the Italian Conference of Catholic Bishops' television and radio stations from 2014-18.

Pope Francis created the Secretariat for Communication in 2015, to streamline and coordinate the Vatican's many news and communications outlets and make them more effective. The Vatican has since changed its name to Dicastery for Communication.

The development of digital media, with its converging technologies and interactive capabilities, required "a rethinking of the information system of the Holy See" and a reorganization that proceeded "decisively toward integration and a unified management," the pope said.

Bishop Monforton ordains McCalister a deacon



Diocese of Steubenville Bishop Jeffrey M. Monforton, pictured right, elevates the paten as newly ordained Transitional Deacon Drake A. McCalister elevates the chalice at the end of the eucharistic prayer, during the celebration of Mass June 29 at Holy Family Church, Steubenville. Transitional Deacon McCalister was ordained to the diaconate during the Mass. (Photo by DiCenzo) • Additional photos/Page 12

Permanent Deacon Hickey dies at the age of 83

STEUBENVILLE — Permanent Deacon Gerald J. "Jerry" Hickey, died June 27, at his Steubenville home. Born May 11, 1935, in Endicott, New York, the son of the late Jerome and Beatrice Hickey, he was married to Virginia, had seven children and 26 grandchildren. Deacon Hickey spent more than half of his 40-year ministry in the Diocese of Steubenville.

He became a member of the first class of permanent deacons ordained in the Diocese of Syracuse, New York, in 1978.

He was a graduate from Niagara University, Niagara, New York, with a degree in business. He served for eight years in the active reserves of the U.S. Army. He was employed in human resources for IBM for 30 years in his hometown, Endicott.

As their children began graduating high school and some became Franciscan University of Steubenville students, Deacon Hickey and his wife moved to the city to be a part of the charismatic community, Servants of Christ the King. He took a position with Franciscan University, where he served for more than 20 years in admissions, student life and human resources.

In 1995, he was incardinated into the Diocese of Steu-



Permanent Deacon Gerald J. Hickey (File photo)

benville. Deacon Hickey was involved with ministering to the poor, visiting the hospitalized and serving his parish, Triumph of the Cross, Steubenville.

As a permanent deacon, he presided at the marriages of his children and baptized many of his grandchildren.

Deacon Hickey remembered

(reactions from the Diocese of Steubenville Facebook and Twitter pages)

"He was a gift to our church and community." – Cindy Gan

"A wonderful, holy father, husband and brother to deacons. Rest in his light, joy and peace." – Permanent Deacon Stephen F. Miletic

"Deacon Jerry was such a good man and will be missed dearly." – Jean Fonseca

"He was such a wonderful man and deacon." – Frank Judy Trepanoski

'Ask the Bishop'

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

Q: Why is Jesus referred to as God's Son?

**Arabella Bloomer
Toronto**

A: It would be interesting to see the results of a survey questioning all Christians to determine how many really understand Jesus through his identity as the Son of God. We all are familiar with the infancy narratives of Jesus in the Gospels, where both Mary (Jesus' mother) and Joseph (Jesus' foster father), are visited by an angel and are informed of Jesus' identity as the Son of God.

Furthermore, in St. Paul's Letter to the Galatians, the Apostle to the Gentiles instructs that God the Father sent forth his Son, born of Mary, to redeem us and to make us God's children. Jesus' identity as God's Son, of course, is met with mixed

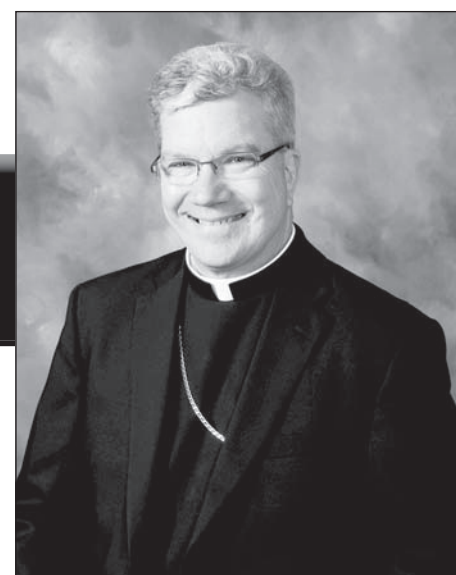
reaction in the Gospel passages, for people found it difficult to comprehend Jesus' identity and so through Jesus' mission here on earth through the healings, the teachings and the raisings of the dead, Jesus' identity came forth. The centurion himself, as Jesus' body hung on the cross, stated that, "truly this man was the Son of God."

How grateful we are for the Son of God, Jesus Christ, to come among us as both human and divine: two natures, one person, through Jesus' suffering, death and resurrection, has the Son of God redeemed the world. The very reason you and I are in communion with God is because Jesus has led us to the Father through the Holy Spirit.

Q: Why was Peter chosen out of the Twelve Apostles to be the first pope?

**Karina Caldwell
Waterford**

A: We read in the Gospel according to Matthew (see, Matthew, Chapter 16, Verses 16-19), that Peter was the very first



Bishop Monforton

Apostle to confess that Jesus is the Christ, the Son of the living God. Jesus pointed out to Peter that he came to this conclusion not through any human reasoning, but by God the Father himself.

Jesus called Peter "rock" upon which he would build his church. In doing so, Jesus gave us the first pope, who is also called the vicar of Christ.

We realize that there was no competition held by Jesus, similar to what we do today in our culture, in which people compete with their own talents (no Holy Land's Got Talent was held 2,000 years ago). Jesus chose Peter as the leader of the Christian church, who is succeeded by the popes through the centuries, for the successor of Peter is Jesus Christ's vicar here on earth.

Q: How can the sacrament of the anointing of the sick be given to the same person multiple times?

**Jessica Tysz
Steubenville**

A: This is a very good question because many of the "older kids" in the diocese may recall how the anointing of the sick was simply defined as the anointing of the dying. In fact, this gift of the Holy Spirit is so much more. Just as the sacrament is administered by a priest to a baptized person, there are many circumstances or conditions in which a person can receive the sacrament. So, we are familiar, most certainly, with one who is dying, or could be at an advanced age. Another situation could be when one is in extreme or terminal illness. Anointing could occur before one undergoes surgery. With the differing

circumstances come opportunities in which one could receive the anointing of the sick more than once.

The very effects of this sacrament include a special grace of healing and comfort to the Christian and that healing may occur in body, mind and spirit. Through all of this within the sacrament is the forgiveness of the person's sins. The ritual itself offers various ways in which this may occur depending on the circumstances.

How blessed we are to have received through the church this sacrament of healing. May more people recognize the efficacious or effective nature of this gift distributed in God's mercy.

As we celebrate the 50th anniversary of "Humanae Vitae" ("of human life"), may we all recognize the gifts of body and soul God has given to each of us and that we may be responsible individuals with those very gifts. Blessed Paul VI (whose canonization to sainthood will occur in October), has shown us firsthand the prophetic nature by the successor of St. Peter, namely, the vicar of Christ.

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 Emmanuel C. Ambrose, 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 eambrose@diosteub.org.

Pope advances sainthood causes

VATICAN CITY (CNS) — Pope Francis issued decrees advancing the sainthood causes of four candidates, including two young teenagers who heroically lived the Christian virtues.

At a meeting with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the pope signed a decree recognizing the heroic virtues of Alexia Gonzalez Barros, who offered her sufferings from a malignant tumor for the church.

Gonzalez was born in Madrid in 1971. Her parents were members of Opus Dei and passed on their faith to their five children. She made her first Communion in Rome and the following day attended the weekly general audience May 9, 1979. She ran up to St. John Paul II as he greeted pilgrims and received a blessing and a kiss from the pope. Several years later, her life dramatically changed when doctors discovered a tumor that gradually paralyzed her. Throughout her illness, she offered her sufferings for the church and the pope, and would often pray, "Jesus, I want to feel better, I want to be healed; but if you do not want that, I want what you want." She died Dec. 5, 1985, at the age of 14.

Pope Francis also recognized the

heroic virtues of Carlo Acutis, a young teen who used his computer skills to catalogue eucharistic miracles around the world before his death at the age of 15 due to leukemia.

According to the website of his canonization process, Acutis placed the Eucharist "at the center of his life and called it 'my highway to heaven.'" Before his death in 2006, Acutis offered his sufferings for Pope Benedict XVI and for the church.

The other decrees signed by the pope recognized the heroic virtues of:

— Pietro Di Vitale, an Italian layman and a member of the Third Order of St. Francis. He was born in Sicily in 1916 and died in 1940.

— Giorgio La Pira, the former mayor of Florence and a member of the Third Order of St. Dominic. He was an advocate for peace during the Cold War and despite his stature in the international community, he lived in a small cell in the Basilica of St. Mark in Florence. He died in 1977.

Recognizing the heroic virtues of a person is one of the first formal steps toward canonization. In most cases, a miracle attributed to that person's intercession is needed for beatification, the next step toward sainthood.

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Franciscan Sisters TOR make perpetual vows



Diocese of Steubenville Bishop Jeffrey M. Monforton stands with Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, who made their perpetual profession of vows, June 30 at Father of Mercy Chapel, Toronto. Pictured, from left, are Sister Maria Clare Smith, Sister Rita Clare Yoches, and Sister Miriam O'Callaghan. (Photo provided)

TORONTO — Three Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother made their perpetual profession of vows June 30, at Father of Mercy Chapel, Toronto, at the community's motherhouse. Sister Miriam O'Callaghan, Sister Maria Clare Smith and Sister Rita Clare Yoches vowed to live chastity, poverty and obedience for the rest of their lives.

Diocese of Steubenville Bishop Jeffrey M. Monforton presided over the perpetual profession ceremony, which occurred during the celebration of Mass.

During the first part of the ceremony, each sister wore a white cape over her habit, symbolizing a wedding garment that also serves as a reminder of baptism, and a bridal crown of red and white roses. Franciscan Sister Mary Ann Kessler, who serves as the reverend mother of the community, gave each sister a ring during the ceremony as a sign that she is a bride of Christ.

Founded at Franciscan University of Steubenville in

1988, the Franciscan Sisters, rely heavily on donations to continue their ministries.

After their beginnings on the Franciscan University campus, the sisters relocated to convents and houses in Steubenville, before moving to their current motherhouse in Toronto in 2010.

The TOR Sisters are dedicated to prayer and intercession, service to the poor and the sick, and evangelization in parishes and on college campuses.

The sisters operate the Heart of Mary Mission House in downtown Steubenville. They also are responsible for the Samaritan House thrift store, where they sell donated clothing at extreme discounts and offer emergency food orders to those in need.

The sisters also coordinate LAMP Ministry in Steubenville, which offers a morning meal, take-home lunch and catechesis on a regular basis. The ministry serves more than 100 people of all ages twice a month.

Pope says God's grace comes in unexpected ways

VATICAN CITY (CNS) — God does not conform to people's expectations, and he often presents himself and his graces in surprising ways, Pope Francis said.

"God does not conform himself to preconceptions. We have to make an effort to open our hearts and minds to accept the divine reality that presents itself to us," the pope said before praying the Angelus in St. Peter's Square.

For example, the pope said, the people of Nazareth could not understand how Jesus, a simple carpenter with no formal education, could perform miracles and outdo even the scribes with his teachings.

"Instead of opening themselves up to reality, they are scandalized," he said, because in their minds, God would never lower himself to speak through such an ordinary man.

"It's the scandal of the incarnation," which still exists

today, he said, when people have preconceived notions about God, which keep them from recognizing him.

"It's about having faith; the lack of faith is an obstacle to God's grace. Many baptized live as if Christ didn't exist — they repeat the gestures and signs of faith, but these do not correspond to a real bond to the person of Jesus and his Gospel," he said.

"The Lord invites us to adopt an approach of humble listening and waiting meekly because God's grace often presents itself to us in surprising ways that do not match our expectations," he added.

St. Teresa of Kolkata is a good example of this, he said. She was a petite, poor nun who — with prayer and good works — did miraculous, great things and "revolutionized the charitable work of the church."

Bishop Monforton's Schedule

July

- 19 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Diocesan Information System Conference board meeting, conference call, 3:30 p.m.
- 20 "Misa con Hermanas," Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 9 a.m.
- 22 Youth conference Mass, Franciscan University of Steubenville, 10:15 a.m.
- 24 Mass for Priests' Day, St. Vincent Seminary, Latrobe, Pennsylvania, 11 a.m.




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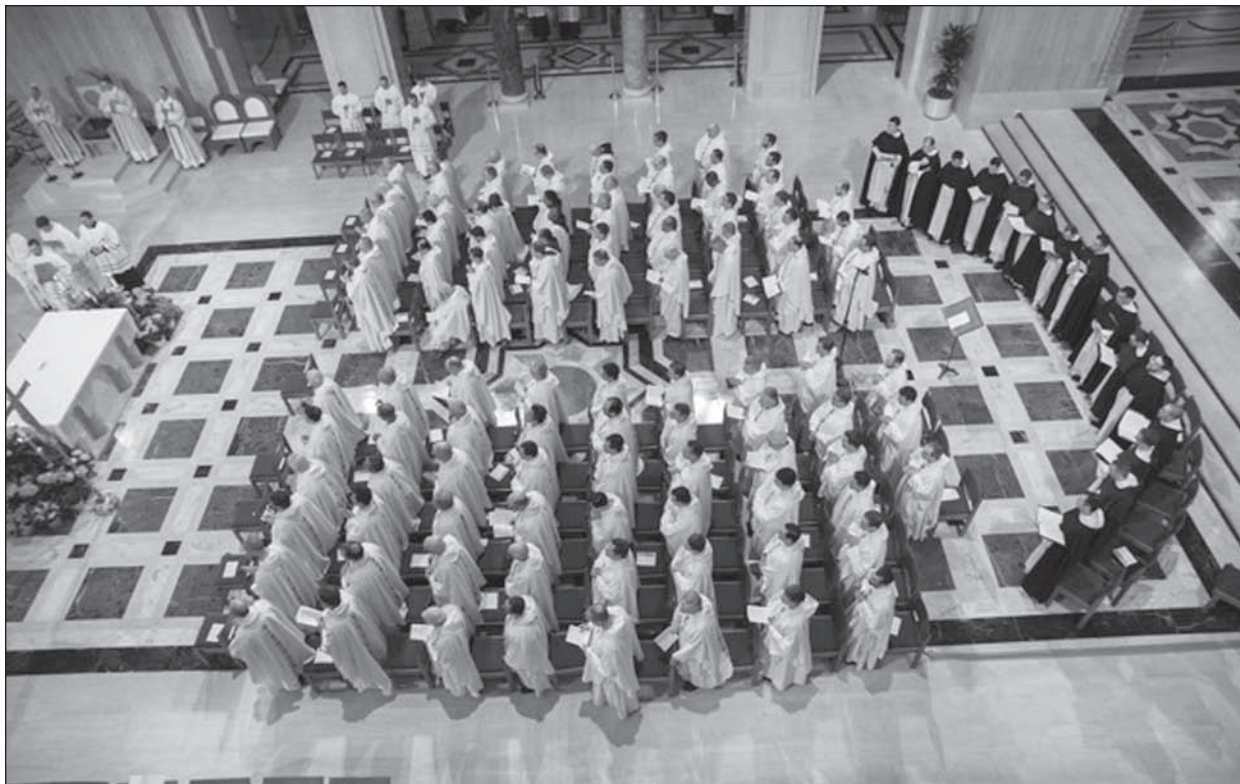
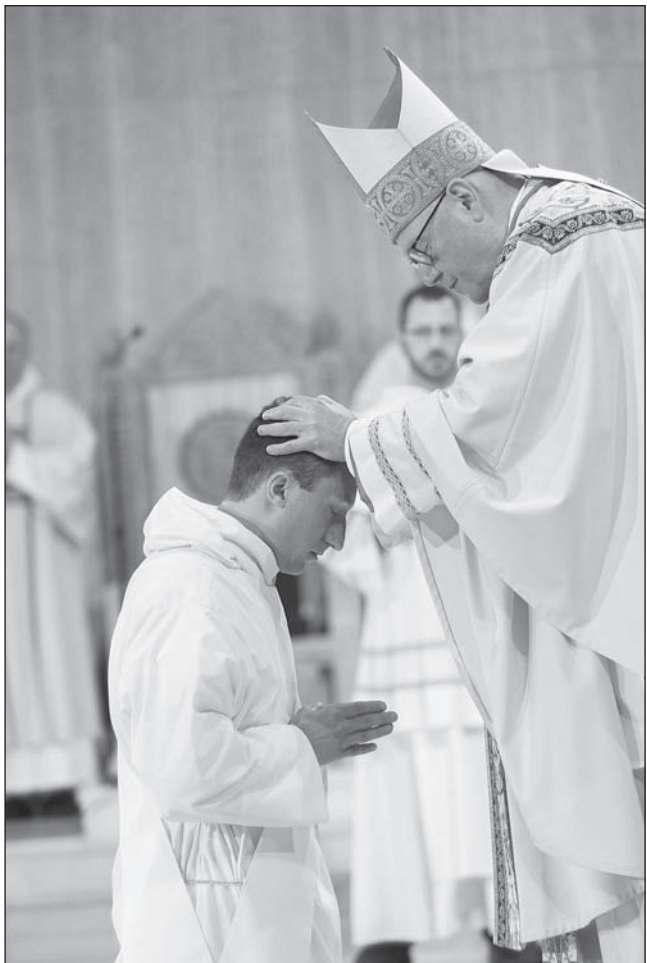
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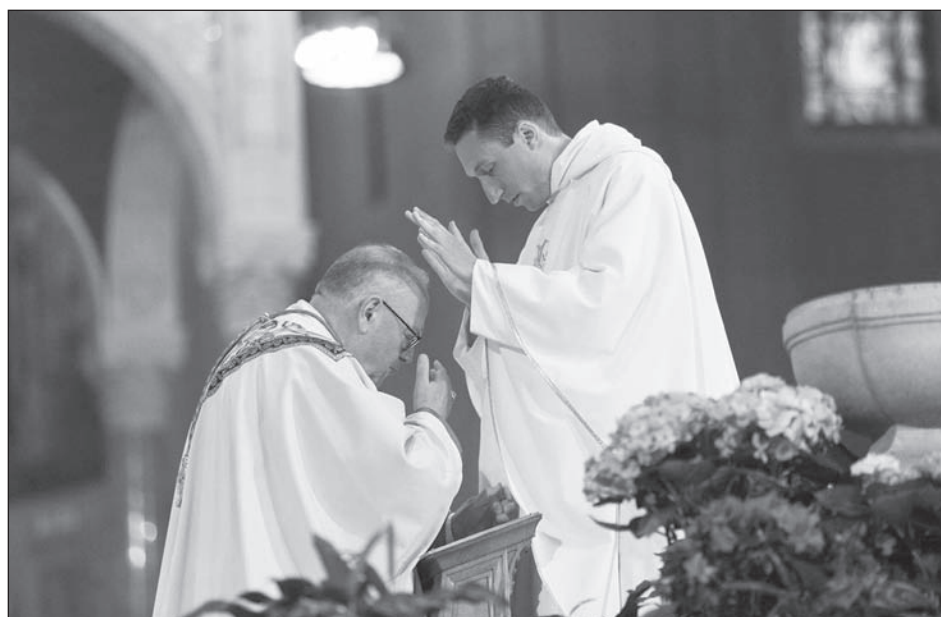
Cardinal Timothy Dolan ordains Timothy Danaher to the priesthood



Cardinal Timothy M. Dolan ordains Dominican Father Timothy Danaher, Order of Preachers, May 19, at the Basilica of the National Shrine of the Immaculate Conception, Washington, in the left photo. Father Danaher is a Steubenville native, son of Bill and Theresa Danaher; 2005 graduate of Catholic Central High School, Steubenville; and a 2009 graduate of Franciscan University of Steubenville. Pictured above are Washington area priests at the altar during the ordination Mass.



Dominican transitional deacons are prostrating themselves before the altar as the saints are called upon to intercede for them.



Cardinal Timothy Dolan kneels before Father Danaher for his blessing. (Photos provided)

Annual conference promoting healthy attachments planned for Nov. 19-20

STEUBENVILLE — The 28th annual conference on promoting healthy attachments is planned for Nov. 19 and Nov. 20 at Oglebay Resort and Conference Center, 465 Lodge Drive, Wheeling, West Virginia, announced Michele A. Santin, Diocese of Steubenville, director, diocesan Office of Catholic Charities and Social Concerns.

On Nov. 19, presenters include Jody Hurt, psychologist and chief clinical officer at CompDrug, Columbus, Ohio. She will present “Neuropsychological Understanding of Complex Trauma and Opiate Addiction.” In the evening, Bryan M. Santin, an assistant professor of English at Concordia University, Irvine, California, will present “... But Then You

Read – Literature and Grief Work.”

On Nov. 20, Tina Payne Bryson, co-author of “The Whole Brain Child” and “No-Drama Discipline,” pediatric and adolescent psychotherapist and founder/director of The Center for Connection, Pasadena, California, will present “Adult Attachment: My Story, My Brain, My Relationships.”

Mary U. Vicario, founder/director of Finding Hope Clinical Consulting, Cincinnati, will present “Translating Trauma: Healing, Resiliency and Hope for Early Childhood and Preverbal Trauma.”

For additional information, contact Santin by telephoning (740) 282-3631 or email msantin@diosteub.org.

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Participants celebrate 'Humanae Vitae' as the bedrock of family life

By Joseph A. Schmidt

CINCINNATI — “Families, become what you are!” was the theme of the conference sponsored by the Archdiocese of Cincinnati and the Couple to Couple League, celebrating the 50th anniversary of “Humanae Vitae” (“of human life”) as the bedrock of family life.

“Humanae Vitae” was the encyclical issued by Blessed Pope Paul VI that reaffirmed the church’s constant teaching about the meaning of sexual activity and the immorality of contraception.

In a time when many people are rejecting the church’s teachings, especially her teachings on sexual morality, it is exciting to witness a gathering of families who seek to embrace Catholic teaching. Taking place at Sharonville Convention Center, Cincinnati, July 5-6, the conference brought together a couple hundred Catholic families – many of them young families – to affirm and celebrate Catholic teaching on marriage, sexuality and the gift of new life.

Due to the generosity of Catholic Home Missions, I was able to attend the conference. It was a truly remarkable event! The conference included special activities for the youth and presentations for adults from some of the leading figures on the church’s teachings on marriage.

Blessed Pope Paul VI shocked the world in 1968 with the publication of “Humanae Vitae.” With a pastor’s heart he insisted that the church cannot change her teachings on sexual morality and that fidelity to these teachings – rooted firmly in the Gospel of Jesus Christ – would bring many blessings. With clarity and conviction, he explained that God has inscribed in the marital act a dual meaning and purpose: to express and reaffirm the love of the spouses (the unitive meaning), and to bring forth new life (the procreative meaning). Any pursuit of the unitive meaning, while intentionally distorting or suppressing the procreative meaning, is contrary to God’s plan and, therefore, immoral.

However, the Holy Father explained, couples are free (and even encouraged) to discern if it is appropriate to postpone conception (due to a variety of circumstances) through the use of natural family planning, whereby spouses engage in sexual activity only during times in a woman’s monthly cycle when she is naturally infertile. This practice respects the dignity of each spouse and God’s design for sexuality.

Notably, “Humanae Vitae” also contained a number of warnings about the dire consequences of the widespread acceptance of contraception. Tragically, these prophetic warnings have come to pass.

Conference speakers described the history of “Humanae Vitae” and reflected on Pope Paul VI’s vision for marriage.

Janet Smith, professor of moral theology at the Sacred Heart Major Seminary, Detroit, an internationally recognized author and speaker, has been a leading voice for decades in defense of the church’s teachings against contraception. “All people are called to be holy,” she said. Since marriage is the most common path for most people, God has made family life the most accessible path to holiness.

“Parenthood makes you a better person – almost immediately,” she said. Suddenly you find yourself completely in love and committed to protecting and nurturing a new little life. Although the day-to-day struggles of parenthood and family life can become monotonous, they remain an opportunity to grow in holiness and to do the will of God.

Josephite Father Nathan Cromly, founder of Eagle Eye Ministries (www.eagleeyeministries.org), picked up on the theme of the everyday holiness of family life in his talk. “I wish you could see yourselves right now. You are



The Archdiocese of Cincinnati and the Couple to Couple League sponsor a family conference in recognition of the 50th anniversary of “Humanae Vitae” (“of human life”) at the Sharonville Convention Center, Cincinnati. (Photo by Schmidt)

so beautiful!” he declared. He invited the married couples and families to be who God had called them to be – lights in the world of his goodness and love.

“We don’t know the impact of our choices – of our sacrifices – to stand for the truth,” he said. God takes the gift of our love, and the sacrifices we make as families, and does great things for them, sometimes in hidden ways.

In our modern world, procreation and fertility are viewed as “tyranny that needs to be dominated and manipulated,” said Christopher West, founder of The Cor Project (www.corproject.com) and an internationally recognized author and lecturer on “Theology of the Body.” This view of fertility led to the acceptance of contraception and abortion; it, also, has led to the attack on gender that promotes gender as fluid concept that can change, based on an individual’s choice. Our modern world has driven a wedge between sexual activity and procreation – the culture has completely severed sexual acts from their biological end or goal, bringing forth new life. The church calls us to recognize that our body is a gift from God. “Our bodies reveal the logic of God’s life-giving love.” By God’s design and will, we are given the gift of our sexuality (being male or female).

West challenged us to recognize that we are all lovable. “Saints are *not* perfect,” he declared. “Saints are people who know they are perfectly loved in all their imperfections.” We are made for love – and we all long for love – but we don’t always know what love is. We often fall into the trap of thinking that we can only be loved – by other people and by God – when we do the right things. We need to come to see that we are fundamentally loveable, even in our imperfections, he explained.

But knowing the truth and embracing it with our lives can sometimes be a challenge. Damon Owens, founder of the Theology of the Body ministry, shared from his own experience about coming to recognize the beauty and the wisdom of the church’s teachings. Our faith is “not just

about rules” but rather it is about “seeing the joy of God’s love for us,” he explained. Owens recounted his own journey from knowing the rules, which he saw as unfair and unrealistic, to seeing them as beautiful and a gift from the church for building a life of happiness.

Archbishop Dennis Schnurr of Cincinnati explained that marriage is a calling from God. He said that too often we think only of priesthood and religious life when we hear the word vocation; but marriage is a true vocation from God. He thanked the married couples for the witness that they offer to the church and to the world.

I left the conference with a deep desire to bring the joy-filled message of the conference back to the Diocese of Steubenville. I urge all married couples to renew their commitment to live the church’s teachings with great expectations for the blessing and joys they will bring to your lives. The church’s teachings on marriage and sexuality are sometimes challenging, but they are truly a gift.

Schmidt is the director of the Diocese of Steubenville Office of Marriage, Family and Respect Life.

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St. John Paul II The Church: Founded by Christ

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

With this article we begin our exposition of the fourth and last volume of St. John Paul II's catechesis on the creed, which he offered in his weekly audiences from July 10, 1991 to Aug. 30, 1995. These talks were collected and published in four volumes in 1996, by Pauline Books and Media. In our series of The Steubenville Register articles, we have so far covered volumes one to three, entitled, respectively: "God, Father and Creator, Jesus, Son and Savior" and "The Spirit, Giver of Life and Love." This fourth volume is entitled: "The Church: Mystery, Sacrament, Community." As previously, these articles are best described as an "exposition" of St. John Paul's thought in that they are not strictly a summary, an analysis, an elaboration, or a commentary – but combine features of each.

St. John Paul II begins his discussion of the church by pointing out the logic of its following, in the creed, the article on the Holy Spirit (the creed referred to in these articles is always the creed used at Mass, i.e., the Nicene-Constantinopolitan Creed). Quoting St. Thomas Aquinas, he describes the church as a living body with a soul. The body of the church is its many members; It has but one soul. The Holy Spirit, analogously, is the "soul" of the church. Any serious reflection on the church must take that into consideration. The creed states: "I believe in one, holy, catholic and apostolic church." These are the familiar "marks" of the church, known to many from the days of the Baltimore Catechism. The pope addresses them briefly.

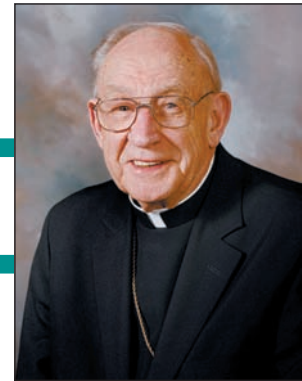
"The church is one: the mark of unity."

The church is one: the mark of *unity*. John Paul quotes the First and Second Vatican Councils in this regard. Vatican I says: "The Eternal Shepherd ... decided to establish his holy church in which the faithful would be united ... by bonds of the same faith and charity." Vatican II: "The earthly church ... from one complex reality, coalesces from a divine and human element. ... This is the one church of Christ, which in the creed is professed as one, holy, catholic and apostolic." He goes on to say: "Unity was recognized and preached as a property of the church from the beginning, that is, from the time of Pentecost. It is a primordial and coessential reality for the church, and not merely an

ideal which we hope to reach at some unknown point in the future." He goes on to acknowledge that there existed "tensions and pressures which compromised unity." St. Paul pointed this out to the Corinthians who were riven with factions; "Is Christ divided?" he asked (see, 1 Corinthians, Chapter 1, Verse 13). The early Church Fathers regarded Pentecost as the reversal of the story of the Tower of Babel, at which the human race was divided by differences of language. The pope adds a plea here for successful efforts in ecumenism.

The church is *holy*. John Paul is quick to point out that this holiness is so by her origin and divine institution, as well as by presence of the Holy Spirit, and by reason of her purpose: the glory of God and the salvation of mankind. It is holy in the means given her, notably, the sacraments and the Eucharist, and the teachings of Christ in the Gospel. Referring again to St. Paul: "Christ loved the church and handed himself over for her to sanctify her" (Eph 5:25). Holiness is manifested in the lives of many of her members, especially those designated as "saints" because of heroic virtue. This is by no means a claim of holiness for all her members. That is a goal to be pursued. Christ himself said: "I have not come to call the righteous, but sinners" (Mt 9:13). Who among us is not a sinner?

"Catholic" from the Greek "kata holos" ("through the whole") is another mark of the church conferred by Christ himself in his commission to the apostles: "Go ... make disciples of all nations. ..." (Mt 28:18). It means *universality* and was effectively symbolized on Pentecost, at the very birth of the church, when the apostles addressed a crowd that included people from many nations and languages (see, Acts, Chapter 2, Verses 1-13). Like unity, it was resisted by some, initially the "Judaizers," who demanded that Gentiles seeking admission into the Christian church must first become Jews and observe Jewish practices. Catholicity would be resisted later by the many heresies that arose, and implicitly denied by the Protestant Revolt that resulted in a proliferation of denominations and sects often delineated by geography and nationality. The pope says, "Universality is a property which the church possesses in virtue of her divine institution. It is a constitutive dimension which she possesses from the beginning. ... This property cannot be conceived as a 'summation' of



Bishop Sheldon

all the particular churches. Because of this dimension of her divine origin, she (the church and Catholicity) is an object of the faith we possess in the creed."

Our faith tells us also that the church is *apostolic* "... that is, built upon the apostles from whom she received the divine truth revealed by and in Christ. The church is apostolic because she preserves the apostolic tradition and guards it as her sacred deposit. The guardians of that deposit are the successors of the apostles, assisted by the Holy Spirit." A tangible proof of this is in the fact that, not only every bishop, but every priest and deacon in sacred orders can trace his ordination, i.e., his commission, back through his predecessors to the apostles, and, through them, to Christ, himself!

John Paul points out, however, that, "(A)ll believers, in union with their legitimate pastors, and thus, the whole church, share in the church's apostolicity. That is, they share in her bond with the apostles and, through them, with Christ." The pope explains that it is for this reason that the church cannot be reduced simply to the clergy or to the hierarchy. While they are doubtlessly its institutional foundation, all members of the church are integral to her existence and share the calling to play an active part in the church's life. As the people of God of the New Covenant, all receive the Holy Spirit in baptism and are confirmed in it through the sacrament of confirmation. In the words of St. Paul, "You are a building which rises on the foundation of the apostles and prophets, with Christ himself as the capstone. ... You are being built into this temple to become a dwelling place for God in the spirit" (Eph 2:20-22).

The Mary of Scripture and the Mary of Devotions

By Father Ron Rolheiser

There's an axiom that says: Roman Catholics tend to *adore* Mary while Protestants and evangelicals tend to *ignore* Mary. Neither is ideal.

Mary, the mother of Jesus, has, in effect, two histories within Christian tradition. We have the *Mary of Scripture* and we have the *Mary of Devotions*, and both offer something special for our Christian journey.

The *Mary of Devotions* is the more well-known, though mostly within Roman Catholic circles. This is the Mary invoked in the rosary, the Mary of popular shrines, the

Sorrowful Mother of our litanies, the Mother with the soft heart through whom we can get the ear of God, the Mary of purity and chastity, the Mother who understands human suffering, the Mother who can soften the hearts of murderers, and the Mother we can always turn to.

And this Mary is pre-eminently the mother of the poor. Karl Rahner once pointed out that when you look at all the apparitions of Mary that have been officially approved by the church, you will notice that she has always appeared to a poor person – a child, an illiterate peasant, a group of children, someone without social standing. She's never appeared to a theologian in his study, to a pope, or to a millionaire banker. She's always been the person to whom the poor look. Marian devotion is a mysticism of the poor.

We see this, for example, very powerfully in the effect that Our Lady of Guadalupe has had on much of Latin America. In all of the Americas, most of the indigenous peoples are now Christian. However, in North America, while most of the indigenous peoples are Christian, Christianity itself is not seen as a native religion, but rather as a religion brought to the native peoples from elsewhere. In Latin America, in every place where Our Lady of Guadalupe is popular, Christianity is seen to be a native religion.

But, piety and devotions also run the risk of theological sloppiness and unhealthy sentimentality. That's the case,

too, with the Mary of Devotions. We've tended to elevate Mary to divine status (which is simply wrong) and we have far too often encrusted her in so much piety that she, To Page 8



Father Rolheiser

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The Question Behind the Question

By Bishop Robert Barron

On the afternoon of June 14, a rather spirited, fascinating and unexpected debate broke out on the floor of the USCCB (U.S. Conference of Catholic Bishops) spring meeting in Fort Lauderdale (Florida). At issue was the possibility of reconsidering “Faithful Citizenship,” the 2007 statement of the U.S. bishops on the formation of conscience regarding matters political. A group of bishops, including myself, had proposed that instead of producing another lengthy document to succeed “Faithful Citizenship,” the bishops ought to write a brief and pointed letter on the political challenges of the present moment and then to create a video or a series of videos bringing forth the salient points of Catholic social teaching. Our thinking was motivated by recent research, which indicates that a very small percentage of Catholics actually read that formal statement from 10 years ago. Though it had been taken in and appreciated by the bishops themselves, by lobbyists and political activists, and by members of the Catholic commentariat, it was largely ignored by the very people we were endeavoring to reach.

Once the formal proposal had been made, a number of bishops rose to speak against it and in favor of writing a document to replace “Faithful Citizenship.” With considerable eloquence, they reminded us of the shift in emphasis that has taken place with the magisterium of Pope Francis. Concern for the environment, for economic justice, for the poor, for the victims of violence, for refugees and immigrants has been brought to the fore in a new way, and our teaching, they insisted, ought to reflect this change.

About midway through the discussion, I rose to make a clarification. I said that the members of our group were fully aware of what I called “the Franciscan shift” in emphasis and that we very much wanted the bishops’ teaching

to reflect this change. What was really at issue, I explained, was not so much the content of the teaching, but the vehicle for its transmission. I said that practically all of the people in the room are on one side of the page/screen divide, so that we rather naturally privilege written texts and find them more substantive. But, the overwhelming majority of those under the age of, say, 50 are, I continued, on the other side of that watershed. They are far more oriented to the screen, far less likely to plow their way through a lengthy written text. I recalled that about 15 years ago, a member of my staff called to tell me that an article I had written had been accepted by a major Catholic publication. I was delighted, but my excitement was curtailed a bit when he informed me that it would appear on that outlet’s online edition and not in the print edition. Sensing my disappointment, my colleague said, “You know, this is much better. You’d rather have it online than in print. It will reach a much wider audience.” That little episode was the beginning of a shift in consciousness for me.

With that clarification made, the conversation on the conference floor transposed to a different key, as the meta-question of communication became the focus. One bishop observed that on his flight to Fort Lauderdale, he had noticed that no one around him was reading a book, but, practically everyone had his or her eyes glued to a screen. Another bishop, an expert in the use of social media, applauded the shift to digital forms of communication, but, also, expressed the concern that people will not pay attention to videos longer than a few minutes in length. How can the church adequately convey its teaching in a sound bite? But, still other bishops chimed in to say that nothing prevents us from producing a series of short pieces that, together, cover a good deal of ground. Finally, some wondered which protocols would govern the approval of videos rather than texts. I will confess that as this part of



Bishop Barron

the lively discussion unfolded, a smile spread across my face, for I have believed for some time that this issue of *how* we communicate is perhaps as important as *what* we communicate – that is, if we are interested in moving the conversation beyond a very narrow circle.

Inevitably some commentators have tried to read the discussion as a fierce disagreement between the “Franciscan bishops” and their detractors. Nothing could be further from the truth. The overwhelming majority of the bishops want the full range of Catholic social teaching to be faithfully defended and they welcome Pope Francis’ renewed emphasis on the environment and care for the marginal. The far more compelling conversation – and one that clearly engaged the interest of the bishops on the floor of the conference – had to do with how we propagate this teaching as widely and effectively as possible.

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles. He is the founder of Word on Fire Catholic Ministries, headquartered in Des Plaines, Illinois. A nonprofit global media apostolate, additional information is available at www.wordonfire.org.

How to Promote Religious Liberty

By Sister Constance Veit

The Fortnight for Freedom, which we’ve been celebrating each year at the end of June and beginning of July, has recently been reconfigured. Beginning this year, Religious Freedom Week is to be held annually June 22-29. The observance is a bit shorter, but no less important. This year’s theme was “Serving Others in God’s Love.”

With our Supreme Court lawsuit over the HHS (Health and Human Services) Contraceptive Mandate, we Little Sisters of the Poor have been at the center of this issue. I’ve always suspected that at the root of the religious liberty controversies of the last few years is an inherent distrust or even disrespect for traditional religious beliefs.

My suspicion was confirmed by the U.S. Supreme Court’s recent decision in the case of a Colorado baker who declined to create a cake for the wedding of two gay men. The baker prevailed before the Supreme Court

because the justices felt that the state’s treatment of his case demonstrated “elements of a clear and impermissible hostility toward the sincere religious beliefs that motivated his rejection.”

The Court’s majority opinion called for the resolution of such cases with tolerance and due respect to sincere religious beliefs, but they also indicated that this must be done without subjecting gay persons to public humiliation.

The Supreme Court justices got it right – in a pluralistic society like ours, all parties should be treated respectfully and with dignity. It seems so simple. “Why can’t we just all get along?” I sometimes wonder.

Why is religious liberty so fragile today? I believe it is indeed because of the hostility toward sincere religious beliefs that hides just below the surface in so much of our public discourse. But, ours is not the first generation in our nation’s history where religion – or specific faiths – has been held in contempt.

This year my religious congregation of Little Sisters of the Poor is celebrating the 150th anniversary of our arrival in the United States. In the years before our sisters came to America, our country had seen a violent wave of anti-immigrant, anti-Catholic rhetoric. The “Know-Nothing party” launched a frenzy that led to mob violence, the burning of Catholic property – including a convent in Charlestown, Massachusetts – and the killing of Catholics. This violence was fed by claims that Catholics were destroying the culture of the United States.

The influence of the “Know-Nothings” eventually waned ... due to the Civil War and the difficult period of Reconstruction – probably the ugliest period of our nation’s

history. This is the environment into which seven Little Sisters of the Poor, none of whom spoke English, set foot in Brooklyn, New York on Sept. 13, 1868.

Incredibly, despite their strange black mantles and foreign ways, our Little Sisters never faced discrimination. Quite the contrary – they were embraced and supported by Catholics and non-Catholics alike. An excerpt from a letter written by a priest who was assisting them to the superiors back in France attests to this: “The public appeared delighted to see that the Little Sisters of the Poor are willing to work for the poor; that they ask no endowment; that they desire to trust in providence and in the generosity of the public.”

Several years later one of the most popular secular newspapers in the country published a feature story on the Little Sisters that included this endorsement: “This charity is entitled to the heartfelt support of a benevolent public. It asks but the simplest assistance and guarantees the largest good. The order is founded upon a very broad sentiment, and the ministrations of the ‘Petites Soeurs’ (‘Little Sisters’) invest their lives with a beauty that can arise only from unswerving devotion to a Christian duty.”

Within four years, the congregation had established 13 homes for the elderly – and that was only the beginning. What was the secret of their success? Baltimore’s Archbishop Martin Spalding hit the nail on the head: “The Little Sisters of the Poor are called to do a great deal of good in America,” he said, “not only among the poor, but, also, among the rich; for words no longer suffice – works are necessary.”

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Sister Veit

The Mary of Scripture

From Page 6

the Mary of Devotions, cannot possibly be the same person who wrote the Magnificat. The Mary of Devotions is often so enshrined in piety, oversimplicity and asexuality that she needs to be protected from human complexity. Still, the Mary of Devotions offers us a lot vis-a-vis our spiritual journey.

Much more ignored is the *Mary of Scripture* and the role the various Gospels assign to her.

In the synoptic Gospels, Mary is presented as a model of discipleship. More simply, she's shown to us as the one person who gets it right from the beginning. But, that isn't immediately evident. On the surface, the opposite sometimes seems to

be the case. For example, on a couple of occasions, as Jesus is speaking to a crowd, he is interrupted and told that his mother and his family are outside wanting to speak to him. His response: "Who are my mother and who are my brothers and sisters? It's those who hear the word of God and keep it." In saying this, Jesus isn't distancing his mother from himself and his message, the opposite. Before this incident is recorded in the Gospels, the evangelists have been very careful to point out that Mary was the first person to hear the word of God and keep it. What happens here is that Jesus singles out his mother first of all for her faith, not for her biology. In the synoptic Gospels, Mary is the paradigm for discipleship. She's the first to hear the word of God and keep it.

John's Gospel gives her a different role. Here she's not the paradigm of discipleship (a role John gives to the beloved disciple and to Mary Magdalene), but is presented as Eve, the mother of humanity, and the mother of each of us. Interestingly, John never gives us Mary's name; in his Gospel she is always referred to as "the Mother of Jesus." And, in this role, she does two things: First, she gives voice to human finitude, as she does at the wedding feast of Cana when she tells her Son (who is always divine in John's Gospel) that "they have no wine." In John's Gospel, this is not just a conversation between Mary and Jesus, but also a conversation between the Mother of Humanity and God. Secondly, as Eve, as universal mother, and as our mother, she

stands in helplessness *under* human pain and *within* human pain when she stands under the cross. In this, she shows herself as universal mother, but also as an example of how injustice must be handled, namely, by standing within it in a way that does not replicate its hatred and violence so as to give it back in kind.

Mary offers us a wonderful example, not to be adored or ignored.

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio, an author, a retreat master and a newspaper columnist. More information about his ministry is available on his website: www.ronrolheiser.com.

New cardinals elevated by the pope see designation as mission of service

By Junno Arocho Esteves

VATICAN CITY (CNS) — Upon hearing the news that Pope Francis was elevating them to the College of Cardinals, many of the 14 new cardinals were shocked to hear the pope had chosen them.

After the pope made the announcement May 20, Cardinal-designate Joseph Coutts of Karachi, Pakistan, said he was incredulous when a parish priest ran to his residence to congratulate him on his appointment.

"I couldn't believe it. I said, 'I'm not going to believe it. If you're getting it just from social media, sometimes there are rumors,'" Cardinal Coutts told Catholic News Service.

It wasn't until he logged onto the Vatican website that Cardinal Coutts finally believed the news.

Arriving in Rome before he was given his red hat, Cardinal Coutts said he came early to have a two-day retreat to prepare himself for this new responsibility.

"It's nice to talk about the elevation, but for me it's not just an elevation; it's a widening of what I already have to do and how much more I have to do," he told CNS.

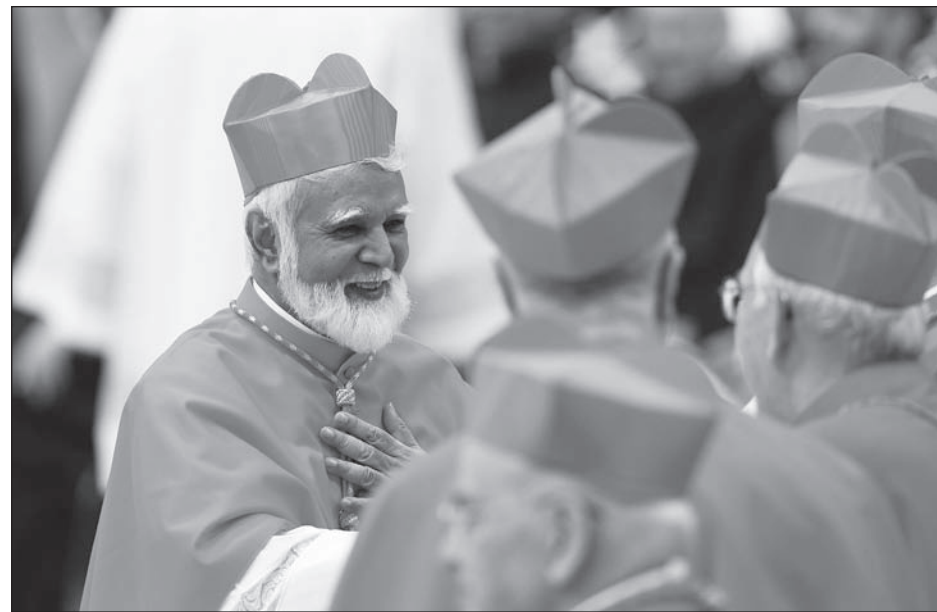
He is known for his efforts in promoting Christian-Muslim dialogue in a nation where less than two percent of the population is Christian. He has been a leading voice for the reform of an anti-Islam blasphemy law, which he criticizes as being easy to manipulate for personal gain and to harass non-Muslims.

Cardinal Coutts is the second cardinal from Pakistan in the church's history. The first, Cardinal Joseph Cordeiro of Karachi, died in 1994.

After the consistory ceremony, the new cardinals greeted well-wishers at the Paul VI audience hall as well as the apostolic palace. Several notable figures from the church hierarchy arrived at the palace to congratulate the new cardinals. Cardinal Tarcisio Bertone, the former Vatican secretary of state, made his way to Cardinal Luis Ladaria Ferrer, prefect of the Congregation for the Doctrine of the Faith.

Cardinal Ladaria beamed brightly as Cardinal Bertone embraced him and wished him well.

Nearby, Cardinal Konrad Krajewski, the papal almoner, smiled and opened his arms wide as he greeted well-wishers. A group of



New Cardinal Joseph Coutts of Karachi, Pakistan, greets fellow cardinals during a consistory at which Pope Francis created 14 new cardinals in St. Peter's Basilica at the Vatican, June 28. (CNS photo/Paul Haring)

nuns and laypeople gathered near him and applauded the new cardinal's elevation.

Cardinal Angelo Becciu, substitute secretary of state and prefect-designate of the Congregation for Saints' Causes, was greeted by Fra' Giacomo della Torre, the newly elected grand master of the Knights of Malta.

Cardinal Becciu also serves as Pope Francis' special delegate to the Sovereign Military Order of Malta, a major fraternal and charitable organization that is undergoing reorganization after tensions within its leadership.

He served at Vatican diplomatic posts in the United States, New Zealand, Great Britain and France.

The new cardinal was also congratulated by fellow Sardinians who donned traditional outfits. The sounds of folk music from Sardinia filled the halls of the Apostolic Palace as one woman played an accordion while others sang traditional hymns from Cardinal Becciu's homeland. Among the new cardinals named by the pope was Cardinal Louis Raphael I Sako, the Chaldean Catholic patriarch, who told CNS his elevation has given him a new impulse to serve the people of his country, Iraq.

His appointment, he said, is a support for Christians and for Iraq so they know that they "are not forgotten, that the holy universal church thinks about them, that

they should have patience and hope."

"It is true that Iraq will be present in this celebration, but it also strongly expresses the pope's presence in this country through these persecuted Christians. Therefore, it is a great support for Iraq as a country. More than 400 Iraqis have come for this celebration, so it is a marvel for them and a consolation after all this suffering," Cardinal Sako told CNS.

Pope Francis' choices for cardinals often reflect his care and concern for areas around the world where people suffer due to persecution, conflict and exploitation.

For Cardinal Pedro Barreto of Huancaayo, Peru, a Jesuit, like the pope, the news of his appointment was "unexpected" and "undeserved."

He said he also believes his elevation

wasn't just a personal choice made by Pope Francis, but rather a desire to be closer to the people of Peru.

Pope Francis' "recent visit to Peru was very important because in very difficult moments, Peru united around Pope Francis with a religiosity that surprised us all more than what we thought his presence could do. Pope Francis is in Peru's heart, and Peru is in the hearts of Pope Francis and the Catholic Church," Cardinal Barreto told CNS.

Cardinal Barreto was an outspoken advocate for responsible mining practices and the dangers that pollution posed for the poor and their surroundings.

Cardinal Aquilino Bocos Merino, the 80-year-old former superior general of the Claretian religious order and a prolific writer and speaker on the theology of religious life, told journalists that his appointment was not a recognition for him, but "a support for consecrated life."

Cardinal Bocos is a former director of a Spanish journal on religious life and co-founder of the theological institute of religious life in Madrid.

"I am nothing more than a small example; behind me there is a community, there are provinces, there's an entire congregation, there are other institutes," he said.

Although he will join the ranks of several Spanish cardinals in the Catholic Church, Cardinal Bocos told journalists his new role as a non-electoral cardinal was not as big of a responsibility as many of his fellow cardinals had.

"Mine is just a decoration," Cardinal Bocos said.

Contributing to this story were Robert Duncan and Carol Glatz in Rome.

How to Promote

From Page 7

Our first Little Sisters in America opened hearts and doors not with words, but through the eloquent witness of their charitable works.

Our sisters have made a lasting difference in America by "Serving Others in God's Love," and I believe that this is how we, too, can make a difference.

This is how we will bridge the gap that exists today between people of faith and

our secularized society. It is our acts of love that will overcome the obvious hostility toward sincere religious beliefs that threatens peace and unity in our pluralistic society.

So, let's get busy "Serving Others in God's Love!"

Sister Veit is the director of communications for the Little Sisters of the Poor.

President Trump picks Judge Brett Kavanaugh as Supreme Court nominee

By Carol Zimmermann

WASHINGTON (CNS) — President Donald Trump announced July 9 that his nominee for the Supreme Court is Judge Brett Kavanaugh, a federal appeals court judge in Washington and a Catholic who once clerked for retiring Justice Anthony Kennedy.

“What matters is not a judge’s personal views but whether they can set aside those views to do what the law and the Constitution require,” Trump said in his announcement at the White House, adding: “I am pleased to say I have found, without doubt, such a person.”

He said the nominee has “impeccable credentials” and is “considered a judge’s judge.”

“I am grateful to you and I am humbled by your confidence in me,” said Kavanaugh, who was standing near his wife and two daughters.

Kavanaugh spoke about his Catholic faith saying he tries to live by the motto instilled in him by his Jesuit high school: “be men for others.” Kavanaugh, like Justice Neil Gorsuch, attended Georgetown Prep, a Jesuit boys school in Maryland. He also pointed out that his former pastor, Msgr. John Enzler, was in the audience. He said he used to be an altar boy for him and now the two serve the homeless together. The priest is the president and CEO of Catholic Charities of Washington. Kavanaugh also gave a shout-out to the girls basketball team at his parish which he coaches. He said the team has nicknamed him “Coach K,” the name given to Duke basketball’s head coach Mike Krzyzewski.

Kavanaugh said if he is chosen to be on the Supreme Court he would “keep an open mind in every case” and “always strive to preserve the Constitution of the United States and the American rule of law.”

Immediately after Justice Anthony Kennedy announced his retirement June 27, Trump said he would move quickly to nominate a replacement, saying he would review a list of candidates from the list he had to fill the seat now held by Gorsuch after the death of Justice Antonin Scalia.

Kennedy is one of five Catholic justices on the Supreme Court along with Chief Justice John Roberts and Justices Clarence Thomas, Samuel Alito and Sonia Sotomayor.

Kavanaugh, 53, is a Yale Law School graduate who currently serves on the U.S. Court of Appeals for the District of Columbia Circuit, where he has authored more than 280 opinions. He was part of the Independent Counsel Kenneth



U.S. President Donald Trump introduces his Supreme Court nominee Brett Kavanaugh, a Catholic, who is a judge on the U.S. Court of Appeals for the District of Columbia Circuit, July 9, at the White House in Washington. (CNS photo/Leah Millis, Reuters)

Starr’s Whitewater investigation, which ultimately led to President Bill Clinton’s impeachment by the House and acquittal by the Senate.

His biography on the court website notes that he is a regular lector at his church, the Shrine of the Most Blessed Sacrament in Washington. He also volunteers for the St. Maria’s Meals program at Catholic Charities, has coached CYO, tutors at the Washington Jesuit Academy and belongs to the John Carroll Society, a group of Catholic lawyers and professionals.

He recently ruled to stop a teenager in an immigrant detention center from obtaining an abortion, claiming the decision would give immigrant minors a right to “immediate abortion on demand,” but he urged the government to transfer her to private custody so she could do “as she

wished.” He also saw both sides opposed the Affordable Care Act’s contraceptive mandate, ruling against it but saying the government has an interest in providing contraceptive coverage and should “achieve it in other ways.”

Two of the other judges reported to be top picks as nominees are also Catholic: Judges Amy Coney Barrett and Thomas Hardiman. Judge Amul Thapar, on a broader top list, is also Catholic.

The nominee must be confirmed by the Senate in order to have a seat on the Supreme Court. The Senate Judiciary Committee will hold hearings questioning the nominee and if the committee approves, a vote for or against the nominee goes to the full Senate floor and must be approved with a simple majority or 51 votes.

Steubenville project seeks to revitalize town, connect residents and students

By Perry West

STEUBENVILLE (CNA/EWTN News) — A new monthly event in Steubenville is hoping to revitalize businesses and build community between residents and Franciscan University students.

It is the “first time anyone in Steubenville has really seen the connection of locals who have nothing to do with Franciscans (students), and Franciscans who have nothing to do with locals,” said Therese Nelson, a special projects manager for the events.

It is “trying to bring everyone together and realizing that you can have a community, and a thriving community at that, without everybody having the same mindset or the same interests.”

The premise is simple: on the first Friday of every month, a majority of Steubenville’s businesses on Fourth Street will stay open later than normal in the evening, while activities are offered for all ages, including face painting, games, craft breweries, vendors, art, and music.

Called “First Friday on the Fourth,” the event is an opportunity to drum up more business for the community and to give locals and students something to do in a town that has long faced financial struggles.

Since the collapse of the U.S. steel industry in the 1980s, nearly 27 percent of Steubenville’s population

is in poverty.

Two first Friday events have already taken place: the initial one saw an estimated 800 people; the second more than 1,000.

“We usually have a big focus on art as much as possible. For the first, we just had local artists bring in their paintings and we set up our coffee shop as an art gallery,” said Nelson. “We always have live music for four hours out of the evening.”

The residents of Steubenville have already seen the project’s effects. Montana Skinner, a Steubenville resident and one of the vendors at first Fridays, told CNA that the gatherings have raised awareness of local business inside the town.

“It shows things you didn’t know were down there,” she said. “I don’t think people really realize what (businesses are) still left here and what we can build upon to bring the town back up.”

Each month’s event will have a different theme. In May, the theme was art, and temporary galleries were set up to give local artists a place to show their work. In June, vendors and shopkeepers dressed up in colonial wear for a frontier theme.

Nelson hopes to eventually connect the town events with the Catholic devotion to the Sacred Heart. The devotion consists of receiving holy Communion on the First Fridays of nine consecutive months, in reparation to Christ’s Sacred Heart.

“We actually want to start having a Mass said at one of our downtown churches with the novena on the First Fridays right before the event starts,” she said.

The program is a combined effort of the alumni-run Harmonium Project and the Catholic family-run Nelson Enterprises, both of which are dedicated to revitalizing Steubenville’s community.

The Nelson family has introduced new businesses and community projects in the town. Several years ago, Nelson Enterprises bought large portions of Steubenville property, opening a popcorn company, coffee shop, Christmas store, seasonal market, and other buildings for future projects.

One of its projects, which began with a student making San Damiano crosses at Franciscan University, has grown to become the biggest Catholic manufacturing company in America, “Catholic to the Max.”

The Harmonium Project began about 6 years ago. Maura Barnes, a social media manager for the organization, told CNA that it focuses on connecting Franciscan University’s Catholic social teaching with the social issues of the town.

“It was really born out of the realization that many of the Franciscan students were spending a lot of time studying Catholic social teaching ... but not a lot of them were really taking the time or care to get involved with the community where the university finds itself.”

Barnesville — A vacation Bible school, themed “Treasure Hunt: Find All you need in Jesus,” will be held Aug. 9, at Assumption of the Blessed Virgin Mary Church. Children in preschool through sixth grade are able to attend. For additional information, telephone the parish office at (740) 425-2181.

Belle Valley — Nut rolls are for sale at Corpus Christi Church. Cost is \$10. For additional information or to place an order, telephone (740) 509-0441 or (740) 732-2804.

Cambridge — A rummage sale, benefiting St. Benedict School, 220 N. Seventh St., will be held from 9 a.m.-5:30 p.m., July 26 and July 27, and from 9 a.m.-noon, July 28. An “early bird sale” will be held at 8 a.m., July 26; cost is \$5. Items can be dropped off, before the sale, at the school gymnasium, from 9 a.m.-5 p.m., July 23, July 24 and July 25. For additional information, telephone Stevie Fairchild at (740) 432-2961 or Pat Farley at (740) 432-7609.

Cambridge — Confessions will be heard from 7-9 p.m., Tuesday evenings, at St. Benedict Church. For additional information, telephone the parish office at (740) 432-7609.

Guysville — An annual St. John homecoming will be held July 29, at the chapel, which is located on Dutch Ridge Road. Beginning at noon, a chicken or ham dinner will be served. Cost of the meal is \$8 for adults and \$4 for children. There will be bingo, raffles and other games during the afternoon.

Ironton/Pine Grove — Confessions in the Ironton Catholic community will be heard at 6:30 p.m., Wednesdays, and 9:30 a.m., Saturdays, at St. Joseph Church, Ironton; 4:15 p.m., Saturdays, at St. Joseph or St. Lawrence O’Toole churches, Ironton; and at 6:30 p.m., Sundays, at St. Mary Mission, Pine Grove. For more information or to make an appointment, telephone the parish office at (740) 532-0712.

St. Clairsville — Mass will be celebrated in Spanish at St. Mary Church at 2:30 p.m., July 15, followed by a fiesta in Marian Hall. Confessions in Spanish will precede the Mass at 2 p.m.

Toronto — A vacation Bible school, themed “Jesus is Our Superhero,” will be held from 8:30-11:30 a.m., Aug. 6-10, at St. Joseph Church hall. Children in preschool through fifth grade are able to attend. For additional information, telephone Judy Koehnlein at (740) 537-4628 or email judemarielnlein@hotmail.com.

Woodsfield — Reverse raffle tickets, sponsored by St. Sylvester Parish CWC, are being sold; cost is \$50. The grand prize is \$2,000. Drawing will be held Aug. 4, at the Brown Community Center, 100 Creamery St. For additional information, telephone (740) 472-0187. Proceeds will benefit St. Sylvester Central School.

Around and About

Weirton, W.Va. — Sacred Heart of Mary Parish, 200 Preston Ave., will hold a one-day retreat from 9:30 a.m.-7:30 p.m., July 21, for parents who have lost children at any age or by any cause. Donation is \$25 for individuals, \$40 for couples. For additional information or for registration, telephone (304) 723-7175 or (617) 542-8057, or visit www.emfgp.org.

Life Line Screening

July 30

320 N. Fourth St., Steubenville, Ohio

Screenings can check for plaque buildup in arteries, HDL and LDL cholesterol levels, diabetes, bone density, kidney and thyroid function and more. Packages start at \$149. Preregistration is required.

Telephone (877) 237-1287 or visit www.lifelinescreening.com.

St. Joseph, Bridgeport, CWC card party



St. Joseph Parish, Bridgeport, Catholic Woman’s Club will sponsor an “Olympic” card party Aug. 8, at St. Mary Church Marian Hall, St. Clairsville. Doors open at 6 p.m.; admission is \$6. Making preparations for the event are, from left, Donna Turner, Linda Ishmael, Father John F. Mucha, pastor of St. Joseph and St. Anthony of Padua parishes, Bridgeport, Peg Baker and Barbara Trytko. The event will include raffles, lunch and fudge will be for sale. For reservations, telephone (740) 635-2836 or (740) 635-2102. (Photo provided)

Ohio Knights of Columbus present check



Baci Carpico, past state deputy of the Ohio Knights of Columbus and current member of the Ohio Charity Foundation, presents a check for \$6,660 to Michele A. Santin, center, Diocese of Steubenville, director, diocesan Office of Catholic Charities and Social Concerns, and Ruth Ann Turner, executive secretary and social services coordinator. Carpico said the money is from the Ohio Catholic Social Services Endowed Polled Trust, initially established by the Ohio State Charity Foundation Knights of Columbus. He said the funds are used to assist citizens with developmental disabilities and the elderly. Carpico stated that \$6,660 was presented to each Catholic social services operation in the six Ohio dioceses. (Photo by Orsatti)

Catholic Familyland co-founder dies

BLOOMINGDALE — Jerome F. Coniker, co-founder of the Apostolate for Family Consecration, Bloomingdale — an international association seeking to sanctify family and parish life — died July 4. He was 79 years old.

Coniker co-founded Catholic Familyland with his wife, servant of God Gwen C. Coniker, who passed away in 2002. According to Catholic News Service, a servant of God is given to an individual when the cause for canonization to the sainthood is opened. They also co-founded the Familyland Television Network, which is part of the ministries of the Apostolate for Family Consecration, founded in 1975. The apostolate moved from its first headquarters in Kenosha, Wisconsin, to the Diocese of Steubenville's former St. John Vianney Seminary complex, Bloomingdale, in 1990.

In 1999, St. John Paul II appointed the Conikers, one of the 20 couples in the world, to be members of his Pontifical Council for the Family, which advises the Vatican on family matters in the world. During the Jubilee Year 2000 celebration, the couple represented the theme for the Jubilee of Families at St. Peter's Square at the invitation of the Vatican.

On Oct. 7, 2001, Coniker and his wife received the "Pro Ecclesia et Pontifice" award at Holy Name Cathedral, Steubenville, which was presented by Bishop Emeritus Gilbert I. Sheldon. The

award was granted by St. John Paul II and translates to "For the Church and the Pontiff." It is given to individuals who demonstrate outstanding service to the church.

In 2010, he was installed into the Equestrian Order of the Holy Sepulchre of Jerusalem, at the Cathedral of St. John the Evangelist, Cleveland, at the invitation of then-Steubenville Bishop R. Daniel Conlon, presently bishop of Joliet, Illinois. Members of the order, which dates to 1099, are responsible for guarding the Basilica of the Holy Sepulchre and the city of Jerusalem. To become a member, a priest or a member of the order nominates a person. The lay nominee's parish priest verifies a lay nomination. After a bishop certifies the nomination, the nominee is notified and documentation is sent to Rome, which approves or disapproves. The process takes three to four months.

A Chicago native, Coniker and his wife were the parents of 13 children.

In addition to his wife, Coniker was preceded in death by his parents, John W. and Margaret Cummings Coniker; his daughter, Angelica; and a brother, Bill.

He is survived by 12 children, 75 grandchildren and 11 great-grandchildren.

A funeral Mass was celebrated July 12 at St. Joseph auditorium, Catholic Familyland.

Vatican releases schedule of Pope Francis' trip to the Baltic nations

By Carol Glatz

VATICAN CITY (CNS) — Twenty-five years after St. John Paul II visited Lithuania, Latvia and Estonia, Pope Francis will make the same three-nation visit Sept. 22-25, stopping at a number of the same places as his saint-predecessor.

The four-day trip will take the pope to two important Marian shrines, two major ecumenical encounters and places that commemorate each nation's fight for freedom from oppression.

Abortion and the disintegration of families have been serious challenges for the church and society in these three former Soviet republics, according to past reports from bishops during their visits to Rome.

Pope Emeritus Benedict XVI had noted the problem of "scant attention paid to the transmission of authentic values to one's children, the precariousness of jobs" and mobility that breaks up extended family networks.

"A modernity that is not rooted in authentic human values is destined to be dominated by the tyranny of instability" and a widespread sense of being lost, he told bishops from Lithuania, Latvia and Estonia in 2008.

In a 2015 meeting with bishops from Latvia and Estonia, Pope Francis also addressed the need to adequately transmit church teaching on marriage and family life.

The pope told the bishops in a written address that God had chosen them to "work in a society that, after having long been oppressed by regimes founded on ideologies contrary to human dignity and freedom, today is called to face other insidious dangers, such as secularism and relativism."

It will be Pope Francis' 24th trip abroad and bring the total number of countries he has visited outside of Italy since his election to 38 nations.

Sister Bricker dies at the age of 93

CARROLLTON — Sister Mary Robert (Jeanne) Bricker, Sister of Our Lady of Charity of the Good Shepherd, died July 8 at the age of 93. Born Jan. 14, 1925 in Salem, Ohio, she was the daughter of Thomas L. and Agnes J. O'Connor Bricker. A 1944 graduate of Salem High School, she was employed by the Bricker and Bricker Construction Company, Salem, as a bookkeeper and estimator. She was a member of St. Paul Church, Salem, active in the Catholic Daughters of the Americas, the Legion of Mary and Girl Scouts.

In 1961, Sister Bricker entered the convent in Carrollton, where she was a residential caregiver at St. John Villa. She became the manager of the culinary department at the former St. John Vianney Seminary, Bloomingdale. Having worked there for 16 years, she served many of the priests of the Steubenville Diocese. Upon closure of the seminary, Sister Bricker was administrator assistant for the Vianney Center before returning to the motherhouse.

Sister was a member of the motherhouse council, assistant administrator, bookkeeper and local superior. She served as dietary supervisor at Good Shepherd Nursing Home, Wheeling, West Virginia, and as a child caregiver, Delray Beach, Florida. Returning to Carrollton, she was the bookkeeper until she was 85.

In addition to her parents, she was preceded in death by her brothers, Robert and Archie Bricker.

Obituaries

Leo H. Antons, 71, Basilica of St. Mary of the Assumption, Marietta, June 21.

John J. Blatnik, 60, Bridgeport, St. Joseph, June 23.

Mary A. Bodmer, 79, Ironton, St. Joseph, May 28.

Maxine Butcher, Pomeroy, Sacred Heart, June 19.

Albert A. Calovini, 93, St. Clairsville, St. Joseph, Bridgeport, June 4.

Rose S. Gogul, 90, Triumph of the Cross, Steubenville, July 4.

Frank E. Gunsur Jr., 90, St. Peter, Steubenville, July 2.

Lawrence W. Holston, 66, Ironton, St. Joseph, June 9.

Gary W. Huck, 58, Basilica of St. Mary of the Assumption, Marietta, June 21.

Martha A. King, 87, Ironton, St. Lawrence O'Toole, May 30.

Stephen D. Lunsford, 63, St. Francis Xavier, Malvern, June 27.

Patricia J. Moorehead, 86, Athens, St.

Paul, July 3.

Katherine M. Moose, 79, Woodsfield, St. Sylvester, June 28.

Lawrence W. O'Neill, 67, Ironton, St. Lawrence O'Toole, June 24.

Joseph E. Parteli, 82, Rayland, St. Adalbert, Dillonvale, June 25.

Wilma "Be Be" Pytlak, 92, St. John, Bellaire, June 28.

Mary Rataiczak, 80, Sacred Heart, Neffs, July 4.

Patricia A. Roberts, 81, Athens, St. Paul, June 30.

George E. Sisler, 80, Ironton, St. Lawrence O'Toole, June 2.

Philip L. Weisbrod, 58, Minerva, St. Gabriel, July 5.

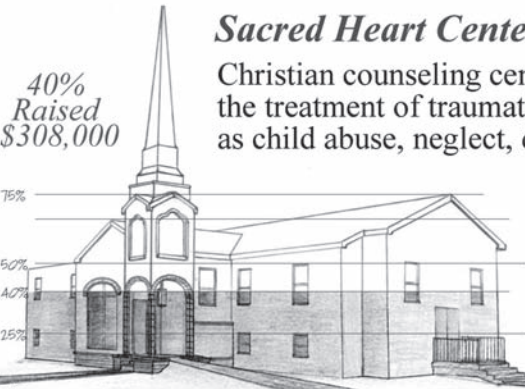
Richard "Rick" D. White, 54, Ironton, St. Joseph, June 10.

Helen Slusarczyk Yanczura, 88, Adena, St. Casimir, July 3.

Mary F. Yurkovitch, 77, St. John, Bellaire, June 29.

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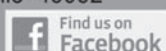
\$200,000 Sacred Heart Double the Love Special
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For more information: Sr. Katherine Caldwell 740-424-1280

P.O. Box 969, Steubenville, Ohio 43952

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Bishop Monforton ordains McCalister a deacon



Drake A. McCalister processes into Holy Family Church, Steubenville, as a candidate to be ordained to the order of the diaconate, for the Diocese of Steubenville, during the celebration of Mass June 29.



Drake A. McCalister kneels before Diocese of Steubenville Bishop Jeffrey M. Monforton, promising his respect and obedience to him and his successors. Kneeling beside McCalister are Luke Stetson, pontifical server, and Father Edward A. Maxfield Jr., serving as master of ceremonies, at right. Seated to the left of Bishop Monforton is Permanent Deacon Mark A. Erste. Visible behind Father Maxfield is Permanent Deacon Stephen F. Miletic, and seated at right is Father James M. Dunfee, Diocese of Steubenville vicar general.



Drake A. McCalister prostrates himself before the altar. The saints are called to intercede for the elect.



Drake A. McCalister kneels before Bishop Jeffrey M. Monforton, who imposes his hands upon him and invokes the Holy Spirit. Permanent Deacon Mark A. Erste looks on.



Transitional Deacon Drake A. McCalister and his wife, Crystal, back left, stand with their daughters and Bishop Jeffrey M. Monforton. From the front left, are Corissa, Gemma, Emiliana, and Haley McCalister. Standing to the right of the bishop is Madison McCalister.



Newly ordained Transitional Deacon Drake A. McCalister is vested with the deacon's stole and dalmatic by Msgr. Gerald E. Calovini, pastor of Holy Family Parish, Steubenville, with Nicholas Ward, diocesan seminarian, assisting.



Bishop Jeffrey M. Monforton places the Book of Gospels in the hands of the newly ordained deacon, since it is the duty of the deacon to proclaim the Gospel by word and deed.



Bishop Jeffrey M. Monforton shares the sign of peace with Transitional Deacon Drake A. McCalister, left. At right, Permanent Deacon Stephen F. Miletic, also, shares the fraternal sign of peace. (Photos by DiCenzo)



Transitional Deacon Drake A. McCalister incenses the congregation during the offertory.



Transitional Deacon Drake A. McCalister prepares the altar during the preparation of gifts. He is assisted by Brandon T. O'Nan and Nicholas Ward, diocesan seminarians.



Bishop Jeffrey M. Monforton celebrates Mass with Permanent Deacon Mark A. Erste, pictured right, and Transitional Deacon Drake A. McCalister, left.