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Official

Diocese of Steubenville Bishop Jeffrey M. Monforton has made the following appointments:

Transitional Deacon Joshua D. Erickson, who is expected to be ordained to the priesthood May 18 at St. Francis of Assisi Church, Toronto, has been assigned as parochial vicar to Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, Marietta, effective June 6.

Father Matthew Gossett has been assigned as parochial vicar to Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and chaplain at St. John Central High School, Bellaire, effective June 20.

Father Edward A. Maxfield Jr. has been assigned to doctoral studies in liturgy at Pontifical North American College, Rome, effective June 20.

Father Thomas A. Nelson has been assigned as parochial vicar to Father Mark A. Moore, pastor of Christ the King University Parish and St. Paul Parish, Athens, and Sacred Heart Parish, Pomeroy, effective June 20.

News Brief

Pope says Christians need to take risks

VATICAN CITY (CNS) — True Christians take risks to constantly seek out Christ, because they know that receiving God's grace is just the beginning of a lifelong journey toward real joy, Pope Francis said.

Settling and being content with the first grace one receives from God is like filling up on the appetizer and leaving the restaurant unaware that the best was yet to come.

"There are lots of stationary Christians, who do not walk, bogged down by everyday things," he said. They are good people, he said, "but they do not grow, they stay small."

They are like "parked Christians – they park themselves. Caged Christians who do not know how to fly with the dream of this beautiful thing the Lord calls us to," he said.

The pope reflected on a Gospel reading from St. John in which a royal official asked Jesus to heal his dying son. The pope said that while Jesus performs the miracle, he seems impatient that "unless you people see signs and wonders, you will not believe," reads the verse.

The miracle led the royal official and his household to believe in Jesus; this should not be the end, but rather the beginning of a constant journey seeking to find God, encounter him and be joyful with him, the pope said.

God is inviting everyone to keep going and seek the joy and delight of being with the Lord. He asked that people maintain that yearning for God and not get too comfy, but "go forward a bit, take risks. The true Christian takes risks and leaves one's comfort zone."

Diocesan women gather for Lenten Day of Spirituality



The Diocesan Council of Catholic Women gather at St. Mary Church, St. Clairsville, for a seventh annual Lenten Day of Spirituality March 17. Pictured in the left photo is Diocese of Steubenville Bishop Jeffrey M. Monforton speaking to attendees at the retreat. At right, Sharon Colvin presents the program, "Practical Holiness – Divine Living in the Here and Now." (Photos by DiCenzo) • Additional photos/Page 12

Pope asks that young people write meditations

By Carol Glatz

VATICAN CITY (CNS) — In light of this year's Synod of Bishops on young people, Pope Francis has asked that the Way of the Cross meditations be written by a group of students.

An Italian high school religion teacher was coordinating the texts that will be written by 15 of his students in Rome, the Vatican announced.

Each year, the pope asks a different person or group of people to write the meditations for the nighttime Holy Week event at Rome's Colosseum. This year, Good Friday falls March 30.

The pope named Andrea Monda, an Italian writer with a degree in law and a degree in religious studies, who quit his job in the legal department of an Italian bank to teach high school religion class. He was overseeing and collecting the different texts for the 14 Stations of the Cross, the Vatican said.



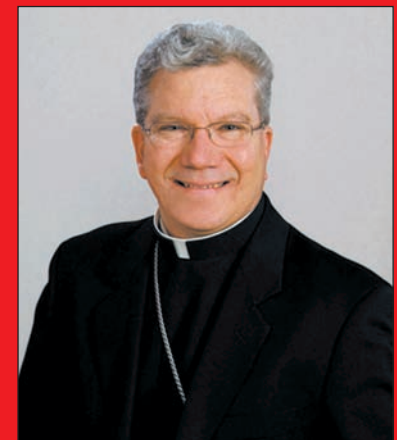
The Colosseum is pictured behind the Way of the Cross on Good Friday in Rome in this April 14, 2017, file photo. (CNS photo/Paul Haring)

The pope wanted today's younger generation to reflect on the passion of Christ, Vatican News reported.

Diocese of Steubenville Bishop Jeffrey M. Monforton's Easter Message 2018

"I came into the world as light, so that everyone who believes in me might not remain in darkness" (Jn 12:46).

This Easter season we celebrate Christ our Light. Jesus has brought hope to all humanity in his resurrection. Jesus has shown us the way to the Father in his very person. In Christ our Light we have new life, a life of promise in God's presence. We are Easter people and are charged to live and to share the very Light of Christ thereby dispelling the darkness of sin and despair. Be that lamp to share Christ our Light, the enduring promise of the Easter resurrection.



Bishop Monforton

'Ask the Bishop'

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

Q: Why do Catholics call the church the body of Christ?

**Jacob Perry
St. Clairsville**

A: It seems to me we could do a better job communicating to others the very reality that the Catholic Church is the body of Christ, also termed the mystical body of Christ. What does this mean? St. Paul of Tarsus, especially in his Letter to the Ephesians, instructs quite well how the church is the body of Christ, with Jesus Christ as its head.

The church, as Christ's body, lives out the instruction received by its head, namely, Jesus Christ himself. The church continues the ministerial work begun by Jesus in his ministry here on earth.

Moreover, the church does not simply imitate what Jesus did, for that would render the Bible to a history book full of instructions. Even now, Jesus Christ continues to guide the church "in real time" through Pope Francis (the vicar of Christ), the successors of the apostles (bishops), the clergy, the consecrated men and women and the laity. Together we compose the body of Christ for Jesus Christ has made it so.

As we approach Holy Week, perhaps you and I can take time to meditate on the very words of Jesus, as he hung upon the cross, to his mother Mary and the disciple John. In the disciple John, Jesus entrusted the church itself to the care of his mother Mary, who becomes our mother.

Q: How often should you be going to church?

**Lynn Cai
Steubenville**

A: This is an excellent question as we approach the solemn day of Holy Thursday and the great celebration of the Mass of the Lord's Supper. The establishment of the Eucharist and the foundation of the priesthood were at the Last Supper. Each time we attend the celebration of the Mass we are doing more than simply remembering a certain point in history. No, we are there. The paschal mystery of Jesus is present at each and every sacrifice of the Mass.

This leads us to the critical importance of each Mass in the life of a Catholic. This being said, the church teaches that each Catholic should attend Mass on every holy day of obligation, namely, Sunday Masses as well as those solemnities stipulated as holy days of obligation, such as, in the United States, the solemnities of Mary Mother of God, the Assumption of Mary, and the Immaculate Conception.

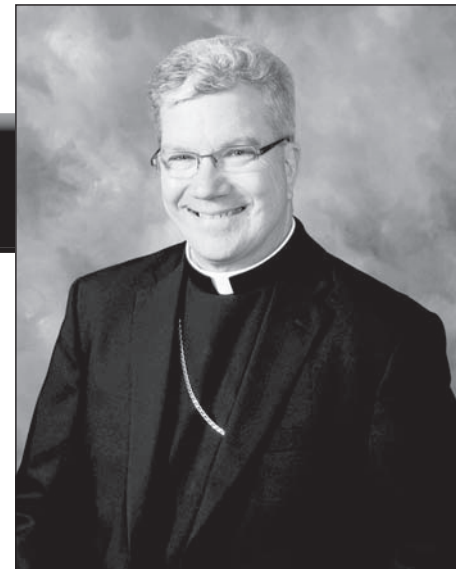
At each celebration of the Mass, we hear God's word in the Liturgy of the Word, in which the pinnacle is the proclamation of the Gospel, when we hear of the life of Jesus and listen to his very words. At the Liturgy of the Eucharist, before our very eyes Jesus changes the bread and wine at the altar to his body and blood. As fellow believers we then receive the body of Christ. The very gravity of our salvation plays out at each and every Mass and should be reason enough for us to attend Mass on the holy days of obligation.

Many of us, of course, "go to Mass" daily or attend daily Mass. How best to grace each day than being present at the celebration of Masses?

Q: Do you say a Mass every day?

**Karlie Nese
Steubenville**

A: The short answer is yes. I was ordained to celebrate Mass and my apostolic or ministerial work has its foundation in the



Bishop Monforton

person of Jesus Christ himself.

As I celebrate Mass, I am acutely aware of God's presence, both in the word proclaimed, in the altar of sacrifice and to be an instrument of God's grace. At this celebration, in particular as one who participates in the priesthood of Jesus Christ, I have complete confidence and joy in how God's work in the church has its foundation in the Eucharist itself. For my part, I am grateful to represent both Jesus Christ and the people of God at the altar of sacrifice.

Jesus Christ gave us himself in order that we may become like Jesus. For me to begin the day, or to at least have each day defined by the celebration of sacrifice of the Mass, deepens my encounter with the one whom I serve and whom I unreservedly share with each person I encounter: Christ himself.

With the arrival of Holy Week, may your encounter in Christ, as well as your family's encounter with the Lord, intensify

these holy days as we together approach the pinnacle of the season itself at the Easter celebration.

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

To "Ask the Bishop," contact, Permanent Deacon Paul D. Ward, director, 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 pward@diosteub.org.

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Willow Grove coal mine explosion remembered



Ohio House of Representative Jack Cera and members of the United Mine Workers of America process with a wreath in memory of the 72 coal miners who died in an explosion at Hanna Coal Company Willow Grove Mine No. 10, located near Neffs. A prayer service was held March 17 at Sacred Heart Church, Neffs, prior to the wreath's placement at the mine site. (Photo by DiCenzo)

By Matthew A. DiCenzo
Staff writer

NEFFS — A prayer service of remembrance was held March 17 at Sacred Heart Church, Neffs. The community gathered together to commemorate the 72 lives lost March 16, 1940, in an explosion at Hanna Coal Company Willow Grove Mine No. 10, located near Neffs.

The service began at 11:13 a.m., the time of the explosion 78 years ago. All three churches in Neffs, Sacred Heart, Coal Brooke Presbyterian and Neffs United Methodist, rang bells for 72 seconds in memory of the men who died during the explosion. Each second served as a symbol of the lives lost.

Father Daniel Heusel, pastor of Sacred Heart Parish, Neffs, and St. John Parish, Bellaire, began the memorial with an opening prayer. Local clergy in the Neffs area also presided.

When reflecting on the service, Father Heusel said, "This is a good event to come together as a community to remember those who were affected. A lot of members from our parish in Neffs were affected. It's a way to remember the hardworking coal miners from not only our parish, but also the surrounding communities."

Dr. Vincent Kolenich, a parishioner of Sacred Heart Parish, organized the service. Dr. Kolenich said, "The majority of the men who died were members of Sacred Heart." He said discussions on the Facebook page "Memories of Neffs, Ohio" made people in the community want to remember the lives lost. Dr. Kolenich, as well as members in the Neffs community, wanted to make sure the mine explosion was never forgotten and that the men who died would be remembered. He also noted that others in the mine, other than the 72 who died in the explosion, died or had affects after the explosion.

As the bells tolled, Bauknecht Altmeyer Funeral Homes and Crematory staff placed a black wreath in the sanctuary of Sacred Heart Church in front of the altar. The congregation was led in prayer and hymns during the service. Each name of the 72 men who died was read, followed by the ringing of a single bell toll inside the church.

The closing prayer was led by Msgr. Mark J. Froehlich,

a retired priest of the Diocese of Steubenville, who was pastor at Sacred Heart Parish when the last prayer service was held in 1983.

During the closing hymn, the funeral home staff removed the wreath from the sanctuary and led a procession to the site of the mine entrance. Members of United Mine Workers of America and people in the community followed in a procession to the mine, approximately six miles from Sacred Heart Church. There, the wreath was placed by Ohio House of Representative Jack Cera and members of the United Mine Workers of America.

Following a moment of silence at the mine entrance site, a potluck dinner and discussion of the disaster was held in the church hall. Memorabilia, newspapers and photographs from after the explosion were available for viewing.

Dr. Kolenich said the Neffs community hopes to see a historical marker in the future to commemorate the site and to make sure the coal miners who died in the Willow Grove coal mine are always remembered.

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Bishop Monforton's Schedule

- March 24 Call to Candidacy and Holy Orders, Holy Family Church, Steubenville, 8:30 a.m.
- 25 Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 26 Dinner with priests, northern area, Steubenville, 5 p.m.
Chrism Mass, St. Peter Church, Steubenville, 7 p.m.
- 27 Dinner with priests, southern area, Marietta, 5 p.m.
Chrism Mass, Basilica of St. Mary of the Assumption, Marietta, 7 p.m.
- 28 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
- 29 Confessions, Holy Rosary Church, Steubenville, 9 a.m.
Mass of the Lord's Last Supper, Holy Rosary Church, Steubenville, 7 p.m.
- 30 "Tre Ore," Holy Rosary Church, Steubenville, noon
Celebration of the Lord's Passion, Holy Rosary Church, Steubenville, 7 p.m.
- 31 Easter Vigil Mass, Holy Rosary Church, Steubenville, 8 p.m.
- April 1 Easter Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 5 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
- 7 Confirmation Mass, St. Peter Church, Steubenville, 4 p.m.

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St. Mary Central School, St. Clairsville, students Brycen Vucelich, Saddy Kopyar, Lauren Wassermann, Brenna Planey, Olivia Moyer and Andy Schmidt receive their first-place Tournament of Truth trophy from Diocese of Steubenville Bishop Jeffrey M. Monforton.



Students at St. Mary Central School, St. Clairsville, Lauren Moran, Carson Hendershot, Jack Koontz, Ben Shields, Owen Schumacher and Sebastian Lewis hold their first-place trophy from the Tournament of Truth competition that Bishop Jeffrey M. Monforton moderated.



In St. Clairsville, St. Mary Central School students Tyler Harris, Lola Schumacher, Brady Gallagher, Elizabeth Viczian, Vincent Demarchi and Luke Schubert receive their first-place trophy from the March 14 Tournament of Truth, where Bishop Jeffrey M. Monforton posed questions. (Photos by Orsatti)

St. Mary Central School students sweep Tournament of Truth

By Dino Orsatti
Editor

ST. CLAIRSVILLE — Students from St. Mary Central School, St. Clairsville, made a clean sweep at the Diocese of Steubenville 12th annual Tournament of Truth competition, and walked away with first-place trophies in all three levels.

Second- through eighth-grade students in Catholic schools in Bellaire, Cambridge, Churchtown, Marietta, Martins Ferry, St. Clairsville, Steubenville and Woodsfield fielded questions March 14 concerning their faith at St. Mary Central School, St. Clairsville.

St. Mary Central School, St. Clairsville, champions at the candidate or second- through fourth-grade level are Brycen Vucelich, Saddy Kopyar, Lauren Wassermann, Brenna Planey, Olivia Moyer and Andy Schmidt; from the postulant or fifth- and sixth-grade level champions are Lauren Moran, Carson Hendershot, Jack Koontz, Ben Shields, Owen Schumacher and Sebastian Lewis; and from the novice or grade seven and eight champions, include Tyler Harris, Lola Schumacher, Brady Gallagher, Elizabeth Viczian, Vincent Demarchi and Luke Schubert.

The Diocese of Steubenville Office of Christian Formation and Schools, Permanent Deacon Paul D. Ward, director, conducted the Tournament of Truth. Alyson M. Radford, catechetical consultant and coordinator of youth ministry for that diocesan office, organized this year's competition.

Other participants in the Tournament of Truth were from: **St. John Central (Grade) School, Bellaire** – Hannah Heusel, Wyatt Parr, William Hunt, Marli

Williams, Rowdy Adams, Camdyn Miller (alternate), grades second through four; Gavin Cole, Katelyn Hunt, Gianna Metz, Gwyn Kapolka, Leahna Sparling, Cadie Watts (alternate), grades five and six; Abbey Barack, Maya Metz, Cora Metz, CJ Fouty, Sadie Watts, Josette Boston (alternate), grades seven and eight;

St. Benedict School, Cambridge – Grady Forbes, Jennea Glover, James Quantz, Annie Saling, Emma Tolbert, Owen Buxton (alternate), James Goggin (alternate), grades two through four; Xander Daniels, Samantha Delik, Layla Gray, Caleb Stanberry, grades five and six;

St. John Central School, Churchtown – Caleb Schaad, Weston Hennes, Ella Schweikert, Tyson Franchino, Chloe Stewart, Addison Strickler (alternate), grades two through four; Wade Brooker, Lakyn Brooker, Sophia Huffman, Olivia Lang, Isaiah Tullius, Elaina Lang (alternate), grades five and six; Kylie Campbell, Lilly Franchino, Jacob Huffman, Abigail Offenberger, Mackenzie Pottmeyer, Olivia Schoot (alternate), grades seven and eight;

St. Mary School, Marietta – Maya Davis, Nate Frye, Nico Marasco, Valentina Marasco, Elora Vanaman, Torin Baker (alternate), Austin Montgomery (alternate), grades two through four; Avery Baker, Jaqueline Cisar, Audrey Porter, Mary Ruth, Aiden Wilkinsin, Ava Bartlett (alternate), Parker Crum (alternate), grades five and six; Addy Betz, Elizabeth Haller, Grayson Linnell, Henry Porter, Grace Wojick, Sylvia Erdelyi (alternate), Claire Schenkel (alternate), grades seven and eight;

St. Mary Central School, Martins Ferry – Tucker Doty, Keyuria Morgan, Zander Bryniarski, Paul Stecker, Kennedi

Chesonis, Olivia Dudley (alternate), grades two through four; Sydney Koller, Lucan Galbraith, Caleb Bryniarski, Kimari Morgan, Liam Tomlin, Emily Buck (alternate), grades five and six; Morgan Lander, Julia Buck, Brooklyn Lengyel, Joseph Green, Venessa Murphy, Caden Horvath (alternate), grades seven and eight;

Bishop John King Mussio Central Elementary and Junior High School, Steubenville – Monica Bolster, Gianna Bonjour, Lucy Harold, Mary Rohde, Aileen Shaw, grades two through four; John Leonard, Elizabeth Schmiesing, Daniel

Bolster, Alexandra Schmitz, Jessica Tysz, grades five and six; Jack Blake, Camden Daley, Gianna Hough, Theresa Kerker, Adelaide Shaw, Anthony Venditti (alternate), grades seven and eight;

St. Sylvester Central School, Woodsfield – Wesley Miller, Zachary Babcock, Carver Bolon, Kaitlin Brodegard, Blake Yontz, grades two through four; Lane Demchak, Landen Lydick, Brookelyn Smithberger, Brady Barnhardt, Grace Yonak, grades five and six; Carson Kuhn, Olivia Valkovic, Brandon Dick, Alexa Marley and Eric Schnegg, grades seven and eight.

Seeking Grade School Principal

St. John Central School, Churchtown (17654 State Route 676, Marietta, Ohio), is seeking a principal for the 2018-19 school year. St. John has an enrollment of approximately 120 students in grades prekindergarten-eight, with a dedicated faculty and staff. St. John Central Grade School is an interparochial grade school for St. John the Baptist Parish, Churchtown; St. Ambrose Parish, Little Locking; St. Bernard Parish, Beverly; and Our Lady of Mercy Parish, Lowell.

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

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

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

Salary and benefits are negotiable depending upon experience and qualifications.

Send complete packet of application materials to:

Deacon Paul D. Ward, Director

Diocese of Steubenville Office of Christian Formation and Schools

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Complete application materials will be accepted through April 20.



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Bishop Monforton visits Catholic schools for 'Vocations Tour 2018'



Diocese of Steubenville Bishop Jeffrey M. Monforton, and Father Michael W. Gossett, Diocese of Steubenville vocations director, visit Catholic schools throughout the diocese for "Vocations Tour 2018." In the top left photo, Bishop Monforton plays basketball with students at Catholic Central High School, Steubenville. In the bottom left photo, Bishop Monforton, Father Gossett and Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Anna Rose Ciarrone speak to students at St. John Central High School, Bellaire. In the center photo, Bishop Monforton speaks to the students at St. Mary School, Marietta. Father Gossett is visible left of the bishop. In the right photo, Bishop Monforton celebrates Mass at St. John Church, Bellaire, with Father Edward A. Maxfield Jr., parochial vicar to Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and chaplain of St. John Central High School, during a Mass with students in Bellaire. (Photos provided)

Supporters learn about lives saved at AIM annual fundraising dinner

By Dino Orsatti
Editor

WINTERSVILLE — "AIM Women's Center saved 110 lives last year," according to Executive Director Victoria Fallon. Fallon said those women wanted abortions or were strongly considering abortions before they came to the Steubenville center. That's what Fallon told the 445 people who attended the center's annual fundraising banquet, March 19, at St. Florian Hall in Wintersville.

Diocese of Steubenville Bishop Jeffrey M. Monforton offered prayers before dinner. The bishop also acknowledged the valuable work that the ministry provides.

The theme for the center this year is "Behold, I make all things new."

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

Pierson thanked the fathers and the grandfathers attending the banquet and added, "Being a father is one of the greatest gifts God can give you. We desperately need your help to change the future on how we are going to change lives."

Fallon said, "Our ministry is erasing the need for abortion by offering information and services that help change a woman's fear of the future into confidence to choose life.



Anne Pierson speaks to attendees at the AIM Women's Center fundraising banquet at St. Florian Hall, Wintersville. (Photo by Orsatti)

By getting involved, you are providing the love and truth of Christ to women and families facing an unexpected pregnancy. You can make it possible for AIM to meet the

physical, emotional and spiritual needs of each patient. You can bring hope to situations that seem hopeless."

Fallon added, "This is a great time to get involved in the AIM ministry. We recognize the value of the life of each woman and child. AIM effectively serves pregnant women considering abortion by transforming any fears surrounding their pregnancy into confidence to choose life."

AIM Women's Center began in 1987. Their mission is to be the first place, a woman seeking an abortion turns when faced with an unexpected pregnancy. Some of the services AIM offers are pregnancy testing, ultrasound, STD testing and treatment, parenting and educational classes, monthly material assistance, community referrals and a 12-hour scheduling line.

Pierson ended with the story of a doctor who reached out to her when he found out he was adopted and was grateful his life was saved when his mother came to her ministry. Pierson said it's important to note, "Only history can tell how lives will be changed."

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St. John Paul II The Spirit and Ministry

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

“I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of Truth ...” (Jn 14:16).

As we know, it was at the Last Supper, the evening before his death, that Our Lord made that promise to the Twelve Apostles seated with him. He made good on that promise dramatically on Pentecost. To the people of Our Lord’s time, Pentecost was a festival of the spring harvest; to Christians it is the birthday of the church! It was the day on which the followers of Christ became the church of Christ, united under the apostles who, in turn, were united under Peter. Jesus told them also: The Advocate whom I will send will “teach you everything and remind you of all that I told you.”

On Pentecost, the Holy Spirit made his presence manifest externally. A “great wind and parted tongues of fire” signaled his presence. Its effects were equally apparent: These 11 men, relatively uneducated and timid, became knowledgeable, outspoken servants of Christ. Peter was their spokesman; the Holy Spirit supplied the message. That message was relatively simple in its expression – but profound in

“We, too, shall rise from the dead like him, if we follow him and do his will. Death is not the end. Eternal life awaits those who believe.”

its meaning: Jesus has risen from dead. We, too, shall rise from the dead like him, if we follow him and do his will. Death is not the end. Eternal life awaits those who believe.

Some in the crowd asked: “*What are we to do?*” Peter answered: “*Repent and be baptized ... in the name of Jesus Christ ... and you (too) will receive the gift of the Holy Spirit.*” This did not mean that all would receive the same effects in the same way. St Paul explains this in his First Letter to the Corinthians: “*There are different kinds of spiritual gifts, but the same spirit; there are different forms of service, but the same Lord.*” Paul goes on to enumerate some of them: wisdom, knowledge, faith, healing power, the gift of tongues, prophecy (not so much to foretell the future, but to speak in the name of Christ), and so on (see 1 Corinthians, Chapter 12, Verses 4-11).

Speaking in the name of Christ is the gift of the Spirit

associated especially with Peter and the apostles and, to a lesser degree – all those who are involved explicitly in the work of the church. That includes everyone who “ministers” in the church – from the pope to the mother at home who teaches the child at her knee to make the sign of the cross; from the bishop of the diocese to the teacher of a parish school of religion class! The quality and quantity (if we may so speak of the influence of the Holy Spirit) is tailored to the needs of each of these ministers in its own way.

In discussing this, St. John Paul zeroes in on the hierarchy – a word that means “priest rulers.” The fact that there are many ministries and duties, as well as many gifts of the Spirit to go with them, suggests that there is a hierarchy among the gifts themselves, and so there is! “The apostles were quite aware of this truth which first concerned them in their task of evangelization and government.” Quoting St. Paul: “Our qualification comes from God, who has indeed qualified us as ministers of a new covenant, not of letter but of spirit” (2 Cor 3:5-6). The pope goes on: “The entire apostolic college knew that it was inspired, commanded and moved by the Holy Spirit in the service of the faithful, as can be seen from the concluding declaration of the council held by the apostles and their closest collaborators: ‘It is the decision of the Holy Spirit and of us’” (Acts 15:28; emphasis added). Quoting Paul again: “We do not preach ourselves, but Jesus Christ as Lord, and ourselves as

your slaves for the sake of Jesus” (2 Cor 4:5). John Paul says: “These words so well express the thought and intention which can be found in Paul’s heart. They are decisive for the understanding of every ministry of the church. ...”

The pope goes on to point out that there are two coordinates which allow us to recognize the place of ministry in the church: the spirit of *service* and the awareness of the *power of the Holy Spirit* who is at work in the church. “Humility of service and strength of soul derive from the personal conviction that the Holy Spirit assists and supports one in ministry. ...” St. Paul, again: “You became imitators of us and of the Lord, receiving the word in great affliction, with joy from the Holy Spirit, so that you became a model for all the believers in Macedonia and Achaia” (1 Thess 1:6-7). John Paul comments that such is a splendid perspective for all those who minister, whether as preachers



Bishop Sheldon

or as witnesses of the faith, which of course includes all of us, since we are all one or the other or both! The pope quotes another powerful passage from St. Paul: “... This is from God who has reconciled us to himself through Christ and given us a ministry of reconciliation. ... So we are ambassadors of Christ, as if God were appealing through us. We implore you, therefore, be reconciled to God” (2 Cor 5:18-20). St. Paul adds another thought here to his Corinthian converts: Alluding to Moses, who, after receiving the Old Law from God, found that his face glowed with a radiance that caused him to cover it so as not to frighten the chosen people (see, Exodus, Chapter 24, Verse 12). St. Paul comments, in effect, that if such was the case with Moses and the Old Law, which was destined to pass away, how much more glorious is the ministry of the New Law that is destined to last forever! (see, 2 Corinthians, Chapter 3, Verses 7-10).

St. John Paul offers a reference to the Second Vatican Council, which took up this theme in the Constitution On the Church, “Lumen Gentium”: “The Spirit dwells in the church and in the hearts of the faithful, as in a temple. ... In them he prays on their behalf and bears witness to the fact that they are adopted sons. ... The church, which the Spirit guides in the way of all truth ... and which he unified in communion and in the works of ministry, he both equips and directs with hierarchical and charismatic gifts and adorns with his fruits...” (“Lumen Gentium,” Paragraph 4).

The pope concludes: “From this intimate awareness ... they know that, beyond their limitations and inadequacies, they can count on the Holy Spirit who is the soul of the church and the guide of history.”

The Passing of a Good Shepherd

By Father Ron Rolheiser

No community should botch its deaths. Last month a wonderful leader within the faith community in Canada died and it could profit us all to more fully receive his spirit. How do we do that? It can be helpful for us, I believe, to highlight those places where his life, his energy and his leadership more particularly helped steady us in our faith, and helped us to use our own gifts more fully to serve God. Who was this man? Joseph Neil MacNeil, Emeritus Archbishop of Edmonton, Alberta, Canada.



Father Rolheiser

I was lucky enough to have had him as my bishop for the first 18 years of my priesthood. He was a good mentor, and I needed one. I had just finished seminary and, not unlike many a naive young man just turned loose in ministry, I had overly rigid views on what was wrong with the world and how to fix that, views rooted more in personal immaturity than in prudence, views in need of a lot of leveling out. He was a guiding hand, not just for me, but for many others.

And this was a time, as well, where the church as a whole was struggling for a deeper maturity. The church was just engaging the reforms of the Second Vatican Council, wondering whether it was going too far or not far enough, and reeling at the same time from the radical cultural and sexual changes of the late 1960s. Change was everywhere. Nothing, church-wise or otherwise, was as before. We were a pioneer generation ecclesially in need of new leadership.

He led us well, nothing too daring, nothing reactionary, just good, steady, charitable leadership that helped us, among other things, be more pastorally sensitive, more ecumenical, less self-absorbed, less clerical, more open to lay involvement, and more sensitive to the place of women. He kept things steady, but inching forward, even while properly honoring the past.

Among his many gifts, *three* qualities of his leadership, for me, particularly stand out as a challenge for us all to
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'He is Risen, He is Risen Indeed' Mark's Gospel, Easter Vigil

By Father Paul J. Walker

I think one of the most difficult obstacles we have in understanding the resurrection of Jesus and appropriating it in our daily living comes from an inability to distinguish resurrection from resuscitation. Centuries of iconography, art, hymnody and prayer texts and a very linear imagination have given us the image of Jesus walking (or floating), gloriously illuminated out of the tomb, astounding and overpowering the Roman guards placed there by Pilate. Yet, in none of the four Gospels is the resurrection described – no one sees Jesus coming out of the tomb. His body is *pictured* whole and restored, but still baring the now cleaned up nail prints on his hands and feet and his opened side. What's wrong with this picture? That's just it – no cameras, no recordings, no eyewitnesses, no pictures! The images in all the forms of art and in the post-Resurrection narratives themselves present not data, but theology.

There are a lot of things on which the four Gospels do not agree, but one reality on which they all agree: the slow and sluggish way in which the disciples recognized the risen Lord. The risen body (a now glorified body) was totally different from the body removed from the cross and placed in the tomb. It was not a resuscitated body restored to its original life (as were Lazarus, or the son of the widow of Naim, or the daughter of Jairus). Jesus did not just "come back from the dead," a living reanimated corpse! He went *beyond* death. He had taken a quantum leap forward into an infinitely higher life – a glorified body, totally alive and totally life-giving. The resurrection was so much more than mere survival after death! Instead it was the offer of the healing, enlivening power of God to all people, because Jesus is the lord of life, and because he makes this offer through the community he founded for that purpose. The change from fear and doubt to joyful conviction seems to represent the change that took place in people as they gradually assimilated this overpowering wonder of the

truth about Jesus. The profound assimilation of that truth, rather than merely physical appearances, seems to be what the Gospel writers were attempting to stress. In practical terms what the resurrection reveals is the community of the church (from which the Gospels arose) living in awareness that Jesus is now alive and with his community. Given the kind of event (beyond space and time) that was meant by Christ's resurrection, it is hard to see what other kind of proof could have been expected or even given. For *what* was being witnessed to was a fuller kind of *life*, and the only evidence that could be provided for that was not physical descriptions, but the actual experience of living this fuller life!

One could correctly assert that the better "proof" for the resurrection is not so much the empty tomb, or spectacular "appearances," but rather the Acts of the Apostles. In Acts, Luke shows us a bunch of dispirited, confused, frightened and deeply disappointed disciples whose lives are completely turned around. They are indeed recreated, begotten from above, reborn. Their minds, hearts and imaginations were filled with, energized by Christ's farewell gift – peace.

This reminds us that Easter is not the celebration of a *past* event. Our alleluias are not for what was! Easter proclaims a beginning which has already decided the remotest future.

In "descending to the dead," Christ conquered and redeemed forever the innermost center of all created reality, and having risen, he has held fast to it – he has not shaken it off! When we confess him as "ascended into heaven," we hold another expression for the fact that he withdraws from us, for awhile, the tangible manifestation of his glorified humanity and, above all, that there is no longer an abyss between God and the world. In the death and resurrection of his Christ, God has taken the world (including us) into his own reality so much so that all that makes us human and binds us to the world, binds us to God because he is, as St. Augustine noted "closer to us than we are to ourselves."



Father Walker

But, because this transformation has begun at the innermost root of the cosmos, we creatures of the surface do not always perceive anything has happened, because the waters of suffering, guilt and pain still flow where we are standing. We sail in the shadowlands of this world until we reach the shores of eternity where the light casting shadows erupt into the full light of everlasting day. The journey carries a painful awareness of sinfulness as well as fear, doubt, anxiety, etc. But *light* is breaking through, as something new is stirring on the horizon – something that goes beyond the changing moods of our lives. The stream of God's presence runs beneath those churning waves of our temperament, of all our ups and downs. Easter is about the breaking in of eternity into the ordinary patterns of our lives. Jesus Christ is risen today. He is risen indeed! Nothing will ever be the same again!

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

The Jordan Peterson Phenomenon

By Bishop Robert Barron

Like many others, I have watched the Jordan Peterson phenomenon unfold with a certain fascination. If you don't know what I'm talking about, you don't spend a lot of time on social media, for Peterson, a mild-mannered psychology professor from the University of Toronto (Canada) has emerged as one of the hottest personalities on the internet. He is followed by millions of people, especially young men. His lectures and presentations – cool, understated, brainy and blunt – are avidly watched and commented upon. And his new book, "12 Rules for Life: An Antidote to Chaos," is a number one best-seller all over the world. Moreover, Peterson's spirited and articulate opposition to the imposition of speech codes in his native Canada has made him a controversial political player, a hero of free



Bishop Barron

speech to his supporters and a right-wing ideologue to his detractors. His interview with Cathy Newman of Channel 4 News, during which Peterson's interlocutor revealed herself as a hopelessly biased social justice warrior, has, as of this writing, been viewed 7.5 million times.

In many ways, Peterson is doing for this generation what Joseph Campbell did for the previous one, namely, reintroducing the archetypal psychology of C.G. Jung in an appealing and provocative manner. Jung's theorizing centered around what he termed the archetypes of the collective unconscious, which is to say, those primordial instincts, insights and memories that influence much of our behavior and that substantially inform the religions, philosophies and rituals of the human race. The Jungian template enables Peterson to interpret many of the classical spiritual texts of Western culture in a fresh way – those very texts so often excoriated by mainstream intellectuals as hopelessly patriarchal, biased and oppressive. It also permits him to speak with a kind of psychological and spiritual authority to which young people are not accustomed, but to which they respond eagerly.

His new book, an elaboration of 12 basic psychological rules for life, makes for bracing and satisfying reading. Peterson's considerable erudition is on clear display throughout, but so is his very real experience in the trenches as a practicing psychotherapist. His advice is smart indeed, but it never seems abstract, detached or unrealistic. In the course of this brief article, I can only hint at some of his fascinating findings and recommendations. A theme that

runs through the entire book is that of the play between order and chaos, symbolized most neatly by the intertwining fish of the Tao image. Human consciousness itself, Peterson argues, sets one foot in the former and the other in the latter, balancing the known and the unknown, the settled and the unexplored. Too much of one, and we fall into complacency, routine, and at the limit, tyranny; too much of the other, and we lose our bearings completely, surrendering to the void.

The great myths of the hero – from Gilgamesh to Luke Skywalker and Bilbo Baggins – typically recount the story of someone who leaves complacent domesticity behind in order to venture into the dangerous unknown, where he manages to find something of enormous value to his family or village or society. One key to psychological/spiritual fulfillment is to embody this archetype of the hero, to live one's life as an adventurous exploration of the unknown. So, Peterson tells his readers – especially young men, who have been cowed into complacency for various reasons – to throw back their shoulders, stand tall and face the challenges of life head-on. This archetype of the hero also allows us to read the story of Adam and Eve with fresh eyes. In paradise (the word itself denotes "walled garden"), our first parents were secure and innocent, but in the manner of inexperienced children. Leaving paradise was, in one sense, a positive move, for it permitted them to grow up, to engage the chaos of the unknown creatively and intelligently. This reading of Genesis, which has roots

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live out our own discipleship more deeply.

First, he could live with ambiguity and not panic when tension seemed everywhere. He was not frightened or put off by polarization and criticism. He sorted them through with patience and charity. That helped create space for a more inclusive church, one within which people of different temperaments and ecclesiologies could still be within the same community. He kept his eyes on the big picture and not on the various sideshows, skirmishes that so easily deflect attention away from what's important. Good people carry tension so as to not let it spell over unnecessarily onto others. Good leaders put up with ambiguity so as to not resolve tensions prematurely. He was a good person and a good leader. He

could be patient with unresolved tension.

Second, he understood the innate tension that comes from our baptism wherein we are perennially torn between two loyalties, that is, the tension between being loyal to the church and its dogmas and rules on the one hand, and being loyal at the same time to the fact that we are also meant to be universal instruments of salvation who radiate God's compassion to everyone within all the churches and within the world at large. Here's one example of that: In the face of a very messy and painful pastoral situation, I once phoned him asking him what I should do. His answer properly interfaced law and mercy: "Father, you know the mind of the church, you know canon law, you know my mind, and so you know what ideally should be done here ... but, you also know

the principle of *epikeia*, you are standing before the pain of these people, and God has put you there. You need to bring all of this together and make a decision based on that. Tell me afterward what you decide and then I'll tell you whether I agree or not." I did make a decision, phoned him afterward; he didn't agree with me, but, he thanked me for doing what I did.

Finally, as a faith leader he understood the difference between catechesis and theology, and he honored and defended the special place of each of them. Catechesis is needed to ground us; theology is needed to stretch us. He understood that. As a former president of a university who had done graduate work at the University of Chicago, he wasn't threatened by theologians, and generally came to our defense when we

were attacked. One of his pet sayings when one of his theological faculty came under scrutiny or attack was simply: "They're theologians! They speculate. That's what theologians do. They aren't catechists." He offered an equal defense for his catechists.

In church parlance, a bishop, an archbishop, a cardinal or a pope is considered a *prince of the church*. He was that, a prince of the church ... not because the church anointed him as such, but because he had the intelligence, grace and heart of a leader.

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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in Tillich, Hegel and others, permits us to see that the goal of the spiritual life is not a simple return to the Garden of dreaming innocence, but rather an inhabiting of the Garden on the far side of the cross, that place where the tomb of Jesus was situated and in which the risen Christ appeared precisely as "gardener."

Peterson's investigation of the psyche of Aleksandr Solzhenitsyn was, for me, one of the most illuminating sections of the book. Solzhenitsyn, of course, was a victim of both Hitler and Stalin, a terrorized and dehumanized inmate in the Gulag Archipelago, and one of the most tortured of souls in the terrible 20th century. It

would have been surpassingly easy for him simply to curse his fate, to lash out in anger at God, to become a sullen figure scurrying about the margins of life. Instead, he endeavored to change his own life, to turn the light of his moral consciousness on himself, to get his psychological house in order. This initial move enabled him to see the world around him with extraordinary clarity and, eventually, to tell the story of Soviet depravity with such devastating moral authority. The lesson that Peterson draws from this example is this: If you want to change the corrupt world, "start to stop doing what you know to be wrong. Start stopping today."

I have shared just a handful of wise in-

sights from a book that is positively chockablock with them. So, do I thoroughly support Jordan Peterson's approach? Well, no, though a full explication of my objection would take us far beyond the confines of this brief article. In a word, I have the same concern about Peterson that I have about both Campbell and Jung, namely, the Gnosticizing tendency to read biblical religion purely psychologically and philosophically and not at all historically. No Christian should be surprised that the Scriptures can be profitably read through psychological and philosophical lenses, but at the same time, every Christian has to accept the fact that the God of the Bible is not simply a principle or an abstraction,

but rather a living God who acts in history. As I say, to lay this out thoroughly would require at least another article or two or 12.

On balance, I like this book and warmly recommend it. I think it's especially valuable for the beleaguered young men in our society, who need a mentor to tell them to stand-up straight and act like heroes.

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, more information is available on his website: www.wordonfire.org.

Nuncio says future priests must be able to see where mercy is needed

By George P. Matysek Jr.

EMMITSBURG, Md. (CNS) — The apostolic nuncio to the United States challenged an audience of seminarians, faculty and staff at Mount St. Mary's Seminary to see future priests not as functionaries of the sacred or managers of a business, but as compassionate pastors and missionaries who joyfully announce the Gospel.

"(The future priest) must have the ability to see where mercy is needed and the healthy zeal to make himself readily available to apply the healing balm of God's mercy with the love of a genuine father and pastor," Archbishop Christophe Pierre said in an address to about 200 people in Emmitsburg, which is in the Archdiocese of Baltimore.

The church needs a new missionary spirit, the French prelate insisted, one that encounters and engages an increasingly secularized world. Priests must be fundamentally trained to be heralds of the good news, he said.

"At times, we have this self-referential mentality," he explained. "The pope is fighting against that. We are at the service of the people. We have a special ministry to help the people to live their vocation."

Drawing from Pope Francis' 2013 apostolic exhortation, "Evangelii Gaudium" ("The Joy of the Gospel"), and "The Gift of the Priestly Vocation," a document from the Vatican's Congregation for Clergy, the archbishop said theological and philo-

sophical training in the seminary must first inculcate a sense of humility before God.

"Kneeling before God, with an open heart and an open mind, one learns amid the complexities of life and culture how to discern the path of truth that leads to authentic joy," Archbishop Pierre said.

Referencing a talk by Pope Francis to Polish Jesuits in 2016, the nuncio said future priests should be attuned to the divine and the diabolical in the world. They must be able to discern what is from God and what is from the devil, he said, and have the ability to help people discern the "shades of gray" that prevail in life.

Seminarians also should be open to authentic dialogue with the world, he added.

"For that to happen, the Christian must be firmly rooted in his own baptismal identity, orthodox in faith and have a profound sense of belonging in the church," he said.

Some in seminary formation may become obsessed with academics, the archbishop said, forgetting about the spiritual foundation. People often approach him to request good spiritual directors, the nuncio said. Parish priests themselves should be able to provide that outreach, he said.

"We should be equipped for spiritual direction," he said.

Archbishop Pierre advised seminarians to recognize that their lives as priests will be ones of "permanent change." He urged them to take the study of philosophy seriously and to continue studying long after they are ordained.



Seminarians react during a March 8 lecture by Archbishop Christophe Pierre, apostolic nuncio to the United States, at Mount St. Mary's Seminary in Emmitsburg, Md. (CNS photo/Andrew McDonald)

"Permanent formation is so important to understand the world," he said.

At the outset of his talk, the archbishop said he wanted to "increase" the seminarians' love for Pope Francis. Later, in a brief question-and-answer session, he noted that some Americans have a "total misconception of the pope."

"Don't spend your life reading the blogs about the Holy Father," he warned. "Forget about that because you are wasting your time."

Thomas O'Donnell, a 24-year-old first-year seminarian studying to be a Baltimore archdiocesan priest, said later that the

nuncio reminded seminarians the church is not at the service of some insular sect, but has a universal mission.

"The Gospel is for the world, which is precisely why we need to study as much as we can, from many disciplines, and to go out to evangelize," said O'Donnell, a member of St. Mark Parish in Catonsville.

During his visit, Archbishop Pierre blessed a new statue of Blessed Stanley Rother, an alumnus of Mount St. Mary's Seminary who was assassinated while ministering in Guatemala. The Oklahoma priest was beatified last September during a Mass celebrated in Oklahoma City.

Five years a pope: Francis' focus has been on outreach and God's mercy

By Cindy Wooden

VATICAN CITY (CNS) — Cardinal Jorge Mario Bergoglio was elected pope just a few days after telling the College of Cardinals that the Catholic Church faced a clear choice between being a church that “goes out” or a church focused on its internal affairs.

After the cardinal from Buenos Aires, Argentina, was elected March 13, 2013, and chose the name Francis, he made “go out,” “periphery” and “throwaway culture” standard phrases in the papal vocabulary.

Catholics have a wide variety of opinions about how Pope Francis is exercising the papal ministry, and many of his comments – both in informal news conferences and in formal documents – have stirred controversy. But, as he wrote in “*Evangelii Gaudium*,” the apostolic exhortation laying out the vision for his pontificate: “I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.”

But there are two areas of internal church affairs that he recognized needed immediate attention: the reform of the Roman Curia and the full protection of children and vulnerable adults from clerical sexual abuse.

The organizational reform of the Curia has been taking place in stages, but Pope Francis has insisted that the real reform is a matter of changing hearts and embracing service.

On the issue of abuse, nine months into his pontificate, Pope Francis established the Pontifical Commission for Child Protection to advise him on better ways to prevent clerical sexual abuse and to ensure pastoral care for the survivors.

While Pope Francis has emphatically proclaimed “zero tolerance” for abusers and recently said covering up abuse “is itself an abuse,” as his fifth anniversary approached serious questions arose about how he handled accusations that Chilean Bishop Juan Barros, who was a priest at the time, covered up allegations of abuse against his mentor.

The new scandal threatened to undermine the widespread popularity of Pope Francis and his efforts to set the Catholic Church on a new course.

For Pope Francis, that new course involves evangelization first of all.

“Evangelizing presupposes a desire in the church to come out of herself,” he had told the cardinals just days before the conclave that elected him. “The church is called to come out of herself and to go to the peripheries, not only geographically, but also the existential peripheries: the mystery of sin, of pain, of injustice, of ignorance and indifference to religion, of intellectual currents and of all misery.”

Mercy is the first thing the Catholic Church is called to bring to those peripheries, he says.

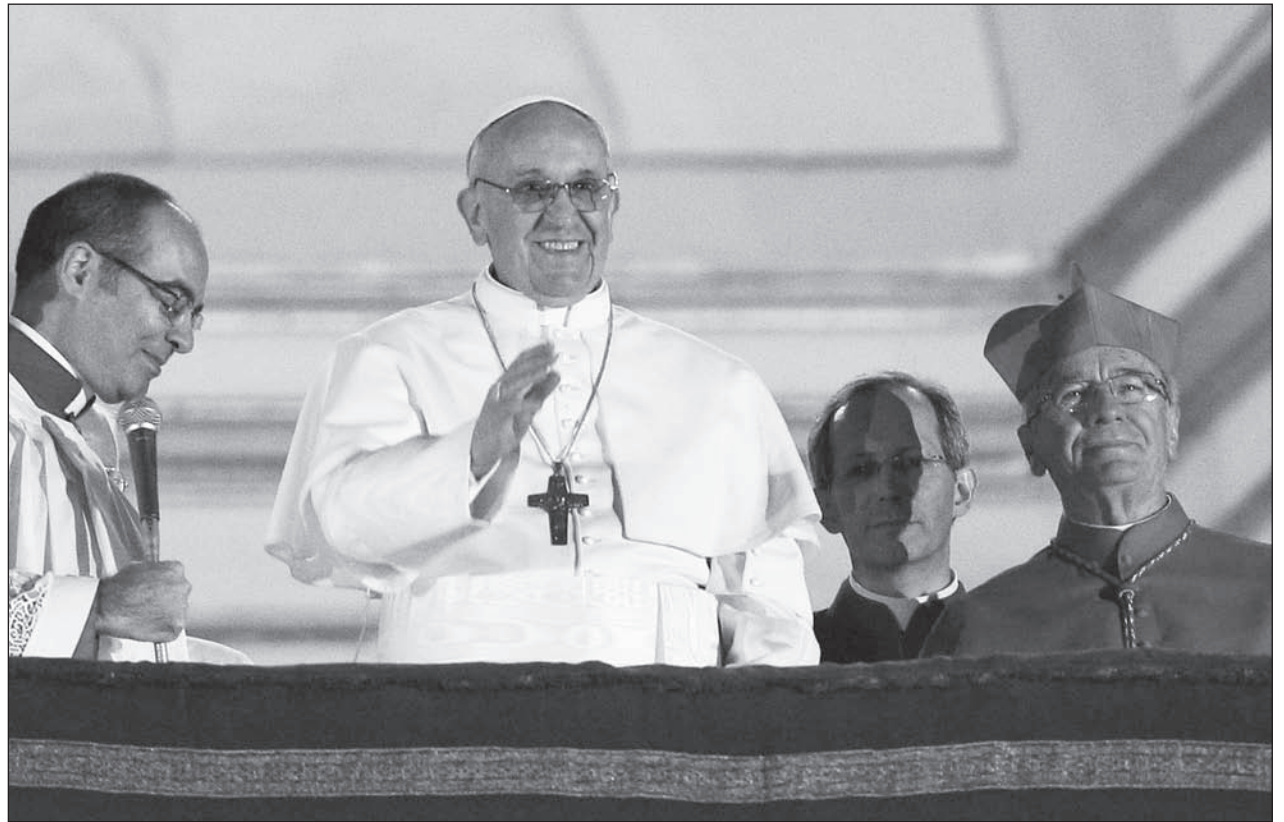
Although in 2013 he told reporters he would not be traveling as much as his predecessors, Pope Francis has continued their practice of literally “going out,” making 22 trips outside of Italy and visiting 32 nations.

But, he also regularly visits the peripheries of Rome, both its poor suburbs and its hospitals, rehabilitation centers, prisons and facilities for migrants and refugees.

His desire to reach out has inspired innovations that were noteworthy at the beginning of the papacy, but now seem to be a natural part of a pope’s day. For example, after beginning with Vatican gardeners and garbage collectors, the pope continues to invite a small group of Catholics to join him most weekday mornings for Mass in the chapel of his residence.

The residence, the *Domus Sanctae Marthae*, is a guest-house built by St. John Paul II with the intention of providing decent housing for cardinals when they would enter a conclave to elect a new pope. Pope Francis decided after the 2013 conclave to stay there and not move into the more isolated papal apartments in the Apostolic Palace.

On Holy Thursday each year, he has celebrated Mass at a prison, care facility or refugee center and washed the



Pope Francis appears for the first time on the central balcony of St. Peter's Basilica at the Vatican in this March 13, 2013, file photo. (CNS photo/Paul Haring)

feet of patients, inmates or immigrants, both men and women, Catholics and members of other faiths. He, also, ordered the Vatican Congregation for Divine Worship and the Sacraments to clarify that the feet of both women and men can be washed at the Holy Thursday Mass of the Lord's Supper.

During the 2015-16 Year of Mercy, he made a visit one Friday a month to people in particular need, including those at a school for the blind, a neonatal intensive care unit, a community of recovering alcoholics, a children's group home and a community for women rescued from traffickers who forced them into prostitution. Once the Year of Mercy ended, the pope continued the visits, although not always every month.

In September 2015, as waves of migrants and refugees were struggling and dying to reach Europe, Pope Francis asked every parish and religious community in Europe to consider offering hospitality to one family. The Vatican offered apartments and support to a family from Syria and a family from Eritrea. Then, seven months later, Pope Francis visited a refugee center on the island of Lesbos, Greece, and brought 12 refugees back to Rome on the plane with him.

Less than three months into his pontificate, he began denouncing the “throwaway culture” as one where money and power were the ultimate values and anything or anyone that did not advance money or power were disposable: “Human life, the persons are no longer seen as primary values to be respected and protected, especially if they are poor or disabled, if they are not yet useful – like an unborn child – or are no longer useful – like an old person,” the pope said at a general audience.

In the first three years of his papacy, he published three major documents: “*Evangelii Gaudium*” (The Joy of the Gospel); “*Laudato Si'*,” on Care for Our Common Home,” on the environment; and “*Amoris Laetitia*” (The Joy of Love), on Love in the Family,” his reflections on the discussions of the Synod of Bishops in 2014 and 2015.

People skeptical about the scientific proof that human activity is contributing to climate change objected to parts of “*Laudato Si'*,” but the criticism was muted compared to reactions to Pope Francis' document on the family, especially regarding ministry to divorced and civilly remarried Catholics and the possibility that, under some conditions, some of those Catholics could return to the sacraments.

The strongest criticism came from U.S. Cardinal Raymond L. Burke and three other cardinals, who sent to the

pope and then publicly released in November 2016, a formal, critical set of questions, known as “*dubia*,” insisting that allowing those Catholics to receive the sacraments amounted to changing fundamental church teaching about marriage, sexuality and the nature of the sacraments.

Pope Francis has not responded to the cardinals, two of whom have since died. But in December, the Vatican posted on its website the guidelines for interpreting “*Amoris Laetitia*” developed by a group of Argentine bishops, as well as Pope Francis' letter to them describing the guidelines as “*authentic magisterium*.”

The guidelines by bishops in the Buenos Aires region said the path of discernment proposed by Pope Francis for divorced and civilly remarried couples “does not necessarily end in the sacraments” but, in some situations, after a thorough process of discernment, the pope's exhortation “opens the possibility” to reception of the sacraments.

In the document and throughout his pontificate, Pope Francis has emphasized God's mercy and the power of the sacraments to spur conversion and nourish Christians as they try to progress in holiness.

Like all popes, Pope Francis frequently urges Catholics to go to confession, telling them it is not a “torture chamber.” And he repeatedly gives priests blunt advice about being welcoming and merciful to those who approach the confessional.

Like St. John Paul did each Lent, Pope Francis hears confessions in St. Peter's Basilica. But, he surprised even his closest aides beginning in 2014 when, instead of going to the confessional to welcome the first penitent, he turned and went to confession himself.

He also has surprised people by being completely honest about his age. In April 2017, when he was still 80 years old, he told Italian young people that while they are preparing for the future, “at my age we are preparing to go.” The young people present objected loudly. “No?” the pope responded, “Who can guarantee life? No one.”

From the beginning of his papacy, Pope Francis has expressed love and admiration for retired Pope Benedict XVI. Returning from South Korea in 2014, he said Pope Benedict's honest, “yet also humble and courageous” gesture of resigning cleared a path for later popes to do the same.

“You can ask me: ‘What if one day you don't feel prepared to go on?’” he told the reporters traveling with him. “I would do the same, I would do the same! I will pray hard over it, but I would do the same thing. He (Pope Benedict) opened a door which is institutional, not exceptional.”

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Adena — A penance service will be held at 7 p.m., March 27, at St. Casimir Church.

Caldwell — A benefit dinner for Kevin Saliba, a parishioner of St. Stephen Parish, and Mike Miley will be held April 14 at Floral Hall, Noble County Fairgrounds, County Road 56. Pulled pork or chicken dinners will cost \$10, steak dinners cost \$15, and sides include potatoes, green beans, dessert, a roll and butter. For additional information, telephone (740) 509-8188.

Colerain — A Lenten penance service will be held at 7 p.m., March 25, at St. Frances Cabrini Church.

St. Frances Cabrini Parish CWC will sponsor a quarter auction April 8 at St. Frances Cabrini social hall. Doors will open at noon on the day of the event and the auction will start at 1 p.m. Cost is \$5 for admission and a paddle. Additional paddles cost \$1. Auctions, 50/50 raffle and concessions will be part of the event.

Glouster — Holy Cross Parish will host an "Easter Cantana," presented by the Trimble Community Choir, at 7 p.m., March 26. Refreshments will follow in the church hall.

Marietta — Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate a chrism Mass at 7 p.m., March 27, at the Basilica of St. Mary of the Assumption.

Miltonsburg — A square dance, sponsored by St. John the Baptist Parish, will be held from 8-11 p.m., April 7, at the church hall. Music will be provided by Deep Down Country.

Mingo Junction — St. Agnes Parish CWC will hold an annual card party themed "Red, White and Blue: The Colors of America," at the parish hall, 204 St. Clair Ave., April 15. A luncheon will be served at 2 p.m. Bunco, bingo and cards will be played. Admission for the event is \$5.

Nelsonville — Eucharistic adoration and reconciliation will be offered at 3 p.m., April 7, which is Divine Mercy Sunday, at St. Mary of the Hills Church.

St. Clairsville — Tours and registration will be offered at St. Mary Central School, 226 W. Main St., for the 2018-19 school year. The prekindergarten program for children ages 4 and 5 will be expanded to a four day, all day, Monday through Thursday program. To register or to schedule a tour of the school, telephone the school office at (740) 695-3189.

Steubenville — Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate a chrism Mass at 7 p.m., March 26, at St. Peter Church.

Steubenville — Father Timothy J. Huffman, pastor of St. Peter Parish, will celebrate his 25th year of ordination to the priesthood. A Mass will be celebrated at 3 p.m., April 15, in the church. A reception will follow in the church hall.

Yorkville — St. Lucy Parish will hold a frozen homemade potato-cheese pierogi sale from 11:30 a.m.-1:30 p.m., and from 4-6 p.m., March 23, at the church hall. Cost is \$7.50 per dozen. For additional information, telephone the parish office at (740) 859-4018.



Bishop John King Mussio Central Elementary School, Steubenville, held a third annual "Literacy Night," at the school gymnasium. Each grade level had a booth; workers from the Schiappa Branch Library, Steubenville, were at the event. Students were given the opportunity to sign-up for library cards. The event celebrates reading at home and at school. (Photo provided)

Around and About

Athens — The Ohio University Heritage College of Osteopathic Medicine is offering free medical care for people between 18-64 years of age, who are uninsured or underinsured. The clinic is located in Athens, but the mobile clinic travels throughout southeastern Ohio, including Athens, Barlow, Belpre, Chesterhill, Coolville, Nelsonville, Logan and Racine. For additional information or to schedule an appointment, telephone (800) 844-2654 or (740) 593-2432.

Glouster — A Lenten ecumenical service will be held at 3 p.m., March 30, at Glouster Southern Baptist Church, 76 Spring St.

Steubenville — The Knights of Columbus St. John Neumann Council 11828 will host a lasagna dinner for the Canticle Singers Catholic Youth Choir from 5:30-8:30 p.m., April 14, at Holy Family Church Malara Hall. Advanced tickets cost \$10 for adults, \$5 for children 6-12 years of age, children 5 years of age and under eat for free. Tickets can be

purchased by telephoning Ron Dubois at (740) 457-6011 or Marshall Myers at (740) 282-8222. Tickets at the door cost \$12 for adults, \$6 for children 6-12 years of age, children under 5 years of age eat for free.

Steubenville — A "Whether We Like It or Not: Why the Protestant Reformation Still Matters" lecture will be presented at 3 p.m., April 27, in the Tony and Nina Gentile Gallery, at the J.C. Williams Center at Franciscan University of Steubenville. Brad S. Gregory, director of Notre Dame Institute for Advance Study, and professor of history and Dorothy G. Griffin Collegiate Chair at the University of Notre Dame, Indiana, will be the presenter. Admission is free.

Wintersville — Fort Steuben Burial Estates, 801 Canton Road, will hold an annual Easter egg hunt at 2 p.m., March 25, for children 2 through 10 years of age. The Easter egg hunt will be held rain or shine.

Obituaries

Ernest G. Blancato, 89, Triumph of the Cross, Steubenville, Feb. 23.

Alfred J. Carducci, 97, Triumph of the Cross, Steubenville, Feb. 17.

Renee J. Cortez, 89, Triumph of the Cross, Steubenville, March 3.

Kathleen M. "Tootsie" DeLeonardis, 87, Holy Family, Steubenville, Feb. 27.

Joann Getsey, 81, Triumph of the Cross, Steubenville, Feb. 23.

Ronald Hanasky, 79, Shadyside, St. Mary,

Feb. 26.

James V. Hartzell, 75, St. Peter, Steubenville, March 9.

Nicholas G. Kaschak, 93, Holy Family, Steubenville, March 4.

Patricia Hatton Ley, 95, Basilica of St. Mary of the Assumption, Marietta, Feb. 22.

Katherine M. "Kay" McGurn, 93, Triumph of the Cross, Steubenville, March 2.

Patricia Rusiecki McHugh, 79, Smithfield, St. Adalbert, Dillonvale, Feb. 26.

Dolores Palmer, 89, Shadyside, St. Mary, March 8.

Mary DiAlbert Proserpi, 98, Triumph of the Cross, Steubenville, March 5.

Paul Reininga, 66, Christ the King University Parish, Athens, March 1.

Margaret "Margie" Romano, 85, St. Francis Xavier, Malvern, March 12.

George Sheba, 81, Powhatan Point, St. John Vianney, March 1.

Carole Sliva, 82, St. Teresa of Avila, Cadiz, March 3.

Pope Francis says imitate St. Pio's life, don't forget poor, marginalized

By Junno Arocho Esteves

SAN GIOVANNI ROTONDO, Italy (CNS) — Many people admire St. Padre Pio, but too few imitate him, especially in his care for the weak, the sick and those who modern culture treats as disposable, Pope Francis said during Mass at Padre Pio's shrine.

"Many are ready to 'like' the page of the great saints, but who does what they do?" the pope asked. "The Christian life is not an 'I like,' but an 'I give myself.'"

Pope Francis celebrated the Mass outside the Shrine of St. Pio of Pietrelcina with about 30,000 people after visiting children in the cancer ward of the hospital St. Pio founded, Casa Sollievo della Sofferenza (House for the Relief of Suffering).

In his homily, the pope reflected on three words that both summarized the day's readings and, he said, the life of Padre Pio: prayer, smallness and wisdom.

Smallness, he said, calls to mind those whose hearts are humble, poor and needy like the young patients cared for in Padre Pio's hospital and those who in today's world are unwanted and discarded.

Departing from his prepared text, Pope Francis said he remembers being taught in school about the Spartans, who, "when a boy or girl was born with malformations, they would take them to the top of the mountain and throw them over."

"We children would say, 'How cruel,'" the pope said. But, "brothers and sisters, we do the same. With more cruelty and more knowledge. Whatever isn't useful, whatever doesn't produce, is thrown away. This is the throwaway culture. The little ones are not wanted today."

"Those who take care of children are on the side of God and defeat the throwaway culture, which, on the contrary, prefers the powerful and considers the poor useless," he said. "Those who prefer the little ones proclaim a prophecy of life against the prophets of death of every age."

Only with wisdom, motivated by love and charity for others, can true strength be found, he said. Christians aren't called simply to admire great saints like Padre Pio, but rather to imitate their way of fighting evil wisely "with humility, with obedience, with the cross, offering pain for love."

Prayer, he said, is "a gesture of love" that is often stifled by excuses and leads to Christians forgetting that without God "we can do nothing."

"We must ask ourselves: Do our prayers resemble that of Jesus or are they reduced to occasional emergency calls? Or do we use them as tranquilizers to be taken in regular doses to relieve stress?" the pope asked.

Padre Pio recognized throughout his life that prayer "heals the sick, sanctifies work, elevates health care and gives moral strength," he said.

Pope Francis began his day of tribute to St. Pio with an early morning visit to Pietrelcina, where the Capuchin saint was born in 1887.

Thousands waited outside the square of the Chapel of the Stigmata which houses a piece of the elm tree Padre Pio sat in front of when he first received the stigmata — wounds on his feet, hands and side corresponding to those Jesus suffered at the crucifixion — in September 1918.

Pope Francis entered the chapel where he prayed privately for several minutes before making his way to the square to

greet the faithful.

Standing in front of an iconic image of a young Padre Pio bearing the wounds of Christ's crucifixion in his hands, the pope said that it was in Pietrelcina that the future saint "strengthened his own humanity, where he learned to pray and recognize in the poor the flesh of Christ."

"He loved the church, he loved the church with all its problems, with all its woes, with all its sins — because we are all sinners; we feel shame — but the spirit of God has brought us here to this church which is holy. And he loved the holy church and its sinful children, everyone. This was St. Pio," Pope Francis said.

Recalling the time in Padre Pio's life when he returned to Pietrelcina while he was ill, the pope said the saintly Capuchin "felt he was assailed by the devil" and

feared falling into sin.

Departing from his prepared remarks, the pope asked the people if they believed the devil existed. When only a handful of people responded, he told them it didn't seem "they were totally convinced."

"I'm going to have to tell the bishop to give some catechesis," he said jokingly. "Does the devil exist or not?"

"Yes!" the crowd responded loudly.

Christians, he continued, should follow the example of the Capuchin saint who did not fall into despair but instead found refuge in prayer and put his trust in Christ.

"All of theology is contained here! If you have a problem, if you are sad, if you are sick, abandon yourself in Jesus' arms," the pope said.



Father James M. Dunfee, pastor of St. Agnes Parish, Mingo Junction, left, is pictured with Christine Bracone, secretary of St. Agnes Parish, who retired after more than 30 years of service. A reception was celebrated for her by parishioners. Bracone continues to reside in Mingo Junction with her husband, John. (Photo provided)

Divine Mercy Sunday to be celebrated at Holy Family Church, Steubenville

STEUBENVILLE — One of the Catholic Church's newest feast days, the feast of Divine Mercy, will be observed April 8, throughout the Diocese of Steubenville, including at a celebration at Holy Family Church, Steubenville.

The feast stems from prophetic messages given by Jesus to a young Polish nun, Sister Faustina Kowalska, who died in 1938, just as World War II was erupting across Europe.

According to Congregation of Marians of the Immaculate Conception Father Michael Gaitley, who writes and speaks about Divine Mercy, "Jesus didn't reveal some new Gospel when he appeared to St. Faustina. He already revealed everything he needed to say 2,000 years ago to the apostles and through sacred Scripture."

So, why did Jesus speak in our modern times through St. Faustina?

"He wants to remind us of the heart of sacred Scripture, namely, his mercy for us sinners," said Father Gaitley. "In fact, he's saying to us sinners: Now is

the time of mercy. Now is a time of extraordinary mercy! Now is a time when I want to give especially great graces to the human race. I want to pour out my mercy in a big way."

The Divine Mercy celebration will be observed from 2-4 p.m. with prayer, eucharistic adoration, a Divine Mercy talk, readings from the diary of St. Faustina, and veneration of the Divine Mercy image.

At 3 p.m., which Jesus told St. Faustina was "the hour of great mercy," the Chaplet of Mercy will be chanted.

The theme for this year's celebration is taken from St. Faustina's diary: "My mercy is greater than your sins and those of the entire world" (diary 1485). It reflects the essence of the Divine Mercy message, which is that Jesus' mercy is unlimited and available even to the greatest sinners.

Throughout the two-hour service, priests from the diocese will hear confessions. The celebration will conclude with Benediction and a blessing with a first-class St. Faustina relic.

Adult faith formation seminar in Beverly planned for April 21

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 faith formation seminar at St. Bernard Church, Beverly, April 21.

The topics that will be discussed in the seminar will be Christian anthropology and Christian morality.

Drake McCalister, the Rite of Christian Initiation of Adults director at Franciscan University of Steubenville, and Emmanuel Ambrose, a student in the graduate program at Franciscan University of Steubenville and an intern in the Diocese of Steubenville Office of

Christian Formation and Schools, will speak during the seminar.

The first discussion titled, "Christian Anthropology I," will be from 1-2 p.m.

The second discussion, an introduction to "Christian Morality," will begin at 2:15 p.m., and will end at 3:15 p.m. The final discussion, a continuation of "Christian Morality" will begin at 3:30 p.m. The discussion will conclude at 4:30 p.m.

For additional information about the faith formation seminar or to make reservations, email Permanent Deacon Paul D. Ward at dward@diosteub.org or telephone (740) 282-3631, extension 156.

More than 140 women attend annual DCCW Lenten Day of Spirituality



The seventh annual Lenten Day of Spirituality, sponsored by the Diocesan Council of Catholic Women, was held March 17 at St. Mary Church, St. Clairsville. More than 140 women were in attendance for the retreat in Marian Hall.



Joanne Kolanski, DCCW president, right, stands with Eileen Ackerman, leadership commissioner, left, and Pam Ambrose, immediate past president. The women planned this year's Lenten Day of Spirituality.



Diocese of Steubenville Bishop Jeffrey M. Monforton speaks to attendees at the Lenten Day of Spirituality after lunch, which followed the celebration of Mass. Bishop Monforton answered questions from the women and led the women in prayer by reciting the Hail Mary.



Diana Vargo, left, and DeDe Kidder welcome attendees at the registration table in Marian Hall.



Attendees seated, from left, include Annette Pasquarella and Kathie Pasquarella. Standing, from left, are Connie Legrean, Suzie White and Debbie Biehl.



Sharon Colvin, pictured above, was the presenter of the retreat. Colvin, a parishioner of Christ the King University Parish, Athens, is the director of client services at the Pregnancy Resource Center of Athens County. The presentation, "Practical Holiness – Divine Living in the Here and Now," was divided into three sessions: "God of Grace or God of Distance," Trust or FUD (Fear, Uncertainty or Doubt) and "Follow or Folly." Throughout her presentation, Colvin told true stories of people in different situations as well as stories of personal experience that related to the topics during each session. The retreat focused on perspective and grace, faith and trust, and faith in action. A lunch was provided for participants after the celebration of Mass in St. Mary Church, celebrated by Diocese of Steubenville Bishop Jeffrey M. Monforton. (Photos by DiCenzo)



Attendees speak with Sharon Colvin, third from left. From left are Angela Cross, Diocesan Council of Catholic Women spirituality commissioner; and Donna Turner. Standing at right is Barbara Trytko, and seated at right is Betty Timko.



Attending the Diocesan Council of Catholic Women Lenten Day of Spirituality are, from left, Judy Thomas, Froncy Pratz, Anne Blacker, Frances Burkhart and Eileen Miller.