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News Briefs

Pope bans cigarette sales at the Vatican

VATICAN CITY (CNS) — Concerned by the damage caused by smoking, Pope Francis has banned the sale of cigarettes in Vatican City State.

Starting in 2018, the Vatican “will cease to sell cigarettes to employees,” Greg Burke, Vatican spokesman, said.

“The reason is very simple: The Holy See cannot contribute to an activity that clearly damages the health of people,” he said. “According to the World Health Organization, every year smoking is the cause of more than seven million deaths throughout the world.”

The Vatican used to be known as a safe haven for cigarette smokers. That changed dramatically in 2002, when Vatican City prohibited smoking in offices and public places.

However, cigarettes continued to be sold to current and retired personnel at the Vatican. Even after the cigarette ban goes into effect, the Vatican will continue discount sales of gasoline, groceries and other goods to employees and retirees.

Pope writes about St. Frances Cabrini

VATICAN CITY (CNS) — St. Frances Cabrini, the missionary to Italian immigrants in the United States in the late 1800s and early 1900s, “teaches us the path to handling the epochal phenomenon of migration by joining charity and justice,” Pope Francis said.

The nun, who died Dec. 22, 1917, in Chicago, “understood that modernity would be marked by these enormous migrations and by human beings who were uprooted, in a crisis of identity, often desperate and lacking the resources needed” to make a new life in a new land, the pope said.

Pope Francis wrote about the nun, the first U.S. citizen to become a saint, in the preface to a new Italian biography of her. Lucetta Scaraffia, a historian and frequent contributor to the Vatican newspaper, wrote the book, “Tra Terra e Cielo” (“Between Earth and Heaven”).

Jubilee of marriage anniversaries in the diocese



Diocese of Steubenville Bishop Jeffrey M. Monforton pictured with couples celebrating wedding anniversaries at the Basilica of St. Mary of the Assumption, Marietta. (Photo provided)

By Dino Orsatti
Editor

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton reflected on his parents’ strong marriage during his childhood years when praising couples in the diocese for their lasting marriages.

Bishop Monforton said he, “learned how to be the person that he has become by witnessing the love and respect his mother and father showed each other.”

Born on their first wedding anniversary, the bishop’s parents were the Christian nursery to him and his siblings.

The bishop recognized enduring marriages of parishioners during his fifth annual celebration at three different diocesan churches on Nov. 4 and 5.

Bishop Monforton acknowledged nearly 200 couples (listed on page 4), who celebrated 10, 20, 30, 35, 40, 45, 50, 55 and 60 years of marriage, and every wedding anniversary year after 60.

This is the first year that those who celebrated 10 and 20 year anniversaries were recognized, as the bishop noted, “for those couples on the right track.”

The men and women gathered for the celebration of Mass
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MISSION STATEMENT OF THE DIOCESE OF STEUBENVILLE

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*“For nothing will be impossible for God.”
(Lk 1:37)*

Architect wins Honor Award for Lafferty chapel

LAFFERTY — Greg Dutton, an architect who grew up in the Lafferty area, recently won the Honor Award for the architecture of the Gate of Heaven Committal Chapel, St. Mary Cemetery, Lafferty, at the American Institute of Architects Design Pittsburgh Awards.

The committal chapel, which was blessed by Diocese of Steubenville Bishop Jeffrey M. Monforton in December 2016, was built after a fire destroyed St. Mary Church, Lafferty, May 23, 2012. The final Mass for St. Mary parishioners was celebrated May 27, 2012 in the Lafferty Volunteer Fire Department, and the parish closed April 26, 2014.

The cemetery chapel is used by families and friends of the departed who will be buried in the cemetery plots near the chapel.

Dutton is associated with Midland Architecture, Columbus, Ohio, and Pittsburgh, Pennsylvania. Inspiration for the chapel, which is made of stone and wood, came from local farms in the area, Dutton said.

Withrow Contracting, Flushing, was the contractor on the chapel. Artifacts from St. Mary Church were incorporated in the construction of the chapel, which began in the fall of 2015. The pews in the chapel are from the former St. Paul Church, Flushing, which closed in 2014.

The chapel officially opened Dec. 2, 2016.



Gate of Heaven Committal Chapel (Photo by DeFrancis)

Jubilee of marriage anniversaries

From Page 1

in St. Lawrence O'Toole Church, Ironton, the Basilica of St. Mary of the Assumption, Marietta, and Holy Family Church, Steubenville.

The celebration was coordinated by the Office of Marriage, Family and Respect Life in collaboration with the Office of Worship and the Diocesan Council of Catholic Women.

Bishop Monforton said in his homily, "Marriage is a sacrament, established by Jesus. It is a symbol of Jesus' love for his bride, the church. Marriage is a gift of grace."

Bishop Monforton handed out personally signed certificates to the couples.

Each couple and their years of marriage were announced as they walked up the aisle to receive their certificate from the bishop.

The couple with the distinction of being married the longest in the diocese, 72 years, was Leonard and Gertrude Masci of Blessed Sacrament Parish, Wintersville.

The bishop said because of the Masci's many years of marriage, "I'll come to you and present your certificate (as they were sitting in the pew); you don't have to come to me."

Leonard, 94, and Gertrude, 91, gave credit to Leonard's oldest sister for the two of them getting married. Leonard grew up in Canton, Ohio, while Gertrude grew up in the Cambridge area.

Leonard's older sister worked with Gertrude at a market in Canton and showed her a picture of her brother, who was a Marine, serving his country on a ship in the Pacific during World War II. "When I saw his picture, I knew he was for me," said Gertrude.

Leonard and Gertrude wrote letters to each other for eight months and the two of them finally met when Leonard returned home in April, 1945. Three months later, on Gertrude's 19th birthday, the two of them

got married. "I gave her me as a present, something she can remember every year," joked Leonard.

The Masci's moved to Jefferson County in 1950, and have lived there ever since.

"I was the homemaker and he was the one who went to work," said Gertrude.

Leonard worked for the Ohio Highway Patrol and then for Wheeling-Pittsburgh Steel, in the plant protection and safety department, until he retired in 1989.

Leonard said humor and doing everything together are the keys to their more than seven decades of marriage. He said he is always joking around, while trying to put a smile on Gertrude's face.

In addition to playing cards and bocce, the two have spent a lot of time working together on projects inside and outside of their house, from gardening to construction.

Leonard said he and his wife did a lot of the work on building their house in Wintersville, where they have lived since 1960. "Gertrude even helped to put shingles on the roof," said Leonard.

Neither of them have been on any roofs in recent years, but the two remain active; Leonard still drives.

Leonard and Gertrude are very familiar with large families, growing up with eight siblings apiece.

They have four children, 10 grandchildren and 11 great-grandchildren.

The Masci's said they could relate to the bishop's homily when he said that strong marriages have a tremendous influence on children.

The Masci's credit their solid marriage with the successes of all of their children, now living and doing well in various cities in the country.

Their recommendation on how to stay married – "a lot of give and take and dwell on the good times you shared together. That will enable you to overcome the difficult times."



Gertrude and Leonard Masci talk about their 72 years of marriage in the living room of their Wintersville home. (Photo by Orsatti)

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The fourth-grade class at St. Mary School, Marietta, recently completed a service project that filled 76 “Good Samaritan’s Purse-Operation Christmas Child” shoe boxes. The class collected and filled each shoe box with items that were age and gender specific for children 2 through 14 years of age. The class labeled all the boxes and hand-delivered them by pulling wagons to the First Baptist Church, Marietta, which is the area’s collection site for the project. The class is under the direction of Lori Estes. (Photo provided)

Bishop Monforton’s Schedule

- Nov. 18 Beatification Mass for Father Solanus Casey, Ford Field, Detroit, 4 p.m.
- 21 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 27 Diocesan Liturgical Commission meeting, Steubenville, noon
- 28 Mass, Holy Rosary Church, Steubenville, 7 a.m. Franciscan University of Steubenville, 6 p.m.
- 29 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 30 “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, 10:30 a.m.
- Dec. 2 Founders’ Association dinner, Franciscan University of Steubenville, 6:15 p.m.

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Pope to lead World Day of the Poor celebration

VATICAN CITY (CNS) — Pope Francis will celebrate the Catholic Church’s first World Day of the Poor Nov. 19 by celebrating a morning Mass at St. Peter’s Basilica with people in need and those who assist them. After Mass, he will offer a sit-down lunch to 500 people in the Vatican audience hall.

As the Year of Mercy was ending in November 2016, Pope Francis told people he wanted to set one day aside each year to underline everyone’s responsibility “to care for the true riches, which are the poor.”

The result was the World Day of the Poor, which is to be marked annually on the 33rd Sunday of ordinary time on the church’s liturgical calendar.

An admonition from St. John Chrysostom “remains ever timely,” Pope Francis said in a message for the 2017 celebration.

The pope quoted the fifth-century theologian: “If you want to honor the body of Christ, do not scorn it when it is naked; do not honor the eucharistic Christ with silk vestments and then, leaving the church, neglect the other Christ suffering from cold and nakedness.”

The pope chose “Love not in word, but in deed” as the theme for 2017.

The Pontifical Council for Promoting New Evangelization is coordinating the celebration and issued a resource book, which is available online at www.pcpne.va – that includes Scripture meditations, sample prayer services and suggestions for parishes and dioceses.

Pope Francis said, “The voice of the poor calls out to all of the baptized, the many charitable Christian institutions, and civil society itself, asking everyone to put forward

their best efforts in not only providing fraternal support for the destitute but also in valuing, on both the human and spiritual levels, the very dignity of the one who is poor.”

An obvious starting place, the council said, is to reach out “to places such as soup kitchens, shelters, prisons, hospitals, nursing homes, treatment centers, etc., so that the words of the pope could arrive to everyone at the same time on this day.”

Every parish and Catholic group, it said, should organize at least one practical initiative, such as “taking groceries to a needy family, offering a meal for the poor, purchasing equipment for elderly persons who are not self-sufficient, donating a vehicle to a family, or making a contribution to the Caritas fund for families.”

One of the primary goals of the day, the council said, is to help Catholics answer the question, “Who are ‘the poor’ today, and where are they around me, in the area in which I live?” and then to find ways to share and create relationships with them.

The resource book also offers 18 “saints and blessed of charity of the 20th and 21st centuries” as examples.

The list in the resource book is led by St. Teresa of Kolkata, but also includes Blessed Oscar Romero of San Salvador and U.S. St. Katharine Drexel and Blessed Stanley Rother.

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St. Joseph Parish, Amsterdam

John & Yvonne Nosal, 50th; Emery & Mildred Byron, 61st; Herman & Loretta Bick, 67th; Frank & Patricia Boone, 69th;

Christ the King University Parish, Athens

Gary & Kathleen Schumacher, 50th;

St. Paul Parish, Athens

William & Victoria Snider, 45th; David & Trudy Montle, 50th; Joseph E. & Billie Jo Essman, 60th;

St. Bernard Parish, Beverly

Daniel & Teresa Coleman, 35th; Thomas & Deborah Minton, 40th; Joe & Janice Schaad, 40th; Robert & Donna Brooker, 50th; Ralph & Frances Tornes, 60th;

St. Joseph Parish, Bridgeport

William & Linda Bella, 30th; Alan & Lisa Dober, 35th;

St. Stephen Parish, Caldwell

Gerald & Jean Ruppel, 65th;

Christ Our Light Parish, Cambridge

Jeffrey & Joyce Day, 35th;

Our Lady of Mercy Parish, Carrollton

William & Sandra Sprague, 50th;

St. Ann Parish, Chesapeake

David & Monica Compton, 20th; Vincent & Eileen Marchese, 35th; Albert & Margaret Harris, 50th;

St. John the Baptist Parish, Churchtown

Bill & Alberta Wesel, 35th; Thomas & Elaine Wells, 40th; Gary & Edna Arnold, 45th; Lewis & Patty Lang, 50th;

St. Adalbert Parish, Dillonvale

Kenneth & Denise Howell, 40th; Edwin & Nancy Wells, 55th; John & Agnes Panepucci, 70th;

St. Louis Parish, Gallipolis

Robert & Theresa Northup, 30th;

St. Henry Parish, Harriettsville

Bruce & Lisa Weisend, 25th; Jeff & Suzi White, 25th; Charles & Mary Zwick, 55th;

St. Joseph Parish, Ironton

Michael & Jessica Huber, 10th; Andrew & Elizabeth Lintner, 10th; Daniel & Lauren Monnig, 10th; Thomas & Jennifer Pinkerton, 10th; Joshua & Courtney Waginger, 10th; Aaron & Christi Heighton, 20th; Timothy & Elaine Kleinman, 20th; Michael & Monica Mahlmeister, 20th; Michael & Naulayne Enders, 30th; John & Connie Holmes, 30th; Mark & Teresa Rabalais, 30th; Thomas & Marie Rucker, 30th; Joseph & Leigh Ann Waginger, 30th; Charles & Kimberly Haas, 35th; Kevin & Ellen "Sue" Keeney, 35th; Joseph & Kelli Lutz, 35th; Davie & Bonnie McGoron, 35th; C. David & Cynthia Brown, 40th; John & Mary Beth Bryant, 40th; Charles & Therese Carte, 40th; Harold "Hal" & Mary Ann Newhauser, 40th; Roy & Gail Tackett, 40th; Timothy & Paula Walters, 40th; James & Lillian Hart, 45th; G. William & Patricia Brown, 50th; Thomas & Rosie Sinnott, 50th; Orion & Janet Roadcup, 60th; Raymond & Sharilyn Gibson, 62nd; James & Margaret Gallagher, 63rd; James & Mary Labeer, 63rd; John & Mary Stewart, 63rd; Anthony & Rita Patterson, 65th;



St. Lawrence O'Toole Parish, Ironton

Brigham & Elizabeth Anderson, 10th; Edward & Mary Ruth Broomall, 10th; Phillip & Cara Clark, 20th; Daniel & Margaret Hartwig, 25th; Jon & Elizabeth Larter, 25th; Kevin & Kathryn Staton, 30th; Christopher & Jane Laber, 35th; Robert & Mary Jo Malone, 35th; John & Mary Beth Boyd, 40th; Neil & Claris DuFore, 40th; Richard & Betsy Mountain, 40th; Edward & C. Eileen Payton, 40th; Robert & Teresa McGinnis, 45th; Charles & Rita Jones, 50th; James & Mary Ann Monte, 50th; Ralph & Joyce Lewis, 55th; Charles & Betty Yaniko, 60th; Michael & Bernadette Kinney, 62nd;

St. Ambrose Parish, Little Hocking

Jerry & Teresa Burkhart, 50th; John & Karen Sprigg, 50th;

Our Lady of Mercy Parish, Lowell

Evan & Heather Schaad, 10th; Gregory & Marlene Greene, 45th; Bernard & Sue Klinger, 60th;

St. Francis Xavier, Malvern

James & Sarah Carpenter, 30th;

Basilica of St. Mary of the Assumption, Marietta

Darren Hansen & Melissa Haessly, 10th; Lucio & Maria Castillo, 20th; Warren & Georgene Johnson, 20th; Randall & Christine Lisk, 25th; Ken & Bonnie Offenberger, 35th; Glen & Marcia Pawloski, 35th; Terry & Patsy Petit, 35th; John & Sandra Blouir, 40th; Roger & Jane Miller, 45th; Harry & Veronica Way, 45th; Leo & Mary Antons, 50th; David & Suzanne Baker, 50th; James & Lynn Hackathorn, 50th; Michael & Ethelda Kern, 50th; Larry & Naomi Nicholson, 50th; Stan & Ruth Vanlandingham, 50th; Leo & Mary Ellen Daniels, 60th; Robert & Catherine Dickson, 61st; Albert & Joann Cummings, 63rd; Frederic & Patricia Wood, 65th; Delbert C. & Norma Lang, 69th;

St. Agnes Parish, Mingo Junction

Kenneth & Dorothy Mazik, 50th;

St. Mary Mission, Pine Grove

Joseph & Clara Lewis, 35th; James & Mary Ann Meyers, 45th;

St. John Vianney Parish, Powhatan Point

Jeffrey & Maude Brown, 50th;

St. John Fisher Parish, Richmond

Joel & Joan Recznik, 30th;

St. Mary Parish, St. Clairsville

William & Christina Perry, 40th; Richard & Alice Dolan, 50th; Fred & Donna Shidell, 50th;

Holy Family Parish, Steubenville

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Triumph of the Cross Parish, Steubenville

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St. Joseph Parish, Tiltonsville

James & Marsha Chrisagis, 50th;

St. Francis of Assisi Parish, Toronto

Gil & Mary Arehart, 50th;

Blessed Sacrament Parish, Wintersville

Craig & Linda McGinness, 25th; James & Sandra Petrozzi, 25th; Michael & Toni Svec, 25th; Joseph & Lisa Zamberlan, 30th; William & Mary Edwards, 45th; Adam & Carleen Scurti, 50th; James & Joyce Kirkpatrick, 55th; Robert & Sandra Santicola, 55th; Joseph & Betty Mickey, 64th; Ray & Jean Dalfonso, 65th; Leonard & Gertrude Masci, 72nd;

St. Sylvester, Woodsfield

John & Mary Ann Yontz, 45th.



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Msgr. Gerald E. Calovini, pastor, Holy Family Parish, Steubenville, announces the 50th wedding anniversary of Adam and Carleen Scurti before they receive a certificate from Diocese of Steubenville Bishop Jeffrey M. Monforton at Holy Family Church. (Photo by Orsatti)



Bishop Jeffrey M. Monforton celebrates a wedding anniversary Mass with Father David L. Huffman, pastor, St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator, St. Mary Mission, Pine Grove, at St. Lawrence O'Toole Church. (Photo provided)

At home and abroad: bishops' conferences show collegiality, solidarity

VATICAN CITY/STEUBENVILLE (CNS) — The role of the U.S. Conference of Catholic Bishops and other bishops' conferences around the world is "catholic" — working together to promote the church's mission, but also "to support peacebuilding and human development throughout the world," said Cardinal Pietro Parolin, Vatican secretary of state.

In his blog on the diocesan website, <http://www.diosteub.org/blog/usccb2017>, Diocese of Steubenville Bishop Jeffrey M. Monforton wrote, "This centenary celebration of the Conference of Catholic Bishops in the United States provides us an opportunity to reflect how the Catholic Church has promoted the Gospel of Jesus Christ in a pluralistic society. We are grateful for the countless ways in which we have assisted our brothers and sisters to deepen their encounter with Jesus Christ, provided for those on society's periphery, strengthened the resolve of others to promote the dignity of all human life, all which fall under the missionary discipleship mandate to promote the teachings of Our Lord, especially for those struggling to find their spiritual GPS."

Cardinal Parolin responded to written questions from Catholic News Service, just before he was scheduled to travel to the United States. He presided and gave the homily at a Mass Nov. 12 in Baltimore marking the 100th anniversary of the USCCB.

The U.S. bishops' conference began in 1917 as the National Catholic War Council, to coordinate a common Catholic response to the need for military chaplains and relief efforts once the U.S. entered World War I.

"Although primarily concerned with coordinating the church's pastoral activity in a specific area, bishops' conferences are naturally concerned for the welfare of the entire church by virtue of the communion that unites bishops, and their particular churches, with one another and with the pope as the successor of Peter," the cardinal said.

"This collegial spirit has always marked the United States Conference of Catholic Bishops, which began as a practical means of providing relief to those suffering the effects of the First World War," he said. "Today, the conference continues to be 'catholic,' not only in its concern for the missions and the needs of our fellow Christians, especially those suffering persecution, but also, more gen-

erally, in its efforts to support peacebuilding and human development throughout the world."

The 62-year-old Italian cardinal, a career Vatican diplomat, is Pope Francis' top aide both for internal church matters as well as for relations with governments and international organizations.

Asked about the state of U.S.-Vatican relations, particularly given the strong differences of opinion between Pope Francis and the Trump administration on issues like immigration and climate change, Cardinal Parolin responded, "It is not the first time a pope and a president have held differing views!"

The U.S.-Vatican diplomatic relationship, he added, is "strong and solid," and he looks forward to working with Callista Gingrich, the new ambassador to the Holy See.

In its diplomatic relations, he said, "the Holy See is an advocate of the common good and does not seek to promote particular interests or to oblige governments to follow its views. The values we defend are based on the Gospel and natural law; they are the values of the universal church."

Pope Francis and the U.S. bishops share those values, the cardinal said, and while Pope Francis speaks on a global stage, the U.S. bishops do so nationally "to safeguard the common good and promote fundamental moral values. Doing that is a requirement of our faith."

As for the renewed importance Pope Francis has given to bishops' conferences, citing their teaching in his own major documents, Cardinal Parolin said that flowed naturally from the Argentine pope's own experience on his national bishops' conference and, especially, on the Latin America bishops' council, CELAM.

Pope Francis' vision "is essentially missionary, aimed at a renewal of ecclesial life at every level for the sake of a more incisive presentation of the Gospel message," the cardinal said. "So it is natural that the Holy Father should

place a high value on the work of national conferences in discerning the needs of the local churches and responding to important moral and social issues affecting their area."

The pope also has called for greater collegiality and synodality in the Catholic Church, encouraging bishops to discuss matters openly, frankly and prayerfully in order to address modern problems, concerns and challenges.

"Episcopal conferences have an essentially pastoral responsibility," Cardinal Parolin said. "Needless to say, this activity must be carried out prudently and in a spirit of communion, both with the bishop members of the conference and with the larger church. I believe that time and experience are helping to clarify how this is best to be done in practice."



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St. John Paul II The Spirit Defined

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

St. John Paul has been discussing the Holy Spirit thus far primarily as seen in sacred Scripture. He turns now to deal with his subject from the viewpoint of the church's official teaching. The first truly ecumenical council of the church was held, as we have seen, at Nicea, near Constantinople, in A.D. 325, within just over a decade since the Roman persecutions of the church ceased under the emperor, Constantine. Obviously there was little opportunity or wisdom in attempting a gathering of the leadership of the church while the persecutions still raged. The so-called "Council of Jerusalem" took place before the rationale for a church council was developed, although it dealt with an issue that was of universal Christian interest: the conditions under which Gentiles were to be received into the church (see, Acts 15).

The Council of Nicea gave us the first official statement of Christian belief in a statement called a "creed" (Latin: "Credo": "I believe"). The purpose of a creed is to state the principal articles of faith. This initial effort was intended to spell out what Christians believed about Jesus Christ and his relationship to God, the Father. Identifying him as the Son of God made it necessary to speak of the Trinity and the three persons who were one God. It was stated that the Son was "born of the Father before all ages ... begotten, not made." But all was not sweetness and light. There were some who denied that Jesus was God, sharing the divine nature of the Father. Most notable were the Arians. They would persist to be a dissenting part of the church for many years. The pattern would be the same as the church probed deeper into the mystery of the Trinity and the relationships between the three persons. Mary, the Mother of Jesus, would also bear scrutiny in these debates. At every step, there would be dissension. Additional councils would be held until the Third Council of Constantinople in A.D. 680. Only then would all the so-called "Christological" and "Trinitarian" questions be

"Identifying him as the Son of God made it necessary to speak of the Trinity and the three persons who were one God."

finally decided authoritatively by the church. We cannot go into it all here. The details must await a later day and a possible later series on the history of the church.

Meantime, what of the Holy Spirit? How does he fit in? The question was sure to be raised and was. It was declared that the Holy Spirit "proceeded from the Father and the Son." That created another hurdle: Some objected to the wording, "and from the Son" (in Latin: "Filioque"), particularly elements in the eastern part of the Roman Empire. Nevertheless, at the Second Ecumenical Council (the first of several to be held at Constantinople), "Filioque" was retained officially. But even so, the objections did not die. Some may say, "What difference does it make whether the Holy Spirit 'proceeds' from only the Father or from both Father and Son? It doesn't affect my spiritual life." That may be true, but it is important to theologians. We say there is only one God, but three persons, all of whom are equal in nature. The Son cannot be less divine than the Father, nor the Holy Spirit less than the Son. If the Spirit proceeded only from the Father and not also from the Son, the Son would be less divine than the Father in that respect. That cannot be. It may seem hard to believe in our secular world of today, but in those times there were fistfights and even bloodshed over questions of this kind! Just as objections were raised to the divinity of Christ, there were objections to the divinity of the Holy Spirit. The former were named "Arians" after their leader, Arius; the latter "Macedonians" after their leader, Macedonius.

How are these things decided? Think back on what we have seen: the Word of God, the Son, came not only to redeem mankind, but to inform us of truths about ourselves, our Creator, and the purpose for which we were created. He left this information primarily with a small group we

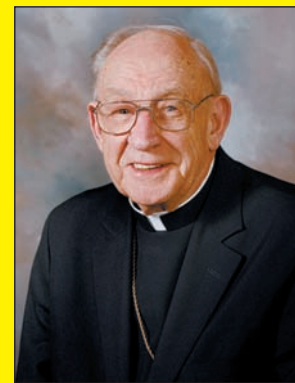
call "apostles," meaning those sent as representatives or ambassadors. He did not leave what he told them to their own memories, nor did he write it all down for them.

Instead, he promised that the Holy Spirit, the Spirit of Truth, would be given them as a "Second Advocate," after himself, "to guide them in all truth" (Jn 16:13). Again, in his final words to them before the Ascension, he gave them

their "sailing orders," so to speak, to go and tell it all to the whole world, and that he himself would remain with them, even to the end of the age (i.e., of time), (see, Matthew, Chapter 28, Verses 19-20). We read further in the Acts of the Apostles that Jesus told them: "You will receive power when the Holy Spirit comes upon you, and you

will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). We see that God would not leave his followers on their own, but would remain with the church, continuing to guide it through the Holy Spirit. When the council fathers met to discuss matters of faith (the "fathers" being the bishops and their advisors) their first question was: "What has been handed down to us from the apostles about this matter?" That's the key to authoritative teaching. Recall, too, that the choice of writings that comprise the inspired books of the New Testament, were also determined on the basis of their origin from the apostles or those close to them. The New Testament itself, then, looked to apostolic origins for its authority. Christ himself left nothing in writing.

The primary role of the Holy Spirit in the church as a whole is that of guidance, to keep the church in conformity with the teachings of Christ, which, at the human level, is conveyed to us by the apostles and their successors. These successors are headed by the successor of Peter, to whom Christ gave the command to "feed my sheep" (see, John, Chapter 21, Verses 15-19). He also told him at the Last Supper: "Simon, Satan has demanded to sift all of you like wheat, but I have prayed that your faith may not fail; and once you have turned back, you must strengthen your brothers." (Lk 22:31-32). The teaching office of the church, its "magisterium," is centered in the bishops, and the bishops, in turn, are centered in the pope.



Bishop Sheldon

'Left or Right' Solemnity of Christ the King

By Father Paul J. Walker

Our liturgical year ends with the feast of Christ the King not with an apocalyptic bang but with more of a whimper or sigh – the whimper of a deceptively simple parable of Jesus. It is possibly the most vivid one he ever spoke, and the lesson is crystal clear: God will judge us in accordance with our response to human need! His judgment does not depend on knowledge we have acquired, or fame that we have won, or the fortune we have gained. No, it will rest on the help

we have given. It's a rather clear picture of what to expect. No trick questions, no lengthy essays; only some simple straightforward observations about responding to other's needs. Our response determines our place. In the end, we are not "sentenced," only assigned the place (right

or left) our choices in this life have carved out for us! There are some subtle and devastating things this narrative sets before us about the help which we are asked to give.

It must, first of all, be help in simple things, things that anyone can do – provide food for someone who is hungry, the hunger may not be for actual food – it may be hunger for a friend, for someone to listen, for someone to care. It may be visiting someone who is isolated or homebound, someone in prison. It may be someone who is sick or hospitalized. It may be someone in need of clothing, or to be clothed with compassion and care. It is not a question of giving away thousands of dollars or having our philanthropy noted in the annals of history. It is a case of giving simple help to people we encounter every day. There never was a parable that so opened the way to glory for the most ordinary of people!

Second of all it must be help which is uncalculating. Those who showed care and kindness did not first think they were responding to Christ and thus storing up eternal credit in the heavenly bank. They helped because they could not help themselves. It was the natural, instinctive, uncalculating response of a generous and loving heart.

Now those on Christ's left (the goats) had seen things differently than those on his right. They were not hearing

the call of Christ in the suffering of others. Would they have responded differently if they had: "If we had known

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Father Walker

Bishop reflects on diocesan achievements

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

“Bless the Lord, all you works of the Lord, praise and exult him above all forever” (Dn 3:57).

As we continue to forge ahead to evangelize our brothers and sisters in the Ohio Valley, it seems appropriate for us to take inventory of what the Lord has enabled us to do. As we collaborate as a diocese, to promote the Gospel of Jesus Christ, to recall the past assists us to prepare an effective plan for the future. Each year, even each decade, builds upon the previous one in our Christian service.

May I take this moment to reflect on our common work and to give thanks to Our Lord for guiding us these past five years. The following are just some of the initiatives, both parish and diocesan, that have been implemented and have matured this past half-decade:

Parish/Spiritual Life:

- Celebration of the annual Blue Mass (First responders)
- White Mass (Health Care workers)
- Red Mass (Civil law professionals)
- Annual celebration of Wedding Anniversaries Mass (158 married couples this year)
- Year of Faith (2012-13)
- Church of St. Mary of the Assumption in Marietta declared a minor basilica by Pope Francis (June 13, 2013)
- Year of Consecrated Life (2014-15)
- Year of Mercy (2015-16)
- Year of Reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary (2016-17)
- Mass of Reconsecration of the Diocese of Steubenville to our patroness, the Immaculate Heart of Mary (June 24, 2017)
- Four new priests and 11 new deacons
- Generated a diocesan marriage preparation policy
- Our Lady of Mercy Church in Carrollton (dedication of new Church)
- Promote Marian devotion throughout the diocese through Novenas to the Immaculate Heart of Mary and Marian processions at the Basilica of St. Mary of the Assumption (Marietta) and St. Peter Church (Steubenville)
- Began ChristLife: a new parish evangelization initiative
- Holy Name Cathedral: completion of Phase I (purchase of property and modify traffic flow to improve access to the Cathedral; upgrades of water and gas lines and relocation of utilities; and embarking on Phase II to pitch roof)

Diocesanwide Outreach:

- Through our annual DPSC appeal, we have assisted more than 150,000 families over the past five years
- Have begun the process to implement a “small parish”

catechesis program

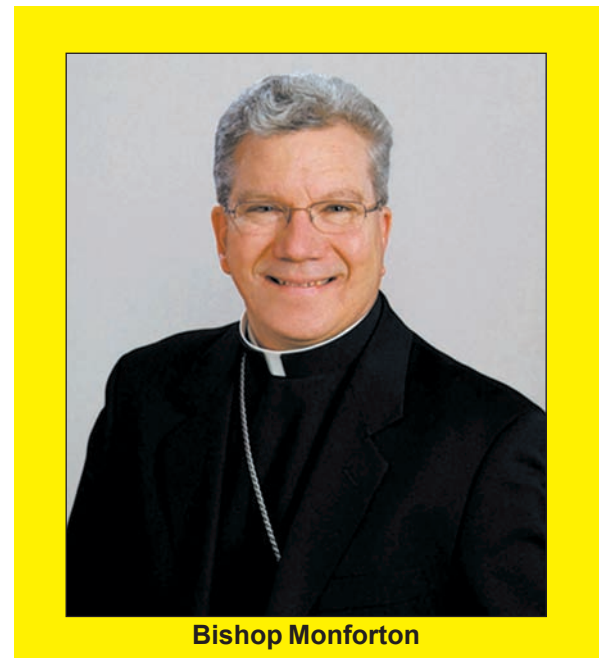
- Conducted a diocesanwide survey to assess catechetical needs in the parish setting
- Have begun to write content standards/guides for adult catechists’ formation courses
- Completely revised the diocesan Safe Environment Program, which educates parents, teachers, clergy and children on child sex abuse awareness, prevention and response
- Created and published an interactive calendar for the *Year of Mercy*, which was available on the worldwide web site and people could register to receive daily emails
- We have just completed the fifth year of the “Ask the Bishop” endeavor
- Over the course of one year, from 2016 to 2017, an ad hoc task force of 18 people met to discuss the needs of the diocese
- A diocesan survey was executed in order to determine the most pressing needs of the diocese, from which four priorities were established: Youth and young adults, Catholic schools, clergy, parish health and outreach
- The diocesan chancery five-year Strategic Plan was implemented (2015)
- The diocesan five-year Strategic Plan has been implemented, of which the final copy is being published for distribution (2017)
- A number of priests are in the midst of studies in order to strengthen our diocesan tribunal as well as our effectiveness in the New Evangelization
- Creation of Project Rachel (postabortion healing ministry)

Youth, Young Adults and Catholic Schools:

- We have greatly expanded youth outreach efforts to increase assistance and support to parishes with youth ministry programs
- Improved participation in the annual diocesan Youth Conference
- Partnered with a parish in the Archdiocese of Detroit to sponsor the Diocese of Steubenville’s World Youth Day in Poland
- Developed and introduced a junior high school youth ministry program
- Introduced “Theology on Tap,” which is a local program to the City of Steubenville for young adults/college-age students
- We continue to work to revise the diocesan *Handbook for Catholic Schools*, which includes a number of revisions from human resources to financial practices
- Established a common age throughout the diocese for the reception of the Sacrament of Confirmation (fifth-grade equivalent)

Additional Support Services:

- 232 older parish records have been transferred from the parishes to the archives for safe storage



Bishop Monforton

- Church record files (both open and closed churches) have been scanned from the microfilmed records and sent back to the parishes on a “sacramental thumb drive”
- Several church record books, which were in very poor condition, have been sent out for deacidification and preservation
- Three parish networking sessions dedicated to sacramental records have been held, specifically regarding archives, the recording of sacramental records, and the preservation of sacramental record books
- The diocesan archives have been “upgraded” through the addition of personnel and practices, thus ensuring safekeeping of our parish and diocesan history

The preceding information instructs us that even in the midst of a continued stagnated economy, tremendous work can be done in the Lord’s name. We are thankful for a number of entities not directly related to the diocese that have equipped us with the ability to strengthen our missionary discipleship, such as Franciscan University of Steubenville.

In the meantime, may we strengthen our resolve to share Jesus Christ with our brothers and sisters joyfully and with unwavering conviction. I am personally grateful to you as a member of our diocesan Christian family as we continue to explore opportunities to create a better future for all of our brothers and sisters, young and old. To quote Pope St. John Paul II: *The future starts today, not tomorrow.*

Through the intercession of the Immaculate Heart of Mary, may Our Lord, Jesus Christ, continue to bless our beloved diocese.

The Least Religious Generation in US History: a Reflection on Jean Twenge’s ‘iGen’

By Bishop Robert Barron

Jean Twenge’s book “iGen” is one of the most fascinating – and depressing – texts I’ve read in the past decade. A professor of psychology at San Diego State University, Twenge has been, for years, studying trends among young Americans, and her most recent book focuses on the generation born between 1995 and 2012. Since this is the first cohort of young people who have never known a world without iPads and iPhones, and since these devices have remarkably shaped their consciousness and behavior, Twenge naturally enough has dubbed them the “iGen.”

One of her many eye-opening findings is that iGen’ers are growing up much more slowly than their predecessors.

A baby boomer typically got his driver’s license on his 16th birthday (I did); but an iGen’er is far more willing to postpone that rite of passage, waiting until her 18th or 19th year. Whereas previous generations were eager to get out of the house and find their own way, iGen’ers seem to like to stay at home with their parents and have a certain aversion to “adulthood.” And Twenge argues that smartphones have undeniably turned this new generation in on itself. A remarkable number of iGen’ers would rather text their friends than go out with them and would rather watch videos at home than go to a theater with others. One of the upshots of this screen-induced introversion is a lack of social skills and another is depression.

Now there are many more insights that Twenge shares,

but I was particularly interested, for obvious reasons, in her chapter on religious attitudes and behaviors among iGen’ers. In line with many other researchers, Twenge shows that the objective statistics in this area are alarming. As recently as the 1980s, 90 percent of high school seniors identified with a religious group. Among iGen’ers, the figures are now around 65 percent and falling. And religious practice is even more attenuated: only 28 percent of 12th graders attended services in 2015, whereas the number was 40 percent in 1976. For decades, sociologists of religion have been arguing that, though explicit affiliation with religious institutions was on the decline, especially among the young, most people remained “spiritual,” that is to say,

'Left or Right'

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it was you, Lord, we would have gladly helped you." Perhaps they were expecting "heavenly credit" or a divine certificate of deposit, had they heard and responded to those whom the Gospel calls "the least of these."

Both groups (sheep and goats) neither saw nor discerned the call of Christ in people who are in some sort of distress or suffering. The "goats," unlike the "sheep," were lacking in compassion – their hearts were frozen and their eyes blinded by who knows what (fear, self-centeredness, prejudice, self-righteousness) that guided the way they dealt with others in this life. The same opportunities were there for them as for the sheep, but now they have carried into

eternity that same blindness, fear, prejudice and self-righteousness that guided the way they dealt with others in this life.

God opens the doors of the great banquet hall to all who die – no matter how wretched or sinful they be. No one is turned away; all hear a word of warmth and welcome to partake in the "supper of the Lamb." However, death may not magically thaw frozen hearts or correct myopic vision. Some with hardened hearts and clouded vision will turn themselves away – off to eternal isolation and loss, created, not by God, but by their own refusal to see, to love or to care, guided by the way they dealt with others during this life.

Scary? A little, maybe a lot. I suppose it depends on the way we have steered or

navigated ourselves throughout this life on earth. The good news is that if we allow him, God will journey with us, thawing our hearts, correcting our vision. He is always for us, ever on our side. Those verbs in Ezekiel's prophecy in the first reading are spoken to all of us as we make our way on a journey that will end in the eternal embrace of God's love. We will hear every step of the way – both the winding and straight:

*I will tend;
I will rescue;
I will pasture;
I will give rest;
I will seek out;
I will bring back;
I will bind up;
I will heal.*

"Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34). Spoken so clearly and unambiguously by (I think) John of the Cross: "In the evening of life, as the final sun is setting, as all things fall away, we shall be judged on love alone."

Father Walker is a Diocese of Steubenville priest and a former director of the diocesan Office of Worship. Retired from active parish ministry, Father Walker is a resident in his hometown, McConnellsville, where he often celebrates Mass at St. James Church, there. Father Walker writes a regular column for The Steubenville Register.

The Least Religious

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convinced of certain fundamental religious beliefs. I remember many conversations with my friend Father Andrew Greeley along these lines.

But Twenge indicates that this is no longer true. Whereas even twenty years ago, the overwhelming number of Americans, including youngsters, believed in God, now fully one-third of 18 to 24 year olds say that they don't believe. As late as 2004, 84 percent of young adults said that they regularly prayed; by 2016, fully one-fourth of that same age cohort said that they never pray. We find a similar decline in regard to acceptance of the Bible as the word of God: one-fourth of iGen'ers say that the Scriptures are a compilation of "ancient fables, legends, history and moral precepts recorded by men." Her dispiriting conclusion: "The waning of private religious belief means that young generations' disassociation from religion is not just about their distrust of institutions; more are disconnecting from religion entirely, even at home and even in their hearts."

Now what are some of the reasons for this disconnect? One, Twenge argues, is the iGen preoccupation with individual choice. From their earliest years, iGen'ers have been presented with a dizzying array of choices in everything from food and clothes to gadgets and lifestyles. And they have been encouraged, by practically every song, video and movie, to believe in themselves and follow their own dreams. All of this self-preoccupation and stress upon individual liberty stands sharply athwart the religious ideal of surrendering to God and his purposes. "My life, my death, my choice" (a rather iGen friendly motto which I recently saw emblazoned on a billboard in California) sits very uneasily indeed with St. Paul's assertion, "whether we live or we die, we are the Lord's." A second major reason for iGen dissatisfac-

tion with religion is one that has surfaced in lots of surveys and polls, namely, that religious belief is incompatible with a scientific view of the world. One young man



Bishop Barron

that Twenge interviewed is typical: "Religion, at least to people my age, seems like it's something of the past. It seems like something that isn't modern." Another said, "I knew from church that I couldn't believe in both science and God, so that was it. I didn't believe in God anymore." And a third – also attested to in lots of studies – is the "antigay attitudes" sup-

posedly endemic to biblical Christianity. One of Twenge's interviewees put it with admirable succinctness: "I'm questioning the existence of God. I stopped going to church because I'm gay and was part of a gay-bashing religion." One survey stated the statistical truth bluntly enough: 64

percent of 18-24 year olds believed that Christianity is antigay, and for good measure, 58 percent of those iGen'ers thought the Christian religion is hypocritical.

Dismal stuff, I know. But Twenge performs a great service to all those interested in the flourishing of religion, for she lays out the objectivities unblinkingly, and this is all to the good, given our extraordinary capacity for wishful thinking and self-deception. Further, though she doesn't tell religious educators and catechists how to respond, she unambiguously indicates what is leading this most unreligious generation in our history away from the churches. Her book should be required reading for those who wish to evangelize the next generation.

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 on his website: www.wordonfire.org.

Pope Francis says couples need help forming, following their consciences

VATICAN CITY (CNS) — Marriage and family life are blessings for individuals and for society, but both are filled with difficult choices that Catholic couples must be helped to face prayerfully and in the light of their consciences, Pope Francis said.

Unfortunately, too many people today confuse a rightly formed conscience with personal preferences dominated by selfishness, the pope said in a video message to an Italian meeting on "Amoris Laetitia," his exhortation on the family.

"The contemporary world risks confusing the primacy of conscience, which is always to be respected, with the exclusive autonomy of the individual" even when the individual's decisions impact his or her marriage and family life, the pope said.

Repeating a remark he had made to the Pontifical Academy for Life, Pope Francis said, "There are those who even speak

of 'egotry,' that is, the true worship of the ego on whose altar everything, including the dearest affections, are sacrificed."

Confusing conscience with selfishness "is not harmless," the pope said. "This is a 'pollution' that corrodes souls and confounds minds and hearts, producing false illusions."

The conference sponsored by the Italian bishops' conference was focused on "conscience and norm" in Pope Francis' apostolic exhortation.

Diagnosing problems in the church's outreach to married couples and families, Pope Francis had written, "We have long thought that simply by stressing doctrinal, bioethical and moral issues, without encouraging openness to grace, we were providing sufficient support to families, strengthening the marriage bond and giving meaning to marital life."

"We also find it hard to make room for the consciences of the faithful, who very often respond as best they can to the Gos-

pel amid their limitations, and are capable of carrying out their own discernment in complex situations," he wrote in "Amoris Laetitia." "We have been called to form consciences, not to replace them."

In his message to the meeting in Rome, Pope Francis said the Catholic Church must strengthen its programs "to respond to the desire for family that emerges in the soul of the young generations" and to help couples once they are married.

"Love between a man and a woman is obviously among the most generative human experiences; it is the leaven of a culture of encounter, and introduces to the present world an injection of sociality," he said.

Marriage and family life are "the most effective antidote against the individualism that currently runs rampant," he said, but it does not do one any good to pretend that marriage and family life are free from situations requiring difficult choices.

"In the domestic reality, sometimes there

are concrete knots to be addressed with prudent conscience on the part of each," he said. "It is important that spouses, parents, not be left alone, but accompanied in their commitment to applying the Gospel to the concreteness of life."

Conscience, he said, always has God's desire for the human person as its ultimate reference point.

"In the very depths of each one of us, there is a place wherein the 'Mystery' reveals itself, and illuminates the person, making the person the protagonist of his story," he said. "Conscience, as the Second Vatican Council recalls, is this 'most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths.'"

Each Christian, the pope said, must be "vigilant so that in this kind of tabernacle there is no lack of divine grace, which illuminates and strengthens married love and the parental mission."

Speakers prompt young adults to help heal injustices and sin of racism

ARLINGTON, Va. (CNS) — Calling racism the country's "national disease" and "our greatest injustice," Catholic speakers at an annual gathering of young adults asked the group to call out injustice in order to heal the hurt and damage it has caused, not just in the country but in humanity.

"Racism in the U.S. is our greatest injustice, it has crippled all of us in the human community," said Sister Patricia Chappell, executive director of Pax Christi USA, and one of two keynote speakers at the Ignatian Family Teach-in for Justice event that took place on the outskirts of Washington.

The annual event, attended by approximately 2,000 students from Jesuit-run high schools and universities in the U.S., focuses on social justice issues.

"It is our national disease and in our collective DNA," said Sister Chappell, a Sister of Notre Dame de Namur. "While getting sick was not our fault, getting well and healing together is our responsibility. Dismantling racism is something we must do together. Peacebuilding is something we must do together. We build two-way bridges to form the beloved community, not walls."

Sister Chappell urged the young adults to learn about and analyze unjust systems and practices in the U.S. that too often and for too long have dealt an unfair hand to communities of color.

"There has never been an equal playing field in the legal system, the political system, the religious systems, the educational systems, the social service systems, the economic systems" in the country, said Sister Chappell.

She urged those in attendance to educate themselves about such injustices, past and present, analyze them and do something to bring about peace and justice.

The past couple of years have shown, she said, that "we have lived with myths and lies that had led us thinking that we were no longer a racist society."

Father Bryan Massingale, professor of theological and social ethics at Fordham University in New York, addressed the group in a keynote speech.

He reminded the students that the class of 2018 had witnessed in their last four years the unrest in Ferguson, Missouri, numerous shootings of unarmed black men and boys, a presidential candidate who said Mexican people were rapists, and most recently white supremacist "marchers carrying tiki torches through an American street."



Sister Patricia Chappell speaks to a crowd of young adults at the Ignatian Family Teach-in for Justice held in Arlington. (CNS photo)

"You have not seen these things in America, except in grainy black and white videos that your history teacher showed you," he told his listeners, mostly in their late teens or early 20s.

Father Massingale, author of "Racial Justice and the Catholic Church," told the young adults that anyone of these events they have recently witnessed "would have been seismic, huge, but (with) all of them taken together, we are living in a time, dealing with increased racial tension polarization and division such that this country has not experienced in two generations."

And recent studies show that the millennial generation, "the most diverse group of Americans that's ever existed," mirrors the division of modern American society, he said.

Talking about racial justice isn't easy, he said, but he urged the group to have "an honest, adult conversation about race," even if that makes some people uncomfortable, embarrassed, ashamed, fearful, angry, overwhelmed, helpless or paralyzed.

"That makes you normal," the priest said. Racism is an issue that "leaves us mute,

tongue-tied," he said, and one that "too often leaves us uncomfortable embarrassed, limping." And no one wants to deal with it until there is no choice, he remarked.

"What brings us here? Why do we begin our time together this weekend focused in on such a pressing, almost depressing, issue?" Father Massingale asked. "We must begin by looking at racism because racism is our most central justice challenge. ..."

From educational access to immigration, environmental injustice to poverty, "if you don't deal with race, you're building a bridge to nowhere. You're a path to futility," he said.

Events such as the contaminated water in Flint, Michigan, a situation that began in 2014 and continues, are connected to race, he said.

"What happened in Flint would not have happened except because of the social vulnerabilities of the people (affected), because of the social, racial class to which they belong," he said. "It wasn't because public officials said, 'Oh you're black, we're not going to take care of you.' It's something more insidious."

He said it involves an "unconscious refusal to extend the same level of recognition and care to another that we would give to members of our own group because of pervasive cultural implicit bias." That bias, the priest said, is based on how a person answers the question "who counts as we, who counts as us?"

Discussions about racism often are avoided, he said, because it makes some people uncomfortable, but for him as a person of faith, the issue must be dealt with.

"For me, as a believer, the reason why I'm concerned about racism is because racism is a soul sickness," he said. "Racism is that interior disease, that warping of the human spirit that enables us to create a community where some matter and some do not."

This includes "the inhumane treatment of our African ancestors, the buying and selling of human beings," he said. Facing what's uncomfortable, he continued, can bring about change, including confronting "the lies that say some people are more important, less expendable and more valued, simply because they have less skin coloring."

"But change does not happen alone and is more of a relay race," he said. "The goal is not for us to cross the finish line, enter into the racial promised land. The goal is to simply run the race and simply do our part so that we can pass the baton to those who come after us," he said. "I'm running my race. It's not for me to reach the finish line."

"It's up to me to do what I'm supposed to do so I can hand the baton to someone else, to the 2,500 people who are in this room," the priest said. "You are part of the relay race. We are not going to reach the finish line. You may not be the one who breaks the tape, but if you don't run your race and do what you need to do, then we can't win at all."

Though the task may seem daunting, Father Massingale said, "I'm asking you to join me in the race to do your part. So that we can together create a new world."

"As we go forth, we people who pursue racial justice, let us remember that social life is made by human beings. The society we live in is the result of human choices and decisions," he said.

"That means that human beings can change things," Father Massingale added. "You can change things. For what human beings break, divide, separate, we can — with God's help heal, unite and restore. What is now, does not have to be, and there lies our hope and our challenge."



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Adena — A Christmas cantata titled “Mary, Did You Know?” will be presented at 2 p.m., Dec. 3, at St. Casimir Church.

Athens — Adults, ages 22 through 30, can attend a potluck Thanksgiving dinner at St. Paul Church, Nov. 17. The rosary will be prayed at 5:30 p.m.; the dinner will begin at 6 p.m. Attendees can bring a dish to share. For questions or additional information, contact Austin Windland at awindland@athenscatholic.org.

Buchtel — St. Mary of the Hills CWC will sponsor a bake sale Dec. 2, following the celebration of the 4:30 p.m. Mass and Dec. 3, following the celebration of the 11 a.m. Mass, in the church hall.

Chesapeake — The “Feed My Sheep Drive,” for donations, to assist with Community Mission Outreach Christmas food baskets, will continue through Nov. 26, at St. Ann Parish. For additional information or to make a donation, telephone the church office at (740) 867-4434.

Dillonvale — With changing to Eastern Standard Time, Mass will now be celebrated at 4 p.m., Saturday evenings, at St. Adalbert Church.

Lore City — Sts. Peter and Paul Oratory Faith and Life Team will host a children’s St. Nicholas party at 1:30 p.m., Dec. 3, in the oratory social hall. Lunch and activities will be part of the event.

Lowell — The Our Lady of Mercy Men’s Club will sponsor an all-you-can-eat pancake and sausage breakfast Nov. 19, from 8 a.m. until noon, in the church social hall. All proceeds from the event will support Our Lady of Mercy Church. Cost to eat is \$6 for adults and \$3 for children under the age of 12.

Marietta — A Christmas bazaar, sponsored by the CWC of the Basilica of St. Mary of the Assumption, will be held Dec. 2, from 9 a.m. until 2 p.m., in the basilica social hall. Baked goods, Christmas cookies and crafts will be available for purchase. For additional information, telephone Rita Crum at (740) 373-8786 or Konna Huck at (740) 373-2652.

Steubenville — The St. Thomas Aquinas Speech and Debate Club will sell Advent candles, \$10, wreaths, \$10, and hand-cast crosses following the celebration of Masses Nov. 18 and Nov. 19, at Holy Rosary Church, except following the 5:30 p.m. Sunday Mass.

Steubenville — St. Peter CWC is participating in an annual toy drive, which will be held through Dec. 6. New, unopened, unwrapped toys can be taken to the church vestibule. Toys will be donated to Urban Mission.

Toronto — The “Piecemakers” from the Toronto Catholic community have donated a quilt to the CWC for an upcoming raffle, which will be held Dec. 4, at 6 p.m., at the parish rectory. Tickets cost \$1 each or six for \$5. For additional information, telephone the parish office at (740) 537-4433.

Winterville — Advent candles, wreaths and hand-cast crosses will be sold by the St. Thomas Aquinas Speech and Debate Club Nov. 18 and Nov. 19, following the celebration of Masses at Blessed Sacrament and Our Lady of Lourdes churches.

A “Surviving the Holidays” seminar will be presented from 10 a.m.-noon, Nov. 18, at Blessed Sacrament Church, lower Sargus Hall. The video seminar, which is free to attend, will help participants discover how to deal with emotions, provide hints on continuing or changing traditions, offer helpful tips for surviving social events and provide information on how to find hope for the future. A discussion period and refreshments will follow the presentation. All can attend. For additional information and reservations, telephone Don Heiss at (740) 264-1823, Dolly Young at (740) 264-9948, or email www.BLSOLLgriefshare@yahoo.com.



Bishop John King Mussio Central Junior High School students will present Disney’s “Mulan” Nov. 17 and Nov. 18, at 7 p.m., in Berkman Theater, Lanman Hall, located at Catholic Central High School, 320 West View Ave. The cast includes in the first row, from left, Gina Crust, Hannah Hough and Kendra Hendricks. In the middle row, from left, are Clara Symington, Eleanor Stoutz, LuLu Leonard and Haley Cherepko. In the back row, from left, are David Kissinger, Nate McManus, Camden Daley and Willie Rao. Tickets, which can be purchased at the junior high school office, 320 West View Ave., cost \$7 for adults and \$5 for students; all seats are reserved. Tickets will also be available at the door on a first-come, first-serve basis. Doors open at 6:30 p.m. the evening of the presentation. For additional information, telephone the school office at (740) 346-0028. (Photo by Orsatti)

Around and About

Cambridge — A community Thanksgiving dinner will be served from 11 a.m.-1:30 p.m., Nov. 23, at the First Christian Church, 1127 Beatty Ave., for the less fortunate. Meals will be provided free of charge and will be served in the church fellowship hall. If homebound, meals can be delivered by telephoning (740) 432-5923 or (740) 439-2853.

Cambridge — Knights of Columbus Council 1641 will sponsor a monthly breakfast from 9 a.m.-noon, Nov. 19, at St. Benedict Church social hall.

Cambridge — The Guernsey Association of Churches and Cambridge Main Street will present an annual “Steeple Walk” from 12:30-3 p.m., Dec. 2, beginning at the First Baptist Church, 136 E. Eighth St. A United Way cookie walk will be held during the entire event at the First Christian Church, 1127 Beatty Ave. Those completing the walk will be eligible to win a gift basket from local merchants.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry from 11 a.m.-6 p.m., Nov. 17, at the council hall, 25 N. Fourth St. Takeout orders will be available by telephoning (740) 633-0528.

Mount Pleasant, Ohio — A Christmas cantata titled “Mary, Did You Know?” will be presented at 7 p.m., Dec. 3, at the Mount Pleasant Presbyterian Church, 123 Union St.

St. Clairsville — “Enjoy Coupon Books” are being sold by Knights of Columbus Our Lady of Peace Council 4243. The cost of \$40 offers discounts to various restaurants, entertainment and sporting establishments. For additional information, telephone John Swan at (740) 695-0366 or (740) 312-2865.

Steubenville — Residents living in and around the Steubenville area can learn about their risk for cardiovascular disease, osteoporosis, diabetes and other chronic, serious conditions, with affordable screenings by Life Line Screening. The event will be held at the

YWCA, 320 N. Fourth St., Nov. 27. Packages start at \$149; a consultant can work to create a package that is right for an individual, based on age and risk factors. For additional information or to make a reservation, telephone (877) 237-1287 or visit www.lifelinescreening.com; preregistration is required.

Steubenville — The Franciscan University of Steubenville Theater Department will present “Merry Christmas, George Bailey!” Nov. 17 and Nov. 18, at 7 p.m. and Nov. 19, at 2 p.m., in Anathan Theater, on the ground floor, Egan Hall. The play is adapted from Frank Capra’s movie “It’s a Wonderful Life.” It will be presented as a live radio show set in the 1940s, with much of the action taking place through voice acting. Tickets cost \$4 for adults; \$2 for students and seniors; clergy, religious and children 12 years of age and under will be admitted for free. Tickets can be purchased at the door or reserved by telephoning (740) 283-6245.

The Schola Cantorum Franciscana will sing at the celebration of the 7 p.m., Dec. 3 Mass, in Christ the King Chapel at Franciscan University of Steubenville.

Annual lessons and carols, presented by the Schola Cantorum Franciscana and Franciscan University Chorale, will take place at 7 p.m., Dec. 5, in Christ the King Chapel, located at the university.

The Franciscan University of Steubenville Chorale will present a concert at 7:30 p.m., Dec. 8, in the Tony and Nina Gentile Gallery, J.C. Williams Center, at the university.

Steubenville — “Wooden Heart Follies,” a Steubenville Nutcracker Villages original musical, will be presented Nov. 26, Dec. 3, Dec. 10 and Dec. 17, at 2 p.m., at the Masonic Hall, 227 N. Fourth St. Tickets, available at the visitor’s center at Historic Fort Steuben and at the door the day of the event, cost \$10 for adults; \$5 for students; children under the age of 6 can attend for free.



One hundred sixty grandparents gathered at St. Benedict's School, Cambridge, in October for grandparents' day. The grandparents attended an all-school Mass, had breakfast, visited the classrooms, bought books at the annual book fair and ate lunch. Father Paul E. Hrezo, pastor of Christ Our Light Parish, celebrated Mass with Father Jonas A. Shell, parochial vicar to Father Hrezo and chaplain of St. Benedict School. During the homily, Father Hrezo asked the children to remember some words of wisdom that they have heard from their grandparents. (Photos provided)

Adult faith formation seminar in Wintersville is planned for Dec. 9

STEUBENVILLE — Catechists and Catholic school teachers in the Diocese of Steubenville can earn credit toward their initial or ongoing catechist's certification and Catholic identity contact hours during a Dec. 9 faith formation seminar at Blessed Sacrament Church, Wintersville.

The topics that will be discussed in the seminar will be the sacraments of initiation: baptism, the Eucharist and confirmation.

Sister of St. Francis of the Martyr St. George Johanna Paruch, professor of theology and catechetics at Franciscan University of Steubenville, and Carolyn A. Crabtree, catechetical consultant, Diocese of Steubenville Office of Chris-

tian Formation and Schools, will speak during the seminar.

The day begins with the celebration of Mass at 8 a.m., at the church. The first discussion begins at 8:45 a.m. with the theme "Baptism – Doorway to Heaven." From 9:45-10:15 a.m., there will be a brunch break for the participants. At 10:15 a.m., the next discussion themed "The Eucharist: Heavenly Banquet" begins. Following that discussion, the next talk themed "Confirmation: Heavenly Gift" will begin at 11:25 a.m.

For additional information about the faith formation seminar or to make reservations to attend the seminar in Wintersville, email Crabtree at ccrabtree@diosteub.org.

Eagle Scout recognized in Marietta

MARIETTA — Nathan Bennett was recently recognized for earning the highest award a Boy Scout of America can receive, becoming an Eagle Scout.

Nathan, the son of Brian and Angela Bennett, is a parishioner of the Basilica of St. Mary of the Assumption, Marietta. A member of Boy Scout Troop 203, Bennett's Scoutmaster is Shaun Harris, with assistance from Butch Hawkins, Brian Bennett and Erik Palmer.

Nathan began Scouting as a charter member of St. Mary's Cub Scout Pack 653, when he was in the first grade.

He designed and constructed a raised garden for The Woman's Home, an assisted living facility in Marietta, working closely with The Woman's Home's board of directors members, local businesses and many volunteers.

The ladies in The Woman's Home grew vegetables, herbs, and flowers in the raised garden bed and the vegetables and herbs grown were used in The Woman's Home's kitchen.

Nathan attended St. Mary School, Marietta, preschool through eighth grade. He



(Photo provided)
Nathan Bennett

graduated from St. Mary School in 2015 and is in the 11th grade at Marietta High School.

At the basilica, he is an altar server, a member of the handbell choir, and a member of the Cross Fire Youth Group.

At Marietta High School, he is a percussionist in the band program.

'Custos' sees greater cooperation between Catholics and Orthodox

By Mark Pattison

WASHINGTON (CNS) — The metaphorical but impenetrable walls that separated Catholics, Greek Orthodox and Armenian Orthodox in the Holy Land are beginning to crumble.

What is formally called a "status quo," but for generations had the effect of an excuse for inaction, is now being replaced by collaboration, said Franciscan Father Francesco Patton, custos of the Holy Land. Father Patton, elected and papally approved, is responsible for the region's most sacred sites.

"The renovation of the (Church of the) Holy Sepulcher has been a great occasion for dialogue among the three communities," said Father Patton. "Under the status quo, it is impossible to do something if the three communities are not together."

"All the work was done on time," said Father Patton. "We have to sign off (on) a new agreement for the second step," which would put electrical systems underground, upgrade the sewage system and install humidity controls, he added.

Relations with the two Orthodox communities are now "very, very good," Father Patton told Catholic News Service in a Nov. 10 interview in Washington, where he visited the Franciscan monastery in the city — which also falls under the custos' responsibilities — and met with patrons.

Members of the three churches "all know we are a minority," Father Patton

said. "We (Christians) are only 2 percent when we are together. When we are not together, each of us are less than 2 percent." He said the different communities try to support each other on issues that affect just one of them.

Along the same lines, Father Patton said he saw unity and harmony among Christians, Muslims and Jews in the Holy Land. While some would prefer to reduce the role of religion in the region, "the meeting of the three Abrahamic communities" is essential, he added. "You can't solve the problem excluding religion. You can solve it only by including religion."

The Franciscans want to undertake further restoration initiatives at holy sites in Jerusalem, Nazareth, in the West Bank and elsewhere. He said they want to build housing for Christians who work at the holy sites so they will not have as far to travel to get to their jobs, including facing delays at Israeli checkpoints.

While there has been some success at preserving sacred sites as they were in antiquity, Father Patton does not begrudge residents' businesses.

"If there are no jobs, there are no people," he said.

Father Patton added that he expects tourism to be brisk, especially at Christmas.

"Last year was a good year," he noted. "When there is no violence, there are pilgrims. One-third of Israel's tourists are coming to see the sacred places," he added.

Obituaries

Alice M. Andresen, 87, St. Peter, Steubenville, Nov. 2.

Rose Capobianco, 87, St. Peter, Steubenville, Oct. 26.

Joan Duvall Fitzgerald, 85, Basilica of St.

Mary of the Assumption, Marietta, Oct. 27.

Walter T. Hawk, 75, 1026 Indiana St., Martins Ferry, St. Mary, Nov. 8.

Wilbur C. Neeley, 74, St. Peter, Steubenville, Nov. 2.

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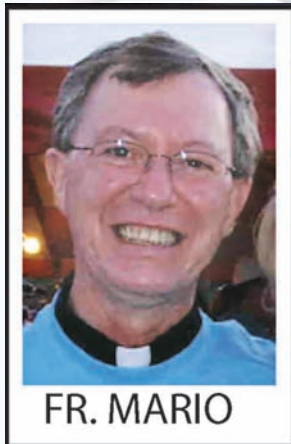


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