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The Steubenville REGISTER

VOL. 73, NO. 5

SERVING 13 COUNTIES IN SOUTHEAST OHIO

NOV. 3, 2017

News Brief

Pope talks to hurricane-hit children

ROME (CNS) — Pope Francis said that there are no easy answers to the suffering and destruction wrought by hurricanes and that while such disasters happen naturally, humankind must also take responsibility for not caring for the environment.

In a video chat with young children participating in a program of the international network of “Scholas Occurrentes,” the pope spoke with children from Texas and Puerto Rico, where Hurricanes Harvey and Maria struck hardest.

“If God loves us all, why did he make hurricanes and heavy rains?” asked Pedro Garcia, a 9-year-old Mexican-American boy living in Houston who lost his home after Hurricane Harvey struck Texas.

The pope said that there are questions even the most intelligent person can’t answer and that can only be answered with “solidarity, with a hug and to be close to those who suffer.”

“When I am asked these kinds of questions – I confess with all sincerity – I don’t know how to answer,” Pope Francis said. “Do you know why? Because there isn’t an answer. The only thing I can do is look at the cross and ask, ‘Why did God allow his son to be crucified?’”

Pope Francis also spoke with children from Loiza, Puerto Rico, one of the poorest areas on the island that was devastated by Hurricane Maria one month ago.

Ariana, a 5-year-old girl, cast a serious look at the pope and said, “Hi, Pope Francis. When are you coming to Puerto Rico?”

The pope said, “I don’t know when but one day I will go; I want to get to know (Puerto Rico) and I want to get to know you.”

Before ending the conversation, Ariana said: “Papa, I ask you to pray for Puerto Rico’s recovery and for peace in the world.”

Visibly moved by the little girl’s request, the pope said: “Yes, my dear, I will do that. And if you children pray for peace in the world, you will be heard. Do not doubt that.”

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

Holy Name Cathedral: building a vision that works



Holy Name Cathedral

(Photo by DiCenzo)

By Dino Orsatti
Editor

STEUBENVILLE — Interior demolition work on Holy Name Cathedral will begin in the next several months in downtown Steubenville.

“Inspiration from the Lord,” is how Diocese of Steubenville Bishop Jeffrey M. Monforton describes the diocese’s vision for this project.

Bishop Monforton said, “Construction permits allow us now to proceed with the renovation of the cathedral as

funding continues to come in. The first of several steps in the process of remodeling the cathedral will start this winter with demolishing the inside of the church. After that, utility service to the building will be upgraded to accommodate a new lighting and sound system.”

The bishop went on to say, “We are targeting the next construction season to replace the existing flat roof with a pitched roof.”

The diocese has spent \$1 million in infrastructure in the

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A cul-de-sac caps off Fifth Street in front of Holy Name Cathedral, Steubenville, making way for a pedestrian piazza in front of the cathedral. (Photo by DiCenzo)

'Ask the Bishop'

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

Q: Why did God create Adam and Eve?

**Amanda Bennet
Marietta**

A: We learn from the Book of Genesis that Adam and Eve were created in the image and likeness of God. We also know that Adam and Eve and all humanity have been created to love and to serve God. In order to understand just how deeply God loves us, God the Father values us so much that he gave us his only Son for our salvation. It is only through the Son of God, Jesus Christ in which, humanity, the offspring of Adam and Eve, have been reunited with God following the Original Sin of Adam and Eve.

This having been said, we are grateful to God for creating Adam and Eve and subsequently, us, in order to love him and to serve him. We understand our purpose perfectly well as Jesus reminds us in his conversation with the Pharisees and Sadducees that the greatest commandment of all is to love God and neighbor. In doing so you and I remain faithful to our being made in God's image and likeness.

Q: How do you respond if someone asks you why God allows hurricanes and fires to cause damage and death?

**Ella Maragos
Steubenville**

A: You correctly state that we suffer catastrophic events in this world. While

we know God does not *will* evil upon us, we also know that our suffering is defined by Jesus' suffering and death on the cross. Jesus gives our suffering meaning because he first suffered for us.

While we do not will bad happenings on anyone, we should recognize each of these instances as an opportunity to bestow God's compassion and love upon all people. We have a Christian obligation to assist our brothers and sisters who are victims of hurricanes, earthquakes and fires that destroy so much of what they hold of great value, including their lives. These terrible events are moments for you and for me to "step-up" and share God's mercy through all that you and I can do.

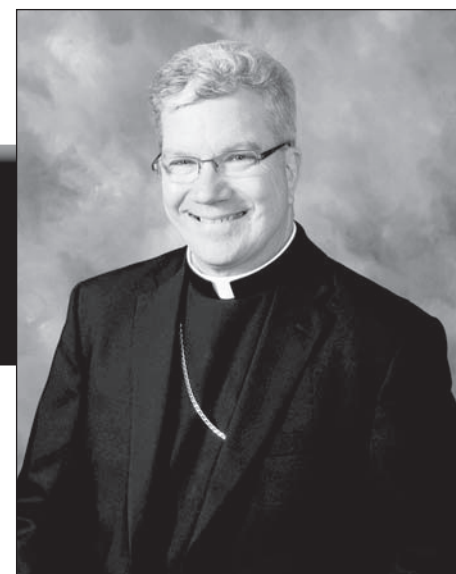
Q: When we pray to God what should we focus on?

**Jackie O'Karma
Weirton, West Virginia**

A: When we pray to God we are in conversation with God. This is true even at times when we feel it is a one-sided conversation, that is, we don't seem to hear God's voice. Never forget that God hears all of our prayers and so as you pray, picture yourself speaking directly to the face of God.

For instance, Jesus Christ taught us the *Lord's Prayer* (the *Our Father*) and so we should recognize that we are speaking to God the Father himself. Jesus also reminds us the great value each one of us has in God's eyes.

When you and I pray to God, we should focus on the face of God and not permit other things on the outside to distract us. How blessed we are as, made in God's image and likeness, and through the great gift



Bishop Monforton

of Jesus' Incarnation and Paschal Mystery, we can be called children of God and address God as Father.

As we embark this month of November may we keep our fellow brothers and sisters who have died in our payers, entrusting each and every one of them to the most merciful Father.

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation

and Schools, Permanent Deacon Paul D. Ward, director.

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

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Catholic women's 'Day With the Bishop' in Hopedale



From left, Bishop Jeffrey M. Monforton accepts a check from Mother of Hope Deanery Council of Catholic Women president Diana Vargo and board members Joelle Bucci (auditor), Cindy Hoerchler (secretary), Linda Edgar (treasurer) and Bea Antol (vice president) at the "Day With the Bishop" at Sacred Heart Church, Hopedale. (Photo provided)

HOPEDALE — "Perseverance is critical in proclaiming the kingdom of God," Diocese of Steubenville Bishop Jeffrey M. Monforton told those gathered under the sponsorship of the Mother of Hope Deanery Council of Catholic Women during a "Day With the Bishop" at Sacred Heart Church.

The bishop said, "We must have the appearance of Christian disciples on a most urgent journey and our observing thought must be the mission."

The "Day With the Bishop" started with Mass celebrated with the bishop and Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, and deanery moderator.

After Mass, Diana R. Vargo, president of Mother of Hope Deanery Council of Catholic Women, handed the bishop a check for \$2,500 that was collected from all of the parishes in the deanery.

Bishop Monforton donates the money to the seminarians' assistance fund. The cost to educate the 10 seminarians studying for the diocese is more than a quarter of a million dollars a year, according to the bishop.

The deanery includes parishes (Our Lady of Mercy, Carrollton, St. Francis Xavier, St. Gabriel and St. Mary of the Immaculate Conception, Morges) in Carroll County; (St. Joseph, Amsterdam; St. Agnes, Mingo Junction; St. John Fisher, Richmond; Holy Family, St. Peter and Triumph of the Cross, Steubenville; St. Francis of Assisi and St. Joseph, Toronto; and Blessed Sacrament and Our Lady of Lourdes, Wintersville) in Jefferson County, and (St. Teresa of Avila, Cadiz, and Sacred Heart, Hopedale, and St. Matthias, Freeport) in Harrison County.

Joelle Bucci, the newly elected CWC president at St. John Fisher Parish, is project coordinator for the "Box of Joy" campaign for Cross Catholic Outreach. Bucci spoke to the women in the church hall about the program that delivers food and provides shelter and hope to the poorest of the poor.

Toys, school supplies, clothes and other useful items are being collected at St. John Fisher Church Nov. 4 through Nov. 11. This is one of five drop-off centers in the state of Ohio. Bucci said "the items will be sent to Florida, and then distributed to the less fortunate in Haiti, the Dominican Republic, Nicaragua and Guatemala."

Bucci added,

"Cross Catholic Outreach is gearing up to put Christmas smiles on the faces of more than 60,000 children, all of whom live in dire poverty in places where gifts are rare or nonexistent."



Bishop Jeffrey Monforton celebrates Mass at Sacred Heart Church, Hopedale, with Mother of Hope Deanery. (Photo by Orsatti)

Bishop Monforton's Schedule

November

- 4 Knights of Columbus Bishop Watterson Council 1405, Third Ohio District fall exemplification, Ironton, 4 p.m.
Mass, wedding anniversaries, St. Lawrence O'Toole Church, Ironton, 5:15 p.m.
- 5 Mass, wedding anniversaries, Basilica of St. Mary of the Assumption, Marietta, noon
Mass, wedding anniversaries, Holy Family Church, Steubenville, 5:30 p.m.
- 6 "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, 8 a.m.
- 7 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 8 School Mass, St. John Central High School, Bellaire 10:15 a.m.
Evening of eucharistic adoration for vocations, Region VI, Blessed Sacrament Church, Wintersville, 7 p.m.
- 9 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 10-16 U.S. Conference of Catholic Bishops' meeting, Baltimore
- 16 Diocesan Information Systems conference call meeting
- 16 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
- 17-18 Sacred Heart Major Seminary, Detroit
- 18 Beatification Mass for Father Solanus Casey, Ford Field, Detroit, 4 p.m.

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Holy Name Cathedral

From Page 1

south end of Steubenville to prepare the site and relocate utilities for cathedral renovation. South Fifth Street was vacated in front of the cathedral. One-way streets were converted to two-way, and a cul-de-sac was also installed. This sizeable investment into the south end of the city was necessary to provide better access to the cathedral, and to increase safety for its neighbors.

Sister Mary Brigid Callan, director, stewardship and development for the

Diocese of Steubenville, said "We are not conducting a formal capital campaign around the cathedral. Cathedral funding will simply be an ongoing initiative. We are looking for a diversity of sources including grant money. We want to ensure that each phase of the construction is completed in a cost effective manner."

Sister Callan added, "We're moving forward carefully and prudently, and always with our donors foremost in mind."

Funding for numerous memorials is in

place and is reserved strictly for that use.

D. Scott Yarman of Yarman Contracting, Cadiz, has been retained as project manager for the renovation.

The bishop explained, "We will be seeking an additional \$9 million for the remaining renovation work that will eventually include a bell tower. We want to be able to have a Mass in Holy Name Cathedral by 2020 for the closing of the diocese's 75th anniversary."

Holy Name Catholic Church was originally

built in 1885 and was designated the diocesan cathedral in 1945, after the eastern Ohio diocese was created. The cathedral was rebuilt in 1957 when structural issues were found.

Bishop Monforton made it clear, "Our vision is for everyone in our diocese to realize that we are truly united in our Catholic faith, and our shared sacred life through our Mother Church, Holy Name Cathedral, is emblematic of that. Restoring her will be a collective work of vision and faith. We need her back ... we all need her back."



Diocese of Steubenville Bishop Jeffrey M. Monforton, pictured center, in left photo, was the principal celebrant at the third annual Red Mass at St. Mary Church, St. Clairsville, along with Permanent Deacon Thomas E. Graham, left, and Father Edward A. Maxfield, Jr. The Red Mass invokes the guidance of the Holy Spirit on the members of the court and legal profession. Pictured with Bishop Monforton, right, front row, from left, are Judge John Malik, Judge Frank Fregiato, Adam Scurti, Michael Shaheen and Magistrate Judge Norah McCann-King. Back row, from left, are Permanent Deacon Graham, David LaRue, Allyshea Duchi-Cortez and Jeffrey Monoski. (Photos by Orsatti)



Bishop Jeffrey M. Monforton meets with Ohio University Catholic community at Christ the King University Parish, Athens, after celebrating Mass. (Photo provided)

Special collection for seminarians

STEUBENVILLE — A special collection will be held in all parishes throughout the Diocese of Steubenville the weekend of Nov. 11-12 to benefit seminarians in the diocese.

Requested by the Knights of Columbus

councils, Diocese of Steubenville Bishop Jeffrey M. Monforton agreed to the collection.

All proceeds received from this collection will go directly to the diocesan office of vocations.

Presbyteral Council election results

STEUBENVILLE — Priests representing Presentation Deanery, the retired and religious priests have been elected to three-year terms on Presbyteral Council — comprised of a number of priests who aid Bishop Jeffrey M. Monforton in the governance of the Steubenville Diocese.

Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and

personnel, announced the results of the year-end elections.

Mother of Hope Deanery: Father Anthony R. Batt replacing Father Bradley W. Greer.

Visitation Deanery: Father Robert A. Gallagher replacing Father Thomas A. Nelson.

The new members begin serving a three year term Jan. 2018 through Dec. 31, 2020.



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Sacramental Records Handbook a first in the Diocese of Steubenville

By Matthew A. DiCenzo
Staff writer

STEUBENVILLE — For the first time in the Diocese of Steubenville, a handbook on sacramental record keeping for parishes throughout the diocese has been written.

The Sacramental Records Handbook was designed with help from the Diocese of Columbus, Ohio, and was developed to apply for the Steubenville Diocese by Linda A. Nichols, chancellor of the Diocese of Steubenville, and Emily M. Teachout, archivist for the Diocese of Steubenville. The handbook was sent out to each parish pastor in the Diocese of Steubenville in October.

The handbook is intended to serve as a guide for recording all sacramental records. As the introduction of the handbook reads, sacramental records are “legal documents produced by the church that contain vital records. They are essential for tracking the growth and decline of parishes, populations, and communities as well as the ethnic heritage of areas within a diocese. Because of the importance of these records, it is crucial to understand how to properly store, handle, repair and record information in sacramental registers.”

The goal of the handbook, as it reads, is to “provide those who work for the church with the understanding of how to properly identify, organize, maintain, and preserve these records.”

Included in the handbook is a letter from Diocese of Steubenville Bishop Jeffrey M. Monforton. In the letter, Bishop Monforton writes, “The sacraments are efficacious

signs of God’s grace.”

According to canon law, every parish is required to have registers of sacramental records. Canon 535.1 states that each pastor is in charge of overseeing that sacramental registers are appropriately inscribed and preserved.

Sacramental records recorded by each parish in the diocese include records of baptisms, Communion, marriages, confirmations and deaths. Although the recording of first Communion in a sacramental register is optional according to canon law, it is required to record first Communion in the Diocese of Steubenville.

The handbook has many sections, all provided on a table of contents with page numbers and titles for reference. The sections of the handbook include general norms regarding sacramental records and registers for all the sacraments. Also, there is a section for samples of how to record the entries in a register, as well as a listing of closed parishes and missions in the Diocese of Steubenville with the location of the records and telephone numbers for contacting the location. Records from closed parishes and missions can be found in the diocesan archives or at a nearby parish in which the former parish or mission was located, the handbook shows in the listings.

The handbook instructs parishes how to maintain and care for the registers. It states to the reader how to safely store the sacramental registers and to keep them in a fire-proof location. Registers may only be removed by authorized personnel for only legitimate reasons. The handbook also reads that a parish register must always remain on

parish premises, unless it is for duplication purposes or for transferring it to the diocesan archives.

Repairing old sacramental registers is also instructed in the handbook. Parishes that have sacramental registers in need of restoration can contact the diocesan archives if a book is in poor condition. Transferring records to a new book can only be done when the original register is beyond repair, the handbook reads. Reporting loss or destroyed registers needs to be reported to the chancellor of the diocese.

There are specific guidelines and protocols for making substantial and insubstantial changes to the records. The only permitted changes for records are the corrections of name, date, spelling, new legal names, or an adoptive parent, the handbook reads.

Each sacrament’s section in the handbook cites canon law and how the entry should be written for the recipient. The sample of records section has samples of entries for different circumstances. It gives examples of how to write the entry in the register and shows the reader how to write the entry in the register properly.

The Sacramental Records Handbook is available to read on the Diocese of Steubenville website at www.diosteub.org/Diocesan-. The handbook is printable on the diocesan website as well.

For additional information about the Sacramental Records Handbook, telephone Nichols at the chancery, 422 Washington St., Steubenville, at (740) 282-3631 or email lnichols@diosteub.org.

Not a Roman holiday: Pilgrims learn lessons while they walk to Rome

VATICAN CITY (CNS) — After weeks of navigating difficult terrain, avoiding wild animals and steep cliffs, the devoted pilgrims and hiking enthusiasts who manage to traverse the 155 miles between Assisi and Rome on foot arrive in St. Peter’s Basilica and report a special kind of payoff.

“It’s very moving when you get there and walk through the doors of St. Peter’s,” said Bret Thoman, director of St. Francis Pilgrimages. “It’s almost like walking from the world into heaven.”

The Way of St. Francis is a network of walking trails that connects Assisi to Rome. Created 15 years ago by the government of Italy’s Umbria province, it attempts to mirror the path likely trod by St. Francis of Assisi when he went to Rome to meet Pope Innocent III in 1209. The actual historic route remains unknown.

“When you arrive (at St. Peter’s), you’re usually kind of beat-up. You have blisters, your legs are sore, your feet are sore, your joints are sore,” Thoman said, but still the pilgrims are grateful for the hard lessons learned along the way.

Deacon Terrance Marcell, a 79-year-old serving at Holy Rosary Parish in Edmonds, Washington, said the challenge of walking the “cammino” — as it is called in Italian — gave him a renewed sense of what is truly important in life.

“I’m not going to worry about my golf score anymore like I did,” he said just before finishing his pilgrimage in late October. “I can think back and realize that I need a

little bit more patience with people, with my family.”

Pilgrims encounter true wilderness on the trail to Rome, and Thoman said he prepares them for encounters with the dogs, wild boar, snakes and other creatures that inhabit the Italian forests.



Father Vincent Gilmore, tour leader Bret Thoman and Deacon Terrance Marcell walk near the Castel Sant’Angelo bridge as they follow the historic pilgrimage route of St. Francis from Assisi to Rome. (CNS photo/Paul Haring)

“It’s a real-life journey out in nature,” said Thoman, who has been organizing Catholic tours of Italy with his wife for the past 15 years.

To keep on schedule, pilgrims walk between nine and 12 miles daily, stopping only to eat and sleep. Many of the pilgrims Thoman leads opt to stay in hotels, since, he says, “after a hard day’s hiking most pilgrims have had enough penance.”

Marcell said that encountering quaint scenes of rural Italian Catholic life summoned vivid memories of his youth.

“The icons, the little churches and the sanctuaries have brought an image and have reminded me of my roots as a child,” he said.

Father Vincent Gilmore, the pastor of Holy Rosary

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St. John Paul II The Spirit In Symbol

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

As we have seen, it is only in the New Testament that the doctrine of the Trinity is revealed, but, even there, it remains a mystery. It is easy to visualize the second person because he came among us a human being in the person of Jesus Christ. Likewise, we can conceive of the Father because of his relationship with the Son. In art, e.g., Michelangelo's famous depiction in the Sistine Chapel, we see the Father as a venerable old man. After all, Our Lord said: "He who sees me, sees the Father" (Jn 14:9). However, when it comes to the Holy Spirit, it's not so easy. We have only symbols to go on.

First among these symbols is the notion of wind "spiritus" in Latin, "pneuma" in Greek, "ruah" in Hebrew. Wind is subtle – most of the time – and invisible. Yet it exerts force – sometimes too much! It was in the sound of wind that the Holy Spirit manifested himself at the first Pentecost. The Holy Spirit is identified theologically as the subsisting love between the Father and the Son. In romantic lyrics, love is often expressed in a *sigh* – a breath from the heart of the lover. The notion of wind also describes the gratuitousness of the Holy Spirit's action. Jesus told Nicodemus: "The wind blows where it will ... you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit" (Jn 3:8). St. John Paul comments: "This analogy ... highlights the total spontaneity of this action through which people are made participants in God's life." The pope points out, too, that in the Old Testament, wind often manifests the wrath of God, while in the New Testament, it expresses God's love!

In addition to wind, fire also appeared at Pentecost in parted tongues that settled on the heads of those present (see, Acts, Chapter 2, Verse 3), indicating the coming of the Spirit to each of them. Fire has many connotations: heat and light, as in the love and knowledge given to the disciples on that occasion. Fire can be destructive, too, but also a means of purification as in the smelting of metals.

"At the baptism of Jesus, the presence of the Holy Spirit was manifested by the appearance of a dove that descended upon Jesus."

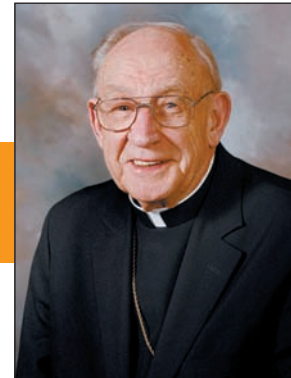
In the sacrament of reconciliation, the priest invokes the Holy Spirit in the prayer of absolution.

Water is another symbol associated with the Holy Spirit. Again, Jesus told Nicodemus: "Unless one be born again of water and the Spirit, he cannot enter the kingdom of heaven" (Jn 3:5). Water is essential to life as we know it. The Holy Spirit is as essential to the new life of grace as water is to natural life. Water is also a cleansing and purifying agent, and therefore an apt choice as the external sign of the sacrament of baptism that affects the rebirth of the individual soul into supernatural life.

At the baptism of Jesus, the presence of the Holy Spirit was manifested by the appearance of a dove that descended upon Jesus (see, Mark, Chapter 1, Verse 2). In the Old Testament account of the great flood, a dove returning to Noah's Ark with a olive twig indicated the end of the deluge and reconciliation between God and man. The dove descending on Jesus signaled the inauguration of his mission of redemption: the reconciliation of the entire human race with their Creator.

A further symbol associated with the Holy Spirit is that of "anointing." Anointing with oil was used in the Old Testament to designate a person for a mission, as well as to signify the capacity and strength to carry out that mission successfully. It was used in connection with kings as well as priests and prophets. Royal anointing persists to our own day at the coronation ceremony of those nations that still have kings, such as England. When Jesus delivered the opening address of his public life in the synagogue at Nazareth he declared (quoting Isaiah's prophecy concerning the Messiah) "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives, and recovery of sight to the blind, to let the oppressed go free, and to proclaim a

year acceptable to the Lord" (Lk 4:18-19). He would tell the apostles later: "You will receive power when the Holy Spirit comes upon you and you will be my witnesses" (Acts 1:8). But this anointing by the Spirit is not confined to the apostles. It is used as the outward sign of four sacraments: baptism, confirmation, holy orders and the anointing of the sick. All imply either a mission to be performed and/or the



Bishop Sheldon

spiritual strength to carry it out. In the case of baptism and confirmation, the spiritual strength to live the faith of the Gospel; in the case of orders, that of leading the people of God in that life and supplying their needs; in the case of the sick, the strength to face illness and even death itself.

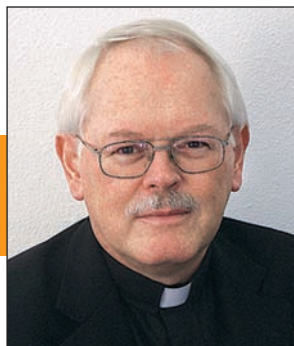
We spoke of water as a symbol of the Holy Spirit. It is also a type of anointing. Just as the ground is enlivened and made fertile by watering, so the Holy Spirit enlivens and nourishes the soul. St. Paul tells us: "The love of God has been poured out into our hearts by the Holy Spirit that has been given to us" (Rom 5:5). Our Lord referred to water as a symbol of both the Holy Spirit himself and of his effects on the soul: "Let anyone who thirsts come to me and drink. Whoever believes in me, as Scripture says, 'Rivers of living water will flow from within him.' He said this in reference to the Spirit that those who came to believe in him were to receive; there was, of course, no Spirit yet because Jesus had not yet been glorified" (Jn 7: 37-39). When Jesus encountered the Samaritan woman at the well, he told her: "If you knew the gift of God and who is saying to you, 'give me, to drink,' you would have asked him and he would have given you living water. ... Everyone who drinks this water will be thirsty again, but whoever drinks of the water I shall give will never thirst; the water I shall give will become a spring ... of water welling up to eternal life" (Jn 4:10-14). John Paul says; "Truly, springs of living water flowed from within the paschal mystery of Christ becoming in peoples' souls 'a spring of water welling up to eternal life' as a gift from the Holy Spirit."

Kathleen Dowling Singh, RIP

By Father Ron Rolheiser

No community should botch its deaths. That's a wise statement from Mircea Eliade and apropos in the face of the death two weeks ago of Kathleen Dowling Singh. Kathleen was a hospice worker, a psychotherapist and a very deep and influential spiritual writer.

She is known and deeply respected among those who write and teach in the area of spirituality on the strength of three major books: "The Grace in Living," "The Grace in Aging" and "The Grace in Dying." Interestingly, she worked backward in writing this trilogy, beginning with dying, moving on to aging and finally offering a reflection on living. And



Father Rolheiser

she did this because her grounding insights were taken from her experience as a hospice worker, attending to terminally ill patients. From what she learned from being with and observing the dying taught her a lot about what it means to age and, ultimately, what it means of live. Her books try to highlight the deep grace that's inherent in each of these stages in our lives: living, aging, dying.

I want to highlight here particularly the insights from her initial book "The Grace in Dying." Outside of Scripture and some classical mystics, I have not found as deep a spiritual understanding of what God and nature intend in the process we go through in dying, particularly as is seen in someone who dies from old age or a terminal illness.

Singh encapsulates her thesis in one poignant line: The process of death is exquisitely calibrated to bring us into the realm of spirit. There's a wisdom in the death process. Here's how it works: During our whole lives our self-consciousness radically limits our awareness, effectively closing off from our awareness much of the realm of spirit. But that's not how we were born. As a baby, we are wonderfully open and aware, except, lacking self-consciousness, an ego, we aren't aware of what we are aware. A baby is luminous, but a baby can't think. In order to think it needs to form an ego, become self-aware, and, according to Singh, the formation of that ego, the condition for self-awareness, is predicated on each of us making four massive

mental contractions, each of which closes off some of our awareness of the world of spirit.

We form our egos this way: First, early on in a baby's life, it makes a distinction between what is self and what is other. That's the first major contraction. Soon afterward,

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The Steubenville Register

Biweekly publication of the Diocese of Steubenville
P.O. Box 160, 422 Washington St.
Steubenville, OH 43952-5160
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Telephone (740) 282-3631; FAX (740) 282-3238

Subscription rate \$15 per year in state of Ohio;

\$17 per year outside the state of Ohio;

\$24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X

The 'Poor Souls' – Poor No Longer

By Father Paul J. Walker

As a boy I remember that November was always a special month – it was then that we always added to our regular prayers my mother's prayers for the "poor souls in purgatory." As I grew older, my always inquisitive mind and imagination were structuring a kind of three-tiered reality that would greet me on the other side of death: hell, purgatory, heaven. My literal, linear mindset at the time pictured three *places*, a kind of three-decked building holding the damned in eternal torment, the "purged" in temporary torment and the blessed in eternal light and peace.

As I grew older (hopefully wiser) I began to doubt the truth of the geography or topography of this scenario. These images I carried as a child were more in sync with Dante Alighiere's (one of the greatest poets of all time) "Divine Comedy" wherein the poet presents the story of a man's way through the infinite torment of hell in his search for paradise. It is almost impossible to exaggerate the effect of this medieval (14th century) work on the popular piety and mindset of religious people at that time. It was English poet and essayist T.S. Eliot's observation that "Dante and Shakespeare divide the modern world between them, there is no third." Dante's "Inferno," "Purgatorio" and "Paradiso" have shaped popular perceptions of death and the afterlife more than Scripture or church teaching. In the "Inferno," he describes his journey to the depths of evil to the recognition of the true nature of sin. The descent in the "Inferno" is the journey *down* from God. The "Purgatorio" describes the soul's difficult ascent to purity – the journey *up* toward God – from the top of purgatory Dante rises as the soul made clean to enter the complete and total presence of God. In these images, time and space (place) continue to exist as they had in life before death. Herein lies an impasse for our linear perception. We live, work, play, rest, sleep, rise in time and space. Thus we are limited, finite. We cannot be in two places at once, or in two times at once. We measure our time by hours, days, weeks, months, years, etc. It is hard (impossible?) for a finite mind, moving in time to grasp the notion of eternity, the very antithesis of time! So, in order to communicate on some meaningful level, we use the categories with which we are familiar – hell: down, dark, fire, loss, eternal; pur-

gatory: transitory, unperfected, purifying; heaven: light, fulfillment, peace, recognition, etc.

Symbols and metaphors, once we learn their disciplines, can take us where direct, precise, clinical language can never hope to venture. Religious language is by its nature symbolic. Therefore, attempts to collapse the layered and polyvalent nature of such language can render it literal and diminish its power to disclose the mystery to which it points.

Obviously, no one will return from the passover to death to tell us what to expect in the afterlife. That experience is only available to us, as I noted, in the language of symbol and metaphor. We could, however, heed Jesuit Father Karl Rahner's insight:

"Death and life are not simply two events which follow one upon another. ... They interpenetrate one another. We are in the process of dying all through our lives, and what we call death is the culminating point of an act of dying that extends over the whole span of life."

("Theological Investigations," Volume VII, Rahner, 1971, Page 149)

So the question, where do we *go* after death is irrelevant. Perhaps a better question is, "who are we?" If we don't "go" anywhere (heaven, hell or purgatory) how might we satisfy a continuing curiosity about life after death? Do our prayers and good works aid or assist those who have died? We need to remember that the church's faith is handed on not by doctrinal formulations alone, but also by her worship and prayer ("lex orandi," "lex credendi": the rule of faith is the rule of prayer). The invitatory at the vigil for the deceased says, "... we believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death." Again, preface No. 1 for the Mass of Christian Burial reads "... for your faithful people Lord, life is changed not ended." Number 1032 of the catechism reads, "... From the beginning the church has always honored the memory of the dead and offered prayers ... for them, above all the eucharistic sacrifice. ..."

I began this article with a youthful concern about "poor" souls.

Might we not see it this way: As I pass into eternal life,



Father Walker

all that I have held onto, all those persons, possessions, obsessions, honors, duties, fears (even of death) fall away and I stand in the total poverty of myself – the "me" God has summoned and supported from conception to final passage. Death is not about finality, it is about moving on to a different life as this life draws to its close, and what awaits us is not oblivion or punishment but life in its fullness – a life beyond anything we can begin to imagine or hope for.

At the close of his marvelous little book on his own approaching death "The Gift of Peace" Cardinal Joseph Bernardin shares this:

"The first time I traveled with my mother and sister to my parents' homeland of Tonaadico di Primiero, in northern Italy, I felt as if I had been there before. After years of looking through my mother's photo albums, I knew the mountains, the land, the houses, the people. As soon as we entered the valley, I said, 'My God, I know this place. I am home.'"

Some how I think crossing from this life into life eternal will be similar. I will be home.

("The Gift of Peace," Cardinal Bernardin, 1997, Page 152)

Father Walker is a Diocese of Steubenville priest who is retired from active parish ministry. He was a former director of the diocesan Office of Worship. A resident of McConnelsville, his hometown, Father Walker often celebrates Mass at St. James Church, there. He writes a regular column for The Steubenville Register.

What is Happening at Mass?

By Bishop Robert Barron

As many Catholics know, the Second Vatican Council famously referred to the liturgy as the "source and summit of the Christian life." And following the prompts of the great figures of the liturgical movement in the first half of the 20th century, the council fathers called for a fuller, more conscious, and more active participation in the liturgy on the part of Catholics.

That the Vatican II dream of a revived liturgical awareness and practice has, at least in the West, largely remained unrealized goes without saying. In the years following the



Bishop Barron

council, Mass attendance in Europe, North America and Australia has plummeted. The numbers of Catholics who regularly attend Mass in those parts of the world hover between 10 percent and 25 percent. Therefore, it is not surprising that an extraordinary number of those who self-identify as Catholics in the West have very little idea what the Mass actually *is*. My 31 years of priestly ministry convince me that, even for a great number of those who attend Mass, the liturgy is a kind of religiously themed jamboree.

So what is the Mass? What *happens* during this paradigmatic prayer? Why is it the beginning and culmination of what it means to be a Christian? In the course of this brief article, I will share just a couple of basic insights.

First, the Mass is a privileged encounter with the living Christ. Christianity is not a philosophy, ideology or religious program; it is a friendship with the Son of God, risen from the dead. There is simply no more intense union with Jesus than the Mass. Consider for a moment the two major divisions of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist. When we meet with another person in a formal setting, we typically do two things. We get together and talk, and then we eat. Think of the first part of Mass as an exchange, a conversation, between the Son of God and members of his mystical body. In the prayers and

interventions of the priest, and especially in the words of the Scriptures, Jesus speaks to his people, and in the songs, responses, and psalms, the people talk back. There is, if you will, a lovely call and response between the Lord and those who have been grafted onto him through baptism. In the course of this spirited conversation, the union between head and members is intensified, strengthened, confirmed. Having talked, we then sit down to eat, not an ordinary meal, but the banquet of the Lord's body and blood, hosted by Jesus himself. The communion that commenced with the call and response during the first part of Mass is now brought to a point of unsurpassed intensity (at least this side of heaven), as the faithful come to eat the body and drink the lifeblood of Jesus.

A second rubric under which to consider the Mass is that of play. We tend quite naturally to think of play as something less than serious, something frivolous and far less important than work. But nothing could be further from the truth. Work is always subordinated to an end beyond itself; it is for the sake of a higher good. So I work on my car that I might drive it; I work at my place of employment that I might make money; I work around the house so that it might be a more pleasant place to live, etc. But play has no ulterior motive, no end to which it is

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the baby makes a distinction between living and nonliving; a puppy is alive, a stone is not. Sometime after that, a baby makes a distinction between mind and body; a body is solid and physical in a way that the mind is not. Finally, early on too in our lives, we make a distinction between what we can face inside of ourselves and what's too frightening to face. We separate our own luminosity and complexity from our conscious awareness, forming what's often called our shadow. Each of these movements effectively shuts off whole realms of reality from our awareness. By doing that, Singh says, we create our own fear of death.

Now, and this is Singh's pregnant insight, the process of aging and dying effectively breaks down these contractions, breaking them down in reverse order of how we formed them, and, with each breakdown, we are more aware again of a wider realm of reality, particularly the realm of spirit. And this culminates in the last moments or seconds before our death in the experience of ecstasy, observable in many terminal patients as they die. As the last contraction that formed our ego is broken, spirit breaks through and we break into ecstasy. As a hospice worker, Singh claims to have seen this many times in her patients.

Elizabeth Kubler Ross, in what has now virtually become the canon on how we

understand the stages of dying, suggested that someone diagnosed with a terminal disease will go through five stages before his or her death: denial, anger, bargaining, depression, acceptance. Singh would agree with that, except that she would add three more stages: a fall into darkness that verges on despair; a resignation that dwarfs our initial acceptance and an in-breaking of ecstasy. She points out that Jesus went through those exact stages on the cross: a cry of abandonment that sounds like despair, the handing over of his spirit and the ecstasy that was given him in his death. Singh's insight is a very consoling one. The process of dying will do for us what a deep life of prayer and selflessness was meant

to do for us, namely, break our selfishness and open us to the realm of spirit. God will get us, one way or the other.

We've lost a great woman and a great spiritual writer. Her children, writing on Facebook after her death, said simply that their mother would want us all to know that "she was an ordinary person dying an ordinary death." But the spiritual legacy she left us is far from ordinary.

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

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subordinated. Hence, I play baseball or watch golf or attend a symphony or engage in philosophical speculation or get lost in a sprawling novel simply because it is good so to do. These activities are referred to in the classical tradition as "liberal," precisely because they are free (*liber*) from utility. When I was teaching philosophy years ago in the seminary, I would gleefully tell my students that they were engaging in the most useless study of all. Invariably they laughed—revealing the utilitarian prejudice of our culture—but I always reminded them

that this meant the highest and most noble kind of study.

The Mass, as an act of union with the highest good, is therefore the supreme instance of play. It is the most useless and hence sublimest activity in which one could possibly engage. Recently, I had the privilege of attending the Mass for the installation of new members of the Knights and Ladies of the Holy Sepulcher. For the solemn liturgy, the knights wore dashing capes emblazoned with the Jerusalem cross and jaunty black berets, while the ladies donned elegant black gowns, gloves and

lace mantillas. Two bishops, in full Mass vestments and tall mitres, welcomed the new members into the order by dubbing them on both shoulders with impressively large swords. As I watched the proceedings, I couldn't help but think of G.K. Chesterton's remark that children often dress up when they engage in their "serious play." Capes, hats, ceremonial gloves, vestments and swords for dubbing are all perfectly useless, which is precisely their point. So all of the colorful accouterments and stately actions of the Mass are part of the sublime play.

Why is the Mass so important? Why is it the "source and summit" of the Christian life? I could say many more things in answer to these questions, but suffice it to say for the moment that it is the most beautiful encounter between friends and that it is an anticipation of the play that will be our permanent preoccupation in heaven.

Bishop Barron, auxiliary bishop of the Archdiocese of Los Angeles, is founder of Word on Fire Catholic Ministries, headquartered in Des Plaines, Illinois. His website is www.wordonfire.org.

European church leaders: Populist fervor doesn't present whole truth

By Carol Glatz

VATICAN CITY (CNS) — Healthy patriotism is different from nationalist, populist fervor that manipulates people for political ends, said two top church leaders.

"When you have the idea that your nation is higher, is better than other nations, that is not Christian, that is not according to the Christian faith," said German Cardinal Reinhard Marx of Munich and Freising, president of the Commission of the Bishops' Conferences of the European Community (COMECE).

"If you say, love your neighbor like yourself, that's Christian," he said Oct. 27 during a news conference with Archbishop Paul R. Gallagher, Vatican foreign minister. The two were part of an Oct. 27-29 high-level meeting of politicians and church leaders in the European Union to rethink how the church could contribute to the future of Europe. Pope Francis spoke to participants Oct. 28.

When asked about the rise of nationalism and populism in Europe and how the bishops were navigating these movements,

the cardinal said he was not following what every bishops' conference was saying, but it was true that for some time, a more rigid mentality of black or white thinking was

"We are Catholic, so the line of the pope" and what he has underlined in "his speeches is the common line of the church," Cardinal Marx said.

ways involve some kind of "compromise" of the truth, he said. That's because with populism, "politicians present what the people would like to hear, not necessarily the whole truth or everything that they should say," he said.

Unhealthy nationalism and populism used as a political tool are to be discouraged, he said.

Archbishop Gallagher said it is "perfectly normal" for there to be political differences among Catholics and among clergy. Some like "socialist positions" more, and others like "conservative positions" more, he said, and "this is normal, too."

Politics is about opinions and "everyone can have his or her own opinion," he said. "Politics is like a science, it is all relative. It's not like faith or morals," which the church upholds as the truth and proposes to

the world.

This is part of the reason why "the Holy See has always sought to remain outside of partisan politics" and to be prudent when evaluating political questions, he said.



People in Hanover, Germany, react to the exit polls. (CNS photo/Thilo Schmuelgen, Reuters)

on the rise in some political and social movements.

Every nation in Europe was dealing — albeit differently — with large influxes of migrants, but all the bishops were following the direction of the pope, he said.

Archbishop Gallagher said healthy nationalism is expressed by a sense of patriotism, and "we have always encouraged this."

However, there can be an unhealthy form of nationalism that, like populism, will al-

In the end, everyone faces God with 'empty hands,' Pope Francis says

By Carol Glatz

VATICAN CITY (CNS) — God waits for everyone, even the worst sinner who repents only with his dying breath, Pope Francis said.

"Before God, we present ourselves with empty hands," he said, meaning that all the good works people have or haven't done throughout their lives aren't measured to determine entry into heaven.

"A word of humble repentance was enough to touch Jesus' heart" and to make him promise eternal life in heaven even to a poor criminal, he said during his weekly general audience in St. Peter's Square.

The pope announced the day's catechesis would be the last in his series of audience talks on Christian hope, adding that the last talk, therefore, would look at hope's final fulfillment in heaven.

A curious fact, he said, is that the word "paradise" appears just once in the Gospels; it is used when Jesus from the cross promises the thief executed with him that "today you will be with me in paradise." The "good thief," the pope said, had the courage to recognize his sins and humbly ask Jesus, "Remember me when you come into your kingdom."

"It is there, on Calvary, that Jesus has his last encounter with a sinner, to open to him, too, the gates to

his kingdom," the pope said.

The good thief had done no good works in his life and had nothing to show Jesus that he had earned or was worthy of heaven, he said. "He had nothing, but he trusted in

God: that we are his children, that he feels compassion for us," that he can't resist "every time we show him we are homesick for his love."

The miracle of forgiveness is repeated continually, especially in hospital rooms and prison cells, the pope said, because "there is no person, no matter how badly he has lived, who is left with only desperation and is denied grace."

"God is father and he awaits our return up to the last moment," he said, just like the father of the prodigal son did.

"Paradise is not a fairy tale or an enchanted garden," the pope said. "Paradise is the embrace of God, infinite love, and we enter thanks to Jesus who died on the cross for us."

"Wherever Jesus is, there is mercy and happiness; without him, it is cold and dark," he said.

Jesus "wants to lead us to the most beautiful place in existence, and he wants to bring us there with the little or immense good that has been in our life, because nothing is lost in that which he has already redeemed," the pope said.

Death does not frighten those who have put their trust in God, he said, because they trust in his promise and infinite mercy. They

know Jesus died on the cross to redeem everyone's sins, mistakes and failings and to bring all of his children with him to the house of the father.



Pope Francis greets the crowd during his general audience in St. Peter's Square at the Vatican. (CNS photo/Paul Haring)

Jesus, whom he recognized as someone innocent, good, so different from himself."

The "good thief reminds us of our true condition before

Bishops develop a series of frequently asked questions about exorcism

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops approved the English translation of "Exorcisms and Related Supplications" in 2014. The Vatican approved the translation in spring 2017.

During the approval process the Secretariat of Divine Worship at the USCCB developed a series of frequently asked questions on exorcism. Because much of the public perception of the nature and application of exorcism is shaped by mass media, the bishops' Committee on Divine Worship approved basic questions and answers with the hope of providing clear information on the topic.

What follows is that online resource edited for brevity, clarity and style:

Q: What is an exorcism?

A: Exorcism is a specific form of prayer that the church uses against the power of the devil.

Q: What is the difference between an exorcism and the sacrament of penance?

A: Exorcism is a prayer that falls in the category of sacramentals, one of a number of sacred signs instituted by the church "to sanctify different circumstances of life" (Compendium of the Catechism of the Catholic Church, Paragraph 351), thus varying from the seven sacraments of the church instituted by Christ. The sacrament of penance forgives sins and reconciles the faithful to the church, renewing baptism and bestowing grace to fight evil and grow in virtue. As a sacramental, exorcism prepares a person for the grace of the sacrament.

Q: Why does the church need exorcisms?

A: There are instances when a person needs to be protected against the power of the devil or to be withdrawn from the devil's spiritual dominion. At such times, the church asks publicly and authoritatively in the name of Jesus for this protection or liberation through the use of exorcism.

Q: Is there a scriptural basis for exorcism?

A: While the basis for exorcism is grounded in the ministry of Jesus, there is no scriptural basis for a formal rite of exorcism apart from the use of the psalms and Gospel

excerpt that were included in the rite of exorcism as it evolved.

What is clear, however, is that Jesus involved the disciples in his mission and through their commissioning continued the exorcistic work begun by Jesus himself (see, Matthew, Chapter 10, Verse 8; Mark, Chapter 3, Verses 14-15; Chapter 6, Verse 13; Chapter 16, Verse 17; Luke, Chapter 9, Verse 1; Chapter 10, Verse 17). It was not a work they did in their own names, but in the name of Jesus, who had bestowed it upon them. Thus the ministry of exorcism continues in the life of the church as part of the regular pastoral care of souls.

Q: Are there different kinds of exorcisms?

A: There are two kinds, or forms, of exorcisms. Simple or minor forms are found in two places: first, for those preparing for baptism, the Rite of Christian Initiation of Adults and baptism for children both call for minor exorcisms; secondly, the appendix of "Exorcisms and Related Supplications" includes a series of prayers which may be used by the faithful.

The second is the solemn, or major exorcism, which is a rite that only can be performed by a bishop or priest, with the special and express permission of the local ordinary. This form is directed "at the expulsion of demons or to the liberation (of a person) from demonic possession." (Catechism of the Catholic Church, Paragraph 1673)

Q: When and how is an afflicted member of the faithful referred to an exorcist?

A: It is advisable that every diocese establish a protocol to respond to inquiries from the someone who claims to be demonically afflicted. As part of the protocol, an assessment should occur to determine the true state of the person. Only after a thorough examination including medical, psychological and psychiatric testing might a person be referred to the exorcist for a final determination regarding demonic possession. To be clear, the actual determination of whether a member of the faithful is genuinely possessed by the devil is made by the church, even if individuals claim to be possessed through their own self-diagnosis or psychosis.

Q: How frequently is a major exorcism performed?

A: The frequency of major exorcisms is determined by the credible need for the rite. That is why establishing a diocesan protocol is important. Through the centuries the church has moved cautiously when evaluating alleged cases of demonic possession. The reason for this is not to deny access to the rite for those who are in genuine need. However, the church is equally concerned that individuals not get caught up in a sensationalist mentality and thus create a kind of sideshow affair. Although rare, genuine cases of demonic possession should be addressed in a balanced manner with the utmost care being extended to the afflicted person.

Q: Who may perform the various kinds of exorcisms?

A: The minister of a minor exorcism is the designated authorized minister of the sacrament (RCIA or baptism for children) or blessing being celebrated. The prayers in Appendix II of the translation may be offered by any member of the clergy or the lay faithful. However, the Rite of Major Exorcism is to be celebrated only by a bishop or a priest who has obtained the special and express permission of the diocesan bishop.

Q: How does a priest become an exorcist?

A: A priest may be appointed to the office of exorcist either on a stable basis or for a particular occasion by the diocesan bishop. In either case, the exorcist should work closely with, and under the direction of, the bishop.

Q: Should other members of the faithful be present when an exorcism is performed?

A: This text strongly recommends against the exorcist working in isolation. Even though in rare instances this may be unavoidable, the practice of performing an exorcism in solitude should be discouraged at all costs.

Q: Where should an exorcism be performed?

A: The norm is to celebrate the rite of exorcism in an oratory or other appropriate place such as a small chapel discreetly hidden from plain view. It is to the advantage of the exorcist whenever possible to utilize a place that is dedicated to God's honor and not the home of the afflicted person, for instance.

U P and D O W N the D I O C E S E

Athens — The Athens Catholic community Peace and Justice Committee will hold a benefit dinner for the Archdiocese of Cusco, Peru, from 6-8 p.m., Nov. 10, in Holy Family Center, located at Christ the King University Parish. Proceeds will help support an orphanage for girls in Cusco. For additional information or to make a monetary donation, telephone the parish office at (740) 592-2711.

Buchtel/Glouster — St. Mary of the Hills, Buchtel, and Holy Cross, Glouster, parishioners are collecting Christmas cards, which will be given to inmates at Hocking Correctional Facility, Nelsonville, to send to their relatives and friends. Cards, can be taken to either church.

Caldwell — St. Stephen Parish CWC will hold a bake sale after the celebration of Masses Nov. 11 and Nov. 12.

“Healthy Food – Healthy You,” a video presentation on fighting and preventing cancer and disease, will be shown from 6-8:30 p.m., Nov. 14 through Nov. 16, at St. Stephen Church basement. The Nov. 14 presentation is titled “First Things First,” and will discuss why you have cancer/disease and how to eliminate the causes and implementing the anti-cancer/disease diet, Part 1. The anti-cancer/disease diet, Part 2, will continue Nov. 15, discussing how to detoxify your body and your environment and how to eliminate stress and heal your heart. The topic of discussion for Nov. 16, the final day of the presentation, is “Spiritual Healing,” how to exercise and rest active healing; cancer-healing herbs, teas and supplements; and testing and how to monitor your progress. Healthy snacks will be provided. For additional information, telephone (740) 732-4129.

Cambridge — Christ Our Light Parish, with the branch affiliation of the Calix Society, will gather Saturdays, at 6 p.m., in the St. Benedict Church conference room. The gatherings are for anyone recovering from forms of addiction. For additional information, telephone (740) 432-7609.

Marigold Marsh, a parishioner of Christ Our Light Parish, will sell donated books on Amazon.com, to help support St. Benedict School. The age of the books is not important, but they must be in good condition; no encyclopedias. For additional information or questions, telephone Marsh at (740) 584-5406.

Christ Our Light Parish Youth Group will sponsor a fraser fir wreath and garland fundraiser through Nov. 13; delivery, Dec. 1. Wreaths cost \$22; handmade ribbons, \$3; fir garland, \$25. For more information, telephone Pat Farley at (740) 432-7609.

Cambridge/Lore City — Christ Our Light Parish CWC will bake nut rolls Nov. 9 and Nov. 13. Rolls will be ready for pickup at Sts. Peter and Paul Oratory social hall, Lore City, between 2-4 p.m. both days. To place an order, telephone (740) 685-6176, (740) 584-6176, or email sandy.broom@yahoo.com.

Churchtown — SEARCH — “Search for Christian Maturity” is accepting applications for upcoming fall weekends for boy and girl candidates ages 16-21. The weekend for girls will be held Nov. 10-12; the weekend for boys Nov. 17-19. SEARCH is an official youth program of the Catholic Church, and the weekends are designed to help youth recognize Christ in their everyday interactions. For additional information and applications, visit <http://www.stjohnchurchtown.com/SEARCH>.

Ironton — The Ironton Catholic community CWC will sell note cards following the celebration of the 9 a.m. Mass, Nov. 5, at St. Joseph Church. Each card depicts a different window in St. Joseph Church. The cards cost \$5 each or five for \$20.

The Ironton Catholic community CWC will hold an annual holiday sale Nov. 4, from 9 a.m.-noon, in St. Joseph Church basement.

Little Hocking — An ox roast will be held at St. Ambrose Church hall from noon-2 p.m., Nov. 5. The menu will include pit-roasted beef or turkey, green beans, mashed potatoes and gravy, noodles and pie or cake. Cost for adults to eat is \$10; children 6-12 years of age eat for \$5. A cash raffle will



The Bishop John King Mussio Central Elementary and Junior High School 10th annual pasta dinner will be held from noon-5 p.m., Nov. 5, in Holy Rosary Church auditorium, Etta Avenue, Steubenville. Students promoting the event are, from front left, Sofia Kissinger, Robbie Cherepko, Brynlee Benner, Naidie Luu and Ben Gump; and, from back left, Tommy Pergo, Gemma Rigaud and Luke Bryan. Dinners will include pasta, meatballs, salad, bread, beverage and dessert. Costs are \$8 for adult meals and \$5 for students, ages 4 to 14. Children under 3 years of age eat for free. Auction items such as an athletic apparel basket, an American Girl doll, Pittsburgh Steelers tickets, Pittsburgh Penguins tickets, hoverboard, gift card trees, jewelry basket and a Franciscan University of Steubenville scholarship, will be auctioned off at the event. For takeout dinners, telephone (740) 266-6395. (Photo provided)

also be featured at the event.

St. Ambrose Parish CWC is collecting gently used seasonal decorations, which will be sold at the upcoming Nov. 10 trade show. The event will be held from 5:30-8 p.m., at the church hall, and will feature more than 30 vendors. Items can be taken to the church's gathering area prior to Nov. 8. Proceeds from the sale will be used to help the children in Peru.

Lowell — Nonperishables will be collected through Nov. 19 at Our Lady of Mercy Parish. Items, which will be donated to the local food pantry, can be placed on a table located in the front of the church.

Marietta — The Basilica of St. Mary of the Assumption Health Ministry will participate in a Nov. 8 outerwear give-away at the Daily Bread Kitchen, located at the Knights of Columbus Council 478 hall, 312 Franklin St. Donations of coats, jackets, gloves and boots can be taken to the hall at 9 a.m. the day of the event. For information, telephone (740) 373-3643.

Christmas glass ornaments, in velvet green, featuring the Basilica of St. Mary of the Assumption mosaic of Our Lady of Perpetual Help, can be ordered by telephoning (740) 373-3643. Cost is \$15 per ornament.

Martins Ferry — St. Mary Central School students, faculty and staff will prepare Thanksgiving food baskets for the less fortunate. Canned goods for a traditional Thanksgiving dinner and monetary donations toward the purchase of turkey gift certificates are being accepted through Nov. 12. To make a donation or for additional information, telephone the school office at (740) 633-5424.

Pomeroy — Adoration of the Blessed Sacrament will take place the first Wednesday of each month from 9 a.m.-noon, at Sacred Heart Church. From 11 a.m. until noon, there will be a Holy Hour, concluding with Benediction prior to the celebration of the noon Mass.

St. Clairsville — World-renowned organist, concert and recording artist, composer, conductor and international television personality Diane Bish will present an organ concert on the new organ at St. Mary Church. The dedication recital will be held at 7 p.m., Nov. 10. To reserve a free ticket for the occasion, telephone (740) 695-9993.

Mass will be celebrated in Spanish at 2:30 p.m., Nov. 19, at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

St. Clairsville — St. Mary Central School will sponsor a chicken luncheon and basket raffle from 12:30-3:30 p.m., Nov. 5, in St. Mary Church Marian Hall. The luncheon includes a half-smoked chicken, baked beans, coleslaw, roll, dessert and beverage. Takeout orders will be available. Tickets, in advance, cost \$10; at the door, \$12. All proceeds will benefit the school.

Steubenville — “Youth Day” will be held from 9:30 a.m.-noon, Nov. 4, at Holy Family Church Malara Hall, for kindergarten through sixth-grade students. For more information, telephone (740) 264-2825.

Steubenville — Bishop John King Mussio Central Junior High School students will present Disney's “Mulan” Nov. 16, Nov. 17 and Nov. 18, at 7 p.m., in Berkman Theater, Lanman Hall, located at Catholic Central High School, 320 West View Ave. 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 more information, telephone the school office at (740) 346-0028.

Wintersville — Nut and pumpkin rolls will be sold following the celebration of the 9:30 a.m., Nov. 12 Mass, at Our Lady of Lourdes Church. Nut rolls cost \$10 each; pumpkin rolls cost \$9; no presales.

Around and About

Athens — The 10th annual Athens Running Club Turkey Trot will be held Nov. 23 at West State Street ball fields. Registration begins at 7 a.m., the 5K fun run/walk at 8 a.m. A \$30 charitable donation and/or donation of canned foods will be accepted; make checks payable to Athens Running Club. Proceeds will benefit the Athens Catholic community food pantry. Register online at www.runsignup.com/athensturkeytrot.

Athens — Habitat for Humanity of Southeast

Ohio will be doing a blitz build for a Faith Build Coalition-sponsored house in Amesville, Ohio, Nov. 10-11. A blitz build means the house goes from sub-floor to roof completion in two days. To volunteer, contact Samantha Waldron by telephone at (740) 592-0032, extension 102 or by email at samantha@habitatseo.org.

Caldwell — The “Coats for Kids” campaign, sponsored by Knights of Columbus Father Kleuber

Around and About

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Council 2565, is underway. Anyone wishing to donate a new or gently used coat, or make a monetary donation, can telephone Jim Schoeppner, (740) 509-0055 or Dustin Robinson, (740) 624-1236. Coats or donations are also being accepted at Noble Eye Center, 602 West St. Coats will be distributed within Noble County.

Carrollton — St. John's Villa will sponsor a craft show from 9 a.m.-3 p.m., Nov. 18, at 701 Crest St. Vendors can reserve a table for \$20. Telephone Erica Webb or Susan Williamson at (330) 627-9789, for additional information.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry from 11 a.m.-6 p.m., Nov. 3, at the council hall, 25 N. Fourth St. Takeout orders will be available by telephoning (740) 633-0528.

North Canton, Ohio — Mary, Queen of Heaven and Earth Chapter of Magnificat, a women's ministry modeled after the Visitation, will sponsor a breakfast Dec. 2 at Walsh University, Barrette Center, 2020 E. Maple St. Doors open at 8:30 a.m.; breakfast will be served at 9 a.m.; cost is \$18. Make checks payable to Magnificat of Stark County and mail to Dawn Zwick, 830 Glenwood St. NW, North Canton, OH 44720. Seating is limited. No reservations will be accepted after Nov. 25. For additional information, telephone Joan Spieth at (330) 933-8778. Mass will be celebrated at 8 a.m. in Our Lady of Perpetual Help Chapel, Walsh University.

St. Clairsville — A spaghetti dinner benefiting People First of Belmont County, a self-advocacy group for people with developmental disabilities, will be held in Marian Hall at St. Mary Church from noon-6:30 p.m., Nov. 4. The meal includes spaghetti, meatballs, salad, bread, dessert and a beverage. Takeout meals are available. Tickets are \$8 for adults and \$3 for children ages 10 and under. Tickets are available at the door or in advance by telephoning (740) 310-3048 or (304) 242-1019.

Steubenville — The Schola Cantorum Franciscana will sing at the celebration of the 7 p.m., Nov. 12 Mass, in Christ the King Chapel at Franciscan University of Steubenville.

Steubenville — Knights of Columbus

St. John Neumann Council 11828 will hold a pancake breakfast to support the Canticle Singers Catholic Youth Choir, from 9 a.m.-1:45 p.m., Nov. 12, at St. Peter Church hall. The breakfast includes pancakes, eggs, ham, potatoes, fruit and beverages. Costs are \$7 for adults, \$6 for students, \$3 for children and \$35 for families.

Steubenville — The Ohio Department of Aging offers lab work, for a reduced cost on the second Wednesday of every month. A general screening, which costs \$40, and the Hgb.A1c test for diabetics, which costs \$15, will be done from 6 a.m. until noon, Nov. 8, at the Prime Time Center, 300 Lovers Lane. Cash or checks will be accepted; make checks payable to Trinity Health Systems. For additional information, telephone (740) 314-5197.

Steubenville — The "Faith in the Future" annual prayer breakfast will be held from 8-9 a.m., Nov. 17, at Froehlich's Classic Corner, downtown Steubenville. Keynote speaker for the event will be Rich Donnelly, Steubenville native, professional baseball player and longtime major league baseball coach. Donation, at the door, is \$8. Reservations, by Nov. 15, can be made by emailing tmcmamanon@OneSourceBenefits.com or telephoning (740) 282-1132.

Toronto — A charismatic Mass will be celebrated at 7 p.m., Nov. 9, in the Father of Mercy Chapel, located at the motherhouse of the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, 369 Little Church Road. Prayer for healing or other needs will be offered following Mass; refreshments will be served.

Toronto — Scouts will hold an annual "Scouting for Food Drive" Nov. 11. Residents can donate to the drive by placing nonperishable items in a brown paper bag on their porch where they can be seen. Pickup will begin at 9 a.m. All food collected will go to the Toronto food bank.

Wheeling, W.Va. — The 29th annual Sisters of the Congregation of St. Joseph spaghetti dinner and craft sale will be held at St. Joseph Retreat Center, 137 Mount Saint Joseph Road, from noon to 6 p.m., Nov. 5. Cost for the dinners is \$7 for adults; \$3 for children ages 4-10; children ages 3 and under eat for free. Takeout is available by telephoning (304) 232-8160. The event will also include homemade crafts and baked goods.



The Knights of Columbus Council 1641, Cambridge, recent Measure Up Campaign chose to donate money raised to those with special needs by supporting Guernsey County Special Olympics. Taking part in the \$500 check presentations are, from left, Phil Hayes, volunteer at the special olympics, Doug Fairchild and Jason Chewing, Guernsey Noble Counties Workshop clients and Knights of Columbus Council 1641 members, and Steve Storch, grand Knight. (Photo provided)

Prayer, adoration sites in diocese set for vocations awareness week

STEUBENVILLE — National Vocation Awareness Week will be celebrated Nov. 5-11.

The annual weeklong celebration of the Catholic Church is dedicated to promoting vocations to the priesthood and consecrated life.

Vocation directors from the dioceses in Ohio are working to have a statewide day of adoration for vocations Nov. 8, said Father Michael W. Gossett, the Diocese of Steubenville vocations director, chaplain at Catholic Central High School and parochial vicar to Msgr. Kurt H. Kemo, pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville.

In the Diocese of Steubenville, three locations have been chosen as sites of prayer for vocations throughout the day of Nov. 8: Blessed Sacrament Church, Wintersville, at 7 p.m.; Christ the King University Parish, Athens, at 7 p.m.; and St. Joseph Church, Ironton, at 4 p.m.,

with adoration from 2-5 p.m.

The prayer for vocations is as follows:

"Almighty Father, you have created us for some definite purpose. Grant us the grace to know the path you have planned for us in this life and to respond with a generous 'Yes.'"

"Make our diocese, parishes, homes and hearts fruitful ground for your gift of vocations. May our young people respond to your call with courage and zeal.

"Stir among our men a desire and the strength to be good and holy priests. Bless us with consecrated religious and those called to a chaste single life, permanent deacons, and faithful husbands and wives, who are a sign of Christ's love for his church.

"We commend our prayer for vocations to you, Father, through the intercession of Mary our Mother, in the Holy Spirit, through Christ our Lord. Amen"

Faith formation seminar planned

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 Nov. 11 faith formation seminar at the Basilica of St. Mary of the Assumption, Marietta.

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

William Keimig, assistant director of the catechetical institute 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 9 a.m., at the basilica. The first discussion begins at 9:45 a.m. with the theme "Baptism - Doorway to Heaven." From 10:45-11:15 a.m., there will be a brunch break for the participants. At 11:15 a.m., the next discussion themed "The Eucharist: Heavenly Banquet" begins. Following that discussion, the next talk themed "Confirmation: Heavenly Gift" will begin at 12:15 p.m.

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

Obituaries

William D. Abrahams Sr., 82, Our Lady of Mercy, Carrollton, Oct. 14.

Joseph R. Andresen, 91, St. Peter, Steubenville, Oct. 23.

Linda S. Blake Chapman, 68, Blessed Sacrament, Wintersville, Oct. 23.

Christ F. DeSander, 94, Mingo Junction, St. Agnes, Oct. 20.

Mary Arnoto Kireta, 100, Toronto, St. Joseph, Oct. 16.

Katherine E. Sabatina, 86, 4401 Smithfield St., Shadyside, St. Mary, Oct. 23.

William T. Stoddart, 86, Mingo Junction, St. Agnes, Oct. 19.

Robert J. "Rob" Thomas Jr., 52, Albany, St. Paul, Athens, Oct. 15.

Only Jesus, in his infinite mercy, would die for sinners, says Pope Francis

By Carol Glatz

VATICAN CITY (CNS) — Going to Mass regularly, praying and doing good works are not enough to make a person a good Christian, Pope Francis said.

One must truly enter into the mystery of Jesus Christ's precious gift of "loving me" so much, "he gave himself" and was crucified and died for everyone's sins, the pope said in his homily at Mass in the Domus Sanctae Marthae Oct. 24.

It might be possible to find someone who would be willing to die for another person who was good and righteous, the pope said. But only Jesus Christ was willing to give his life "for a sinner like me."

That is the mystery that Christians must pray and reflect upon because it defies all understanding and logic, he said.

People may think of themselves as "a good Christian, 'I go to Mass every Sunday, I do works of mercy, I recite prayers, I educate my children.' And this is great," he said. "But the question I have is, 'You do all of this, but have you ever entered into the mystery of Jesus Christ?'"

In the day's first reading from the Book of Romans, St. Paul pondered the great gift of God's grace and its power to "overflow for the many." If sin and death came to humanity because of "the transgression of the one" with original sin, how much more abundant is the grace of eternal life with the one righteous act of Jesus, the apostle wrote.

"Entering into the mystery of Jesus takes more" than listening to the Gospel and understanding the catechism and church teaching, the pope said. "It is abandoning oneself to that abyss of mercy where there are no words, only the embrace of love. The love that



Pope Francis

(CNS photo)

led him to his death for us."

The pope suggested people meditate on the Way of the Cross at home, reflecting on each moment of the Lord's

passion. Reflect and imagine, he said, "and that way seek to understand with the heart that he loved me and gave himself for me."

Pope asks US to welcome migrants and urges migrants to respect laws

By Junno Arocho Esteves

ROME (CNS) — Pope Francis called on the people of the United States to welcome migrants and urged those who are welcomed to respect the laws of the country.

"To all people (of the U.S.) I ask: take care of the migrant who is a promise of life for the future. To migrants: take care of the country that welcomes you; accept and respect its laws and walk together along that path of love," the pope said during a live video conversation with teenagers from around the world.

Pope Francis was speaking with teens participating in a program of the international network of "Scholas Occurrentes."

At the event, broadcast by the U.S. Spanish-language network Telemundo, the host asked the pope for a message to immigrants in the United States.

Many face difficulties after the Trump administration's recent call to tighten immigration laws, by raising the standard of proof for asylum seekers and limiting family members of current immigrants who can enter the country.

Other proposals include: constructing a wall on the southern border; cracking down on the entry of young Central Americans; criminalizing the overstay of a visa as a misdemeanor; and restricting federal grants to so-called sanctuary cities.

Pope Francis said the U.S. bishops "have told me about

what you suffer" and is aware that "there are people that do not want you."

"I am a son of immigrants. And if there weren't people who helped my father when he arrived at 22 years old, I would not be here today," the pope said.

The call to welcome the migrant and the stranger, he added, is not a personal request he made as pope but a mandate given "by someone much more important than myself."

"God said it and the Bible is clear," the pope said. "Receive the migrant, receive the refugee, because you too were a migrant and refugee from Egypt. Jesus was also a refugee; they wanted to cut the little child's head off."

While video chatting with students from Houston, the pope also was asked by the host of the event if he had a message for immigrant youths in the United States known as "Dreamers."

Approximately 800,000 young men and women who have benefited from the Obama-era Deferred Action for Childhood Arrivals program, or DACA, are at risk of losing their legal status.

President Donald Trump has said that in any bill to legalize DACA, Congress must include funding for a U.S.-Mexico border wall and more Border Patrol agents — as laid out in his policy proposals — or he won't sign such a measure.

The pope told the Dreamers, "The first thing I want to say is that I'm praying for you and I am close to you. Secondly, continue dreaming. And lastly, be close to people who can help you and defend you at this juncture. Do not hate anyone; look for help from those who can defend you. I am praying for you."

Pope Francis also urged Europeans to welcome migrants and refugees who arrive on the continent seeking a better life, and he reminded Europeans that they are also "mestizos" ("mixed race") from "the great migrations of the barbarians and the Vikings."

"This isn't the time to pretend this is sterilized laboratory," the pope said. "This is the moment to receive, to embrace and — to those who arrive — to respect the rules of the country that welcomes you."

"To the migrants who suffer," the pope added, "know that the pope is very close to you. I accompany you and I am praying for you."



International passengers arrive at Dulles International Airport in Dulles, Virginia. Pope Francis called on the people of the United States to welcome migrants during a live video conversation with teens from around the world. (CNS photo/James Lawler Duggan, Reuters)