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News Briefs

Pope makes debut on photo-sharing app

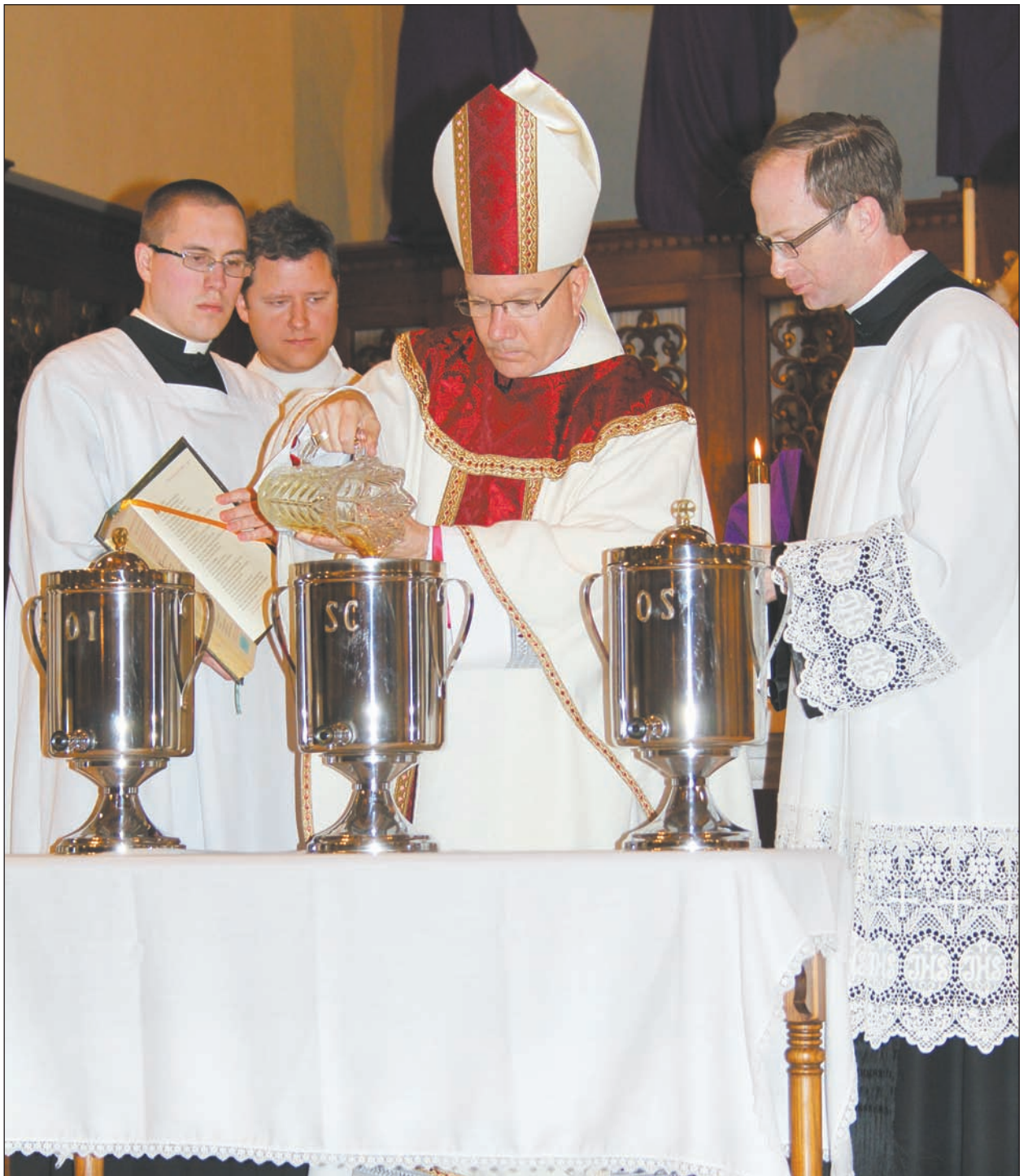
VATICAN CITY (CNS) — Firming up his presence on social media, Pope Francis made his debut on the photo-sharing app Instagram, a Vatican official announced.

Msgr. Dario Vigano, prefect of the Secretariat for Communications, said the pope's new account "Franciscus," went online March 19 and offers another side of his pontificate through photos.

During a news conference presenting a new book on the pope, Msgr. Vigano dubbed him "the Apple pope" because "there is a very complex system behind a simple interface." That simplicity translated well for the pope's Twitter account, which has well over 25 million followers in nine languages. Whether at general audiences or during foreign trips, thousands of people try to take a coveted "papal selfie" with the pope. While it is unlikely the pope will pose for his own selfies, the account will offer viewers a glimpse into the pope's life and messages.



Diocese of Steubenville Bishop Jeffrey M. Monforton shows off a place mat that pictures a young Bishop Emeritus Gilbert I. Sheldon at his 1953 ordination to the priesthood. Bishop Sheldon was hosted by Bishop Monforton at a recent luncheon, which included chancery staff, on the 63rd anniversary of his priesthood. Bishop Sheldon was ordained to the priesthood Feb. 28, 1953, for the Diocese of Cleveland. He was ordained to the episcopacy in 1976, was installed as bishop of Steubenville in 1992 and served in that capacity until his 2002 retirement. Bishop Sheldon continues to reside in Steubenville and remains active in the diocese, including continuing to write a regular column in The Steubenville Register. Bishop Sheldon will turn 90 in September. (Photo by DeFrancis)



At the March 21 chrism Mass at St. Peter Church, Steubenville, Diocese of Steubenville Bishop Jeffrey M. Monforton pours the balsam (fragrance) into the oil to be consecrated as chrism. Diocesan seminarian Nicholas Ward holds the book. He is flanked by diocesan Transitional Deacon Matthew Gossett. Father Bradley W. Greer, master of ceremonies, right, assists the bishop. The following evening, during a Mass at the Basilica of St. Mary of the Assumption, Marietta, oils of the sick and the catechumens were blessed and the chrism consecrated, also. The Masses at which the oils are blessed and chrism consecrated for use sacramentally throughout the diocese are celebrated, traditionally, at churches filled with priests – who renew their priestly promises – religious and laity. Bishop Monforton reminded those gathered, "Our Lord Jesus is truly among us." After Masses, oils are drawn for use in parishes. (Photo by DeFrancis)

"I am the Resurrection and the Life ..." (Jn 11:29).

God has kept his promise and his covenant endures in our hearing! Let us together exult in the God who so loved us that he sent us his only Son. As a result of the suffering, death and resurrection of Jesus, all of humanity has eternal hope. Through his death and resurrection, Jesus has remade the world to be good. Now is our time to answer the call to be fellow Christians who God loves so dearly.

– Diocese of Steubenville Bishop Jeffrey M. Monforton
2016 Easter message



Bishop John King Mussio Central Elementary School students Alexandra Schmitz, Elizabeth Ivanac, Jessica Rose Tysz, Ella Maragos and Daniel Bolster receive their first-place Tournament of Truth trophy from Diocese of Steubenville Bishop Jeffrey M. Monforton. (Photos by DeFrancis)



Camden Daley, Adelaide Shaw, Jack Blake, Jeremiah Greve and Matthew Schmiesing – Bishop John King Mussio Central Elementary School students – hold their first-place trophy in Tournament of Truth competition that Bishop Jeffrey M. Monforton moderated.



Bailee McNamara, Mariah Doughty, Spencer Helms, Zachary Vargo, Trey Helms and Spencer Echemann, students at St. Mary Central School, Martins Ferry, hold their first-place trophy from the March 14 Tournament of Truth, where Bishop Jeffrey M. Monforton posed questions.

Martins Ferry, Steubenville students are tops at Tournament of Truth

CAMBRIDGE — Second- through eighth-grade students in parochial schools in Bellaire, Cambridge, Marietta, Martins Ferry, St. Clairsville, Steubenville and Woodsfield fielded questions March 14 in the 10th annual Diocese of Steubenville Tournament of Truth, and youth from Bishop John King Mussio Central Elementary School, Steubenville, and St. Mary Central School, Martins Ferry, walked away with the biggest trophies.

Joseph M. Taylor, catechetical consultant, diocesan Office of Christian Formation and Schools, was tournament coordinator.

The **Bishop John King Mussio Central Elementary School** second- through fourth-grade and fifth- and sixth-grade teams won the competition at their grade levels and **St. Mary Central School, Martins Ferry**, seventh- and eighth-graders won the tournament among their peers.

Bishop John King Mussio Central Elementary School champions at the candidate or second- through fourth-grade level are Daniel Bolster, Elizabeth Ivanac, Ella Maragos, Alexandria Schmitz and Jessica Tysz.

The champions from **Bishop John King Mussio Central Elementary School** at the postulant or fifth- and sixth-grade level are Jack Blake, Camden Daley, Jeremiah Greve, Matthew Schmiesing, Adelaide Shaw and Joseph McFarland, alternate.

The novice or grade seven and eight champions from **St. Mary Central School, Martins Ferry**, include Mariah Doughty, Spencer Echemann, Spencer Helms, Trey Helms, Zachary Vargo and Bailee McNamara, alternate.

When the competition was held at St.

Benedict School, Cambridge, Diocese of Steubenville Bishop Jeffrey M. Monforton posed final questions to the youth and awarded first-place trophies and handed runners-up saint magnets.

Runners-up were from **St. Benedict School**. They included candidate level or grades second through four – Tristan Arena, Samantha Delik, James Goggin, Caleb Stanberry and Xander Daniels and Taylor Forbes, alternates; postulant level or grades five and six – Joey Barnhouse, Ashley Fordyce, Liberty Pennington, Isaac Reed and Kelly Goggin and Carol Ann Kranz, alternates; and novice level or grades seven and eight – Elizabeth Abrams, Sam Jones, Josh Merva, Isaac Stanberry and Natalie Mitchell and Faith Rochus, alternates.

Other team members in the Tournament of Truth were from **St. John Central (Grade) School, Bellaire** – Jane Alexander, Grace Eller, Ciaran Flanagan, Anthony Schuler, Sadie Watts and Kristopher Tsoras, alternate, grades five and six; and Jenna Barack, Haleigh Boyer, Kasi Gillespie, Skylar Muldrew, Cassidy Stegman and Danniele Yaegel, alternate, grades seven and eight; **St. Mary School, Marietta** – Millie Becker, Jacob Chovan, Jonathan Crosby, Parker Crum and EJ Linnell, grades second through four; Hannah Archer, Addie Betz, Eli Gardner, Elizabeth Haller and Leslie Huffman, grades five and six; and Nicholas Earley, Victoria Humphrey, Marie Rauch, Mina Spencer and Samantha Zumwalde, grades seven and eight; **St. Mary Central School, Martins Ferry** – Gabriel Boggs, Xander Bryniarski, Lucan Galbraith, Raygan Lengyel, Liam Tomlin and Caleb Bryniarski, alternate,

grades second through four; and Julia Buck, Megan Buksa, Caden Horvath, Morgan Lander, Brooklyn Lengyel and Marly Doughty and Jacob Powell, alternates, grades five and six; **St. Mary Central School, St. Clairsville** – Carson Hendershot, Jack Koontz, Sebastian Lewis, Owen Schumacher, Ben Shields and Brayden Kralovic, alternate, grades second through four; Celia Demarchi, Olivia Moyer, Andy Schmidt, Brycen Vucelich, Lauren Wase-mann and Colleen Beard, alternate, grades five and six; and Kelly Gallagher, Mikayla Hendershot, Joey Patrizi, Gavin Shields, Victoria Trouten and Kellen Weidman,

alternate, grades seven and eight; **Bishop John King Mussio Central Junior High School, Steubenville** – Elizabeth Bolster, Edy Harold, Patrick Kuebler, Maisie Leonard, Abby Symington and Vince Carapellotti, alternate; **St. Sylvester Central School, Woodsfield** – Carson Burkhart, Lane Demchak, Kyle Kemp, Landen Lydick and Grace Yonak, grades second through four; Brandon Dick, Carson Kuhn, Alexa Marley, Eric Schnegg and Olivia Valkovic, grades five and six; and Gabe Bolon, Josie Burkhart, Lizzie Dierkes, Elizabeth Schnegg and Delaney Weisend, grades seven and eight.

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At fundraiser, AIM director lauded, valley native who leads thousands for life, speaks

WEIRTON, W.Va. — The more than 500 people who sat at the annual AIM Women's Center fundraising banquet March 15 paid tribute to Sharon Maedke, who will retire as AIM's director at month's end.

Maedke, who began her association with AIM as a volunteer 17 years ago, was acknowledged first by Diocese of Steubenville Bishop Jeffrey M. Monforton. He expressed his appreciation to Maedke on behalf of the Catholic Church for all that she has done for AIM, 248 N. Fifth St., Steubenville.

Dan and Lynette Hawrot, founders of AIM in the 1980s when they began answering telephone inquiries in their home from pregnant women in need of assistance, lauded Maedke, who became AIM's director in 2002 and whom, they said, had touched many, many men and women in the Ohio Valley with compassion, empathy, love, kindness and respect.

There were 1,269 visits to AIM Women's Center recorded in 2015.

Ginna Dombrowski, AIM's nurse manager, said she has learned how to love from Maedke and that she expects to see AIM's 1,000th ultrasound person this year. Almost 90 percent of pregnant women chose life, after an ultrasound, Dombrowski said. As she pointed to the pictures of babies placed on dining tables throughout the Serbian-American Cultural Center, Weirton, West Virginia, the registered nurse said, "These babies would not be here without AIM." The organization, she said, has begun to see women dead set on abortion. "They are driven. We give them ... hope. ..." Some of those clients include a woman who was 17 weeks pregnant as a result of a sexual assault; a young couple who changed their minds about an abortion after viewing an ultrasound; a young woman who was pregnant and frightened, but is now working on changing her life and that of her children. "If only we are saving one life, it is worth it all," Dombrowski said.

Free services provided by AIM include pregnancy testing, obstetrical ultrasound, medical consultation, prenatal vitamins and nutrition instruction, material assistance, an educational program with material incentives, sexual integrity and abstinence program, Rachel's Vineyard Retreats/post-abortion help, adoption referral and abortion pill reversal referral.

Its ministry goals: "To erase the need for abortion through effectively serving pregnant, at risk women by transforming their fear into confidence. To reach the right women, at the right time, and to serve them in the right way for the greatest possible gain on behalf of patients, babies, staff, donors and the organization, the community and God."

A former AIM volunteer, now the president of Students for Life of America, Kristan Mercer-Hawkins, was the featured speaker at the AIM fundraiser. The Wellsburg, West Virginia, native, and 2005 graduate of Bethany College, Bethany, West Virginia, is a wife, mother of four and St. Paul, Minnesota, resident.

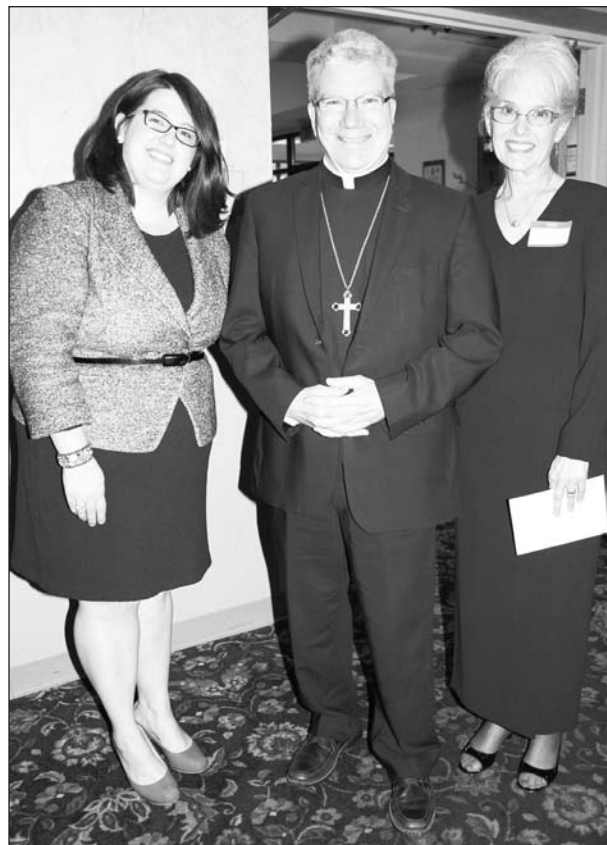
Mercer-Hawkins remembered her first interaction with AIM as a 15-year-old volunteer. She described herself as

a Brooke High School, Wellsburg, student at the time who was a Christian and pro-life. "It appealed to me to go and help women," she said. However, she continued, "When I walked in the door of AIM, it was a life-changing moment." Mercer-Hawkins started a pro-life group at her high school, and then her college.

"Because of Sharon (Maedke) and those women at the center, is why I am here today," Mercer-Hawkins said. "I want my life to have purpose ... to serve others." Presently, she heads the largest pro-life organization in the world, with 930 active groups on college campuses and thousands and thousands of people involved. "We're winning. ... Things are changing. ... We have seen remarkable success in reducing abortion. ... For the first time in the history of the nation, this generation is pro-life. ..."

However, Mercer-Hawkins cautioned, "While we're winning, our work is not done yet."

Therefore, she suggested, "Be courageous, stand strong in our faith ... and do everything in love. ..."



Diocese of Steubenville Bishop Jeffrey M. Monforton greets Sharon Maedke, right, AIM Women's Center director, and Kristan Mercer-Hawkins, president of Students for Life of America, at the annual AIM fundraiser. (Photo by DeFrancis)

Bishop Monforton's Schedule

- March 26 Easter Vigil Mass, Holy Rosary Church, Steubenville, 8 p.m.
 27 Easter Mass, Holy Rosary Church, Steubenville, 10 a.m.
 31 Charismatic Mass, Holy Family Church, Steubenville, 7 p.m.
 April 1 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
 3 Mass, St. Agnes Church, Mingo Junction, 10 a.m.
 4 Mass, Franciscan University of Steubenville, 12:05 p.m.
 6 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
 Bless parish school of religion school building, Aquinas Catechetical Center, Steubenville, 6 p.m.
 7 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
 Mass and visit, Beacon House/Forest Hill Nursing Care, St. Clairsville, 10 a.m.
 Communion and visit, Cumberland Pointe Care Center, St. Clairsville, 11 a.m.
 8 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
 9 Mass and visit, Wyngate at Rivers Edge, Proctorville, Ohio, 2:30 p.m.
 Mass, St. Ann Church, Chesapeake, 5:30 p.m.



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At Lenten Day of Spirituality, diocesan women go deeper into prayer



Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Mary Catherine Kasuboski is greeted by Diocesan Council of Catholic Women, DeDe Kidder, left; Joanne Kolanski, second from left; and Pam Ambrose, DCCW president. (Photos by DeFrancis)



Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, joins parishioners, from the left, Marjorie Willow, Anna Rogers, Pat Bigelow, Katie Tomazoli and Vita Norris, who served lunch at the March 12 Lenten Day of Spirituality at St. Mary Church. Also, at various times throughout the day, Father Chillog celebrated the sacrament of reconciliation.



Conversations are enjoyed as women throughout the Diocese of Steubenville join for a Lenten Day of Spirituality.



To the women, first gathering in Marian Hall at St. Mary Church, above center, and then in the church, Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Mary Catherine Kasuboski talked about the dispositions of prayer – desire, silence, and time and place. One way to grow in our relationship to God is through the Scriptures, she said. Read the passage, think about it, pray around it, contemplate on it and then work. “The word of God demands something of us,” Sister Mary Catherine said. To hear the Lord, she added, a person has to listen and be open. The Lord can speak through books, people, nature, images and events, among other things, she suggested. Thus, Sister Mary Catherine proposed attending Mass daily, reading the Bible and other spiritual books, listening to homilies, receiving the Eucharist, frequenting the sacrament of reconciliation, talking and faith-sharing.



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Diocese forms task force in response to Pope Francis' encyclical

STEUBENVILLE — In response to Pope Francis' encyclical "Laudato Si': On Care for Our Common Home," a task force has been created in the Diocese of Steubenville and has begun steps to enlist support to better care for creation.

Michele A. Santin, director, Diocese of Steubenville Office of Family and Social Concerns (Catholic Charities), announced formation of the task force after a small cross section of Catholics representing the six dioceses in the state of Ohio (Archdiocese of Cincinnati and Diocese of Cleveland, Columbus, Toledo, Steubenville and Youngstown) dialogued with Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, on "Laudato Si'".

In late 2015, Diocese of Steubenville parishioners were among the approximately 150 people who

gathered in Martin de Porres Center, Dominican Sisters of Peace, Columbus, Ohio, to listen to Cardinal Turkson and address questions to him, as well as hear panelists from government, education, religious and energy. The dialogue was sponsored by Catholic Conference of Ohio – Carolyn Jurkowitz, director – and Catholic Climate Covenant – Dan Misleh, executive director.

Members of the Steubenville Diocese Task Force include, in addition to Santin: James G. Piazza, executive assistant to the bishop; Pat DeFrancis, editor, The Steubenville Register; Robert Maher, Joseph McLaughlin and Emilia Alonso-Sameno, Athens Catholic community; Eric Haenni and Paul Symington, Franciscan University of Steubenville; and Eric Fitch, Marietta College.

Some members of the task force will write in The Steubenville Register on the encyclical.

Presentations are expected to be made in parishes on "Laudato Si'".

In addition, the diocese is co-sponsoring an interdisciplinary symposium on the encyclical with Franciscan University of Steubenville's Science and Faith Lecture Series and Veritas Center for Ethics in Public Life. It will be held from 2 p.m.-9 p.m., April 28, in the J.C. Williams Center on the university campus. Diocese of Steubenville Bishop Jeffrey M. Monforton will be among the participants. Keynote speakers will include Kenneth Kunkel, climatologist, North Carolina State University, Raleigh, North Carolina, and Lonnie Ellis, associate director, Catholic Climate Covenant, Washington, D.C.

To register for the free and open to the public symposium go to franciscan.edu/laudato-si/.

'Laudato Si' connects Catholic tradition, natural world and science

By Dennis Sadowski

WASHINGTON (CNS) — For all the attention Pope Francis' encyclical "Laudato Si': On Care for Our Common Home" has gained, little has been made of the connection among Catholic tradition, the natural world and science that the document addresses.

Technology, creation and sacrament are key components of the encyclical, the most recent document in the evolutionary line of Catholic social teaching dating to Pope Leo XIII.

It's a connection that can be explored as part of the evangelizing efforts Pope Francis hopes Catholics undertake to raise up the vision of justice that the encyclical promotes, participants in a daylong symposium March 17 at The Catholic University of America learned.

Throughout the day speakers pointed to the need to ignite – or reignite – "awe and wonder" in people's hearts and minds so that they begin to make the connections to understand the transformation that Pope Francis is calling the human family to undertake.

"Awe and wonder are essential to who we are as human persons, and when we lose our experience of awe and wonder, we lose part of our humanity. When we can recover awe and wonder ... on a daily level, then we can enter into mystery," said Dominican Father Christopher J. Renz, academic dean at the Dominican School of Philosophy and Theology in Berkeley, California.

He said the Catholic faith is full of symbols that come from the natural world – water, wine, wheat to name a few – and when Catholics find the connection between the world of science and mathematics and the practice of their faith it can be "the basis for an exciting conversation."

The pope links the natural world – ecology – in which humanity is one part with the basic needs of the human person, Msgr. Kevin Irwin, professor of liturgical studies at the university, said about the document. The pope shows the world how to respond to people in need, be they the immigrants who landed at Lampedusa, Italy, where he celebrated his first Mass outside of Rome after his inauguration three years ago, or those who are consumed with

the 24/7 media culture made possible by ever-advancing communications technologies, he said.

By adopting the concept of an integral ecology – that all things of the world are connected – the pope is urging humanity to remember that each person has a responsibility to respect human dignity, protect the planet and use technology responsibly.

As such, "Laudato Si'" is "not just a teaching document, but it's a dialogue document," Msgr. Irwin said during the program, which was funded through a Science for Seminaries grant from the American Association for the Advancement of Science.

Not all the attendees were seminarians or clergy, but the program was developed with those audiences in mind to boost understanding that ministry in any form does not have to ignore science.

Five young men studying for religious life who at one time worked in engineering or scientific fields said during a panel discussion that they found no contradiction between their faith and the scientific world in which they once participated.

"If we are to make an effort to address some of the issues that Pope Francis raises in the encyclical, it's not going to require just an effort from the theological point, but also from the scientific. It might be up to us, people who have a combination of science and theology to bring attention to this matter," said Jaime Maldonado-Aviles, who holds a doctorate in neuroscience and is studying for the priesthood for the Archdiocese of Hartford, Connecticut, at Catholic University's Theological College in Washington.

He urged the clergy to "get comfortable with the language of science."

"We have to be comfortable because there are many important questions about scientific purpose out there," he said. "You will have parishioners or people come up to you to ask for either clarifications. If you simply ignore the questions or say don't worry about that in part because you are intimidated or don't know, you lose an opportunity to bring light to the very important issues."

At the same time, discoveries of creation's wonders can inspire people to consider how their lives affect the

lives of other people and plant and animal life, explained Franciscan Brother Dennis Bennett, an analytical chemist who once was part of teams researching cancer treatment and diabetes prevention. "There's so much in this universe, there's so much that points to God," he said.

In addition to the science comes the need for praise – to praise God because of the wonders of creation and to welcome praise from others, said Doris Donnelly, retired professor of theology who directed the Cardinal Suenens Center in Theology and Church at John Carroll University in suburban Cleveland.

In "Laudato Si'," Pope Francis invites people to prayer – praise – and to evangelize by being open to community with other people and creation itself, she said.

"Part of what this document is about is an invitation to an intellectual conversion to be aware of real science," Donnelly explained.

She invited participants to become a "praiser" and suggested that for praise to occur, a person must set aside his or her ego in order "to behold" the wonders of the world.

Unfortunately, Donnelly said, praise from one human being to another is often overlooked in busy and complicated lives.

"The human exercise of praise keeps us in condition to praise God and God's creatures and all living things," she explained. "If I haven't been praised, I am not going to be able to praise creation."

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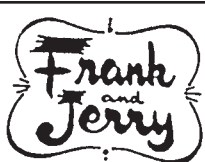
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St. John Paul II Redemption

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

Our last reflection concerned the reason for Our Lord's passion and death. We saw that God wanted not merely to forgive mankind's sin, but to actually *undo* it. He wanted to perform a complete "makeover" – to use a current term – of human nature. His purpose was to restore our nature to its original state, not merely to forgive the fault. That is what the word "redemption" implies. Literally, it means "to buy back" or to "ransom." St. John Paul explores this idea in some detail as it applies to Jesus.

"When Jesus said, 'The Son of Man came not to be served but to serve, and to give his life as a ransom for many' (Mk 10:45), he summed up in these words the essential purpose of his messianic mission." *Many* in this context means *all* in the Semitic usage of Jesus' time. The Old Testament prophet Isaiah foretold it in these words: "Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him the chastisement that makes us whole; by his stripes we were healed" (Is 53:4-6).

Our Lord made clear that his suffering and death were undergone *in substitution* for all humanity; for the price that we, ourselves, had no means to pay. Note that we speak here of *all* humanity, not just our forebears who were responsible for the first or "original" sin. We are all, of course, sinners to one degree or another. As our substitute, Jesus was, himself, free of all sin. It had to be a human being, but also a sinless human being – as well as one of infinite merit – that could accomplish such a task. None other than a Man who was also God could fit the requirements! It is also true that the mere death of an innocent person, in itself,

is not sufficient. That would be simply another injustice, another sin, added to the injustice that was original sin. Such a death had to be undertaken *voluntarily* – willingly; and only *love* could prompt such an undertaking. Humanity, in the persons of our first parents, defied God. God himself, in the Person of Jesus Christ, undid that defiance out of obedience to the Father and out of love for his fellow human beings. As God, he was far more than the equal of every

human being that ever lived or ever will live. As man, he could speak for us and

act on our behalf. By so doing, the Second Person of the Blessed Trinity entered into permanent solidarity with the human race, a unity not to be relinquished for the rest of eternity!

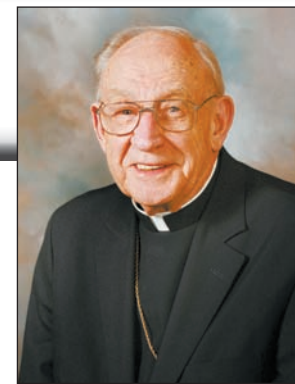
Somewhat by way of anticipation, Pope John Paul makes reference here to the Eucharist. We will see more of this later, but for now let it be noted that the Eucharist is the means that Christ left us, not only to enter into his act of redemption personally, but to make that act of redemption continuously present before the throne of God the Father. Is it any wonder that the Eucharist – implying the Mass – is at the heart and center of our Catholic life. How unfortunate for themselves and for the world that so many avowed Christians – including many Catholics – have rejected or undervalued this very center of the Christian faith!

Solidarity is not a one-way affair. It calls for response on our part. Jesus called for such response when he told us, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mk 8:34). Again anticipating the sacraments, the pope says: "Here we have one of the cornerstones of the specific Christian spirituality that we are called upon to reactivate in our life by virtue of baptism. ..." It is baptism that brings about, sacramentally, our immersion in the redemptive sacrifice of Christ and incorporates us into it and its effects. Do we really believe

this? That is why, in the celebration of baptism, the candidate (or his parents and godparents) are asked: "What do you ask of the church?" The answer is: "faith." It is not sufficient to "accept Christ as our personal Redeemer." Are we willing to follow him?

As a kind of corollary, here, John Paul speaks about death – our death. "The serenity of the Christian when faced with death is rooted in this certainty." The certainty is, of course, the knowledge that we have been redeemed by the blood of Christ and that when we stand before God as judge, we stand before him as the new person that has been remade by Christ in his own likeness through the grace that he has made available to us through redemption. We stand ready to enter into that eternal life for which God destined his human creatures from the beginning – and which was rejected by sin. It is a sharing of nothing less than the life of God himself. What our passage from this life to the next would have been had mankind not sinned, we can only speculate. We can be sure that it would not be the thing of fear and dread that it has become. Against that fear and dread stands faith – the belief and the trust that what is revealed to us by Christ will indeed come about. Is this so hard to believe if we believe that God became man out of love for us and died on the cross in demonstration of that love? Or is it – too good to be true?

To "take up our cross and follow in the footsteps of Christ" means to accept the crosses, few or many, heavy or light, that are strewn along our path through life. The final and the heaviest cross that we all must face is death itself. But Jesus Christ has gone ahead of us and faced it himself. In the pope's words, "Life on earth is not a journey toward death, but a journey toward life and light, toward the Lord." In the words of a popular hymn: "Be not afraid. I go before you. Come follow me – and I will give you rest!"



Bishop Sheldon

We stand ready to enter into that eternal life for which God destined his human creatures from the beginning – and which was rejected by sin.

The Power of Fear

By Father Ron Rolheiser

Fear is the heartbeat of the powerless. So writes Cor de Jonghe. That's true. We can deal with most everything, except fear.

The late Belgium spiritual writer Bieke Vandekerckhove, in a very fine book, "The Taste of Silence," shared very honestly about the demons that beset her as she faced a terminal illness at age 19. She singled out three particular demons that tormented her as she faced the prospect of death, *sadness*, *anger* and *fear*, and she suggested that we can more easily cope with the first two, sadness and anger, than we can with the third, fear. Here's her thought:



Father Rolheiser

Sadness can be handled through tears, through grieving. Sadness fills us like a water glass, but a glass can be emptied. Tears can drain sadness of its bite. We have all, no doubt, experienced the release, the catharsis, that can come through tears. Tears can soften the heart and take away the bitterness of sadness, even while its heaviness remains. Sadness, no matter how

heavy, has a release valve. So too does anger. Anger can be expressed and its very expression helps release it, so that it flows out of us. No doubt too we have also experienced this. The caution, of course, is that in expressing anger and giving it release we need to be careful not to hurt others, which is the ever-present danger when dealing with anger. With anger we have many outlets: We can shout in rage, beat a drum, punch a bag, use profanity, physically exercise until we're exhausted, smash some furniture, utter murderous threats, and rage away at countless things. This isn't necessarily rational, and some of these things aren't necessarily moral, but they offer some release. We have means to cope with anger.

Fear, on the other hand, has no such release valves. Most often, there's nothing we can do to lighten or release it. Fear paralyzes us, and this paralysis is the very thing what robs us of the strength we would need to combat it. We can beat a drum, rage in profanity or cry tears, but fear remains. Moreover, unlike anger, fear cannot be taken out on someone else, even though we sometimes try, by scapegoating. But, in the end, it doesn't work. The object of our fear doesn't go away simply because we wish it away. Fear can only be suffered. We have to live with it, until it recedes on its own. Sometimes, as the Book of Lamentations suggests, all we can do is to put our mouth to the dust and wait. With fear, sometimes all we can do is endure.

What's the lesson in this?

In her memoirs, the Russian poet Anna Akhmatova recounts an encounter she once had with another woman, as the two of them waited outside a Russian prison. Both of their husbands had been imprisoned by Stalin and both of them were there to bring letters and packages to their husbands, as were a number of other women. But the scene was like something out of the existential literature of the

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Jesus Christ Has Risen, Alleluia! Alleluia!

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

“On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark and saw the stone removed from the tomb”
(Jn 20:1).

The Scripture above begins the holy drama of belief in Jesus’ resurrection.

On Easter Sunday, most will hear the nine verses from Chapter 20 of the holy Gospel according to John, and, certainly, there is much to unpack and never will a homily be short of biblical material.

St. Mary of Magdala is the first to visit the tomb and, what does she do? She runs back to Simon Peter and the beloved disciple to share the intriguing news.

As fellow Christians, we know the result of Jesus’ disappearance, for he has resurrected from the dead. This very moment begs the question of you and me: “How do you and I share the Good News of the Easter Resurrection with our brothers and sisters?”

As we all are aware, good news is meant to be shared, hidden.

As the story continues to develop, we recognize later in the verses how St. Peter has difficulty believing in Jesus’ resurrection at that moment. Still, we are aware of God’s eternal patience, for Jesus will entrust his Church with the leadership of St. Peter himself.

This provides another question to you and me: “How are we active in our faith?”

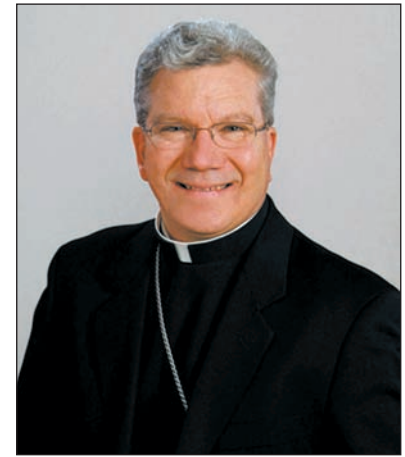
The end of this Holy Week and the beginning of the Easter Season invites us to plumb the depths of our own faith and to recognize where you and I continue to be “works in progress.”

As a result of our faith, you and I are invited to be more perceptive than most, namely, to be like the beloved disciple in placing faith in what you and I do not necessarily see.

The Easter resurrection is proof positive of our eternal hope in our Savior, Jesus Christ, who suffered, died and rose from the dead *for us*.

This holy season may you and I find comfort that while our faith may be shaken, God will always be present to strengthen our belief.

Jesus Christ is the perfect embodiment of mercy for you and for me, and he continues to guide a Church of believers who, at times, may have their faith questioned but, in the



Bishop Monforton

end, he remains present as the loving, compassionate shepherd, for he has given everything, including his life, so that you and I may have life in his eternal embrace.

May you and your family have a blessed Easter.

Jesus Christ has risen, Alleluia! Alleluia!

With Burning Hearts: An Easter Story

(Afternoon Gospel for Easter Sunday – Luke, Chapter 24, Verses 13-35)

By Father Paul J. Walker

Luke’s story of the two on the way to the village of Emmaus is, like most of his narrative, a story about us. It is certainly, for me, the most real of all the Easter “appearance stories” in the New Testament – a kind of trip tic, if you will, outlining the road everyone’s faith must now travel in the light of Easter dawn. It has been helpful to me to explore the inner dynamics of the story as Luke gives it and there discover, wonder of wonders, a traveler’s tale – mine, as well as that of so many others whom I have met or with whom I have shared stories. So, let’s explore!

Luke tells us “two of them” (he later designates one as “Cleopas”) share a brief journey (7 miles) to a nearby village, Emmaus. They share more than the dusty road since they are also sharing hopes and disappointments. The fact there is no further identification of these travelers allows me to place myself on this road, as it indeed becomes everyone’s road. So, here they are, companions on the journey of life, and they are walking *away* from the source of their disappointments: Jerusalem; at the same time, they also move away from the promise and testimony of the Resurrection, because of the scandal of the cross. Yet, there still seem to be seeds of wonder, as they reflect on the events surrounding the man Jesus of Nazareth. Jesus now enters their conversation as a stranger, not so much because he is unknown to them and certainly not because he is hiding from them. Luke tells us it is because “their eyes were kept from recognizing him” (Lk 24:16). What we could call a “disclosure moment” (Mary Magdalene at the tomb, Jn 20:16; the woman at the well, Jn 4:26; the man born blind, Jn 9:37-38), though more common in John’s

Gospel, appears in Luke. The significance of such a “moment” seems to be a point within the encounter where people’s ability for recognition is heightened and they now have a “readiness” that can lead to insight and faith.

In Luke’s account, this would seem to be their recognition that in talking about Jesus they were now creating a space where previously doubt and sorrow had reigned. In speaking of him, were they leaving room for recognition of the presence that had been there all along? I’m finding on my own journey that previous discussion, reading, questioning, wondering, etc., seems to prompt God to some movement of self-disclosure; or maybe I become more sensitized to a “drawing near” that has been a consistent movement on his part throughout our relationship.

This disclosure moment is further extended by the point in their conversation when the stranger is about to depart and to continue his journey. Here their willingness to believe reaches a “no-turning-back” option. They must now choose: to continue on their own shaky road paved with their questions and doubts, or to finally, once-and-for-all, open up for the stranger their hearts they would later describe with the rhetorical question, “Were not our hearts burning within us while he was talking to us on the road, while he was opening up the Scriptures to us?” (Lk 24:3). A gesture of hospitality extended to a stranger becomes the



Father Walker

seed in now *fertile* ground that can produce a hundredfold. Evening has now come and with the falling dusk and the waning of the earthly light comes the dawning of the much stronger light of faith. It seems what happens here, as well as in everyone’s continuing journey “on the road,” is not that Jesus shows himself in a humanly more recognizable way, but that “their eyes were opened” – a disclosure that opens the meaning of the stranger’s interpreting “to them the things about himself in all the Scriptures” (Lk 24:27).

The meaning of all that the stranger has been saying is suddenly dawning upon them, and they “recognize” him for what he will be from now on in their lives. Things appear to them in a wholly new light now defined by the church’s joint celebration of the eucharistic meal with the risen Lord in their midst. There is now an unbreakable bond set up between the breaking of the very human bread of their lives and the ongoing eucharistic, sacramental life of the church. As soon as this inner recognition has taken place, Luke tells us “he vanished from their sight” (Lk 24:32). The sign disappears – its work is finished, as its inner meaning is disclosed. I would like to “cling” to the sign, just as Mary Magdalene tried to keep hold of the now risen Christ outside the tomb only to hear Jesus announce, “Do not hold on to me, because I have not yet ascended to the Father ...” (Jn 20:17). Could this mean, “Do not hold on to me the way you once did – a bodily presence in space and time ... now you must come by faith, not by sight?”

The final component of this encounter on the road and at the meal is missionary. They “got up and returned to Jerusalem ...” where they “told what had happened on the road and how he had been made known to them in the breaking

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Violinist Jason Garczyk of St. Mary Parish, St. Clairsville and, from the left, singers Emily Berry, St. Adalbert Parish, Dillonvale, and Camryn Case, Angelica Kidd and Katherine Eberhart, St. Casimir Parish, Adena, open the Stations of the Cross in mime at St. Mary Church, St. Clairsville, during the fifth annual Lenten Day of Spirituality, offered by the Diocesan Council of Catholic Women (See/Page 4). Under the direction of Denise Howell, youth annually present the traditional Catholic Lenten devotion at St. Casimir, St. Adalbert and St. Frances Cabrini, Colerain, churches. Participants at the March 12 presentation include, in center, Dain Bednar, St. Casimir, who handled lights and recorded music; Shane Gorlock, St. Casimir; Stanley Leput, St. Adalbert, who was Pontius Pilate and Joseph of Arimathea; Nick Wilson, St. Frances Cabrini, who portrayed Jesus; Frankie Trouten, St. Casimir, who was Simon and John; Logan Barsch, St. Adalbert; Cadyia Pugh, St. Adalbert, who was serving as Veronica and holding the cloth imprint of Jesus' face; and Anna Cermak, St. Adalbert, acting as Mary; and at right, Greg Wilson, St. Frances Cabrini, who was the narrator; Lukas Dickerson, St. Casimir, and Matthew Barsch, St. Adalbert, who were guards; and kneeling, from left, Abby Scott, St. Adalbert; Alyssa Lingenfelter, St. Casimir; Holly Eberhart, St. Casimir; Shelby Gorlock, St. Casimir; Catherine Konkoleski, St. Casimir; Hannah Lingenfelter, St. Casimir; and, standing from left, Lexie Swiger, St. Joseph, Tiltonsville; Cermak, Cierra Leput, St. Casimir; Madalyn Becker, St. Casimir; Morgan Donley, St. Casimir; and Stephanie Sliva, St. Casimir. (Photos by DeFrancis)

Mother Teresa to be canonized Sept. 4; pope sets other sainthood dates

VATICAN CITY (CNS)—Pope Francis will declare Blessed Teresa of Kolkata a saint at the Vatican Sept. 4.

The date was announced March 15 during an "ordinary public consistory," a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

At the same consistory, the pope set June 5 as the date for the canonizations of Blessed Stanislaus Papczynski of Poland, founder of the Marian Fathers of the Immaculate Conception, and Blessed Mary Elizabeth Hesselblad of Sweden, who re-founded the Bridgettine sisters.

In addition, Pope Francis declared that Oct. 16 he would celebrate Mass for the canonizations of Argentina's "gaucho priest," Blessed Jose Brochero, and Blessed Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s.

Setting the dates concludes a long process of studying the lives and writings of the sainthood candidates:

- Mother Teresa was widely known as a living saint as she ministered to the sick and the dying in some of the poorest neighborhoods in the world. Although some people criticized her for not also challenging the injustices that kept so many people so poor and abandoned, her simple service touched the hearts of millions of people of all faiths.

Born to an ethnic Albanian family in Skopje, in what is now part of Macedonia, she went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

Shortly after she died in 1997, St. John Paul II waived the usual five-year waiting period and allowed the opening of the process to declare her sainthood.

After her beatification, Missionary of Charity Father Brian Kolodiejchuk, the postulator of her sainthood cause, published a book of her letters, "Mother Teresa: Come Be My Light." The letters illustrated how, for decades, she experienced what is described as a "dark night of the soul" in Christian spirituality; she felt that God had abandoned her.

The date chosen for her canonization is the eve of the 19th anniversary of her death and the date previously established at the Vatican for the conclusion of the Year of Mercy pilgrimage of people like her who are engaged in works of mercy.

- Blessed Papczynski founded the Marian Fathers of the Immaculate Conception in Poland in the 17th century. Today the Marians are special promoters of the Divine Mercy devotion of St. Faustina Kowalska.

- Blessed Hesselblad was born in Falgavik, Sweden, in 1870 and went to the United States at the age of 18 in search of

work to help support her family. She studied nursing in New York and, impressed by the faith of the Catholics she cared for, began the process of entering the Catholic Church. Coming from a Lutheran family, she was conditionally baptized by a Jesuit priest in Washington, D.C. On a pilgrimage to Rome, she visited the home of the 14th-century St. Brigid of Sweden and was welcomed by the Carmelite sisters who were then living there.

She received permission from the pope to make religious vows under the rule of St. Brigid and re-founded the Bridgettine order that had died out in Sweden after the Protestant Reformation.

- Blessed Brochero, the "gaucho priest," was born in Argentina in 1840 and died in 1914. Ordained for the Archdiocese of Cordoba, he spent years traveling far and wide by mule to reach his flock. He gained particular fame for his work caring for the sick and dying during a cholera epidemic in 1867.

- Blessed Sanchez was martyred in Mexico in 1928, just weeks before his 15th birthday. In 1926 Mexican President Plutarco Elias Calles had introduced tough anti-clerical laws and confiscated church property across the country. Some 90,000 people were killed in the ensuing Cristero war before the government and church reached an accord in 1929.

Young Sanchez wanted to fight in the war

alongside his brothers, but was too young. He was allowed to be the flag bearer of a unit, but was captured by government troops, who ordered him to renounce his faith. He refused, even when tortured. The boy was executed about two weeks later.

With

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of the bread." This was the mission given to Mary Magdalene outside the tomb: "but go to my brothers and say ..." (Jn 20:17). So the disciples experience what has happened to them, not merely as "private revelation" that they might hold and cherish, but as the paradigm for all encounters with the risen Lord who meets us all on the many roads of life's journey, and through word and sacrament sets our hearts burning and invites us not just to participation but to mission and testimony: one who has seen Jesus can not help becoming his messenger leading others that they may also feel their hearts burning.

Early, 20th century British Anglican scholar and spiritual writer Evelyn Underhill puts it this way:

Come to us with your living touch on events;

your sacred hand opening the Scriptures.

You have the words of eternal life.

Lord! Give me courage and love to open the door

and constrain you to enter, offer all my resources,

whatever the disguise you come in, even before

I fully recognize my guest.

• Meditations and Prayers, 1949

(Quotes from the Bible in this column are from the New Revised Standard Version).

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. However, he continues to reside in his hometown, McConnellsville, and celebrates weekday and Sunday Masses at St. James Church there, as well as writes a regular column for The Steubenville Register.

The Power of Fear

From Page 6

absurd. The situation was bizarre. First of all, the women were unsure of whether their husbands were even still alive and were equally uncertain as to whether the letters and packages they were delivering would ever be given to their loved ones by the guards. Moreover, the guards would, without reason, make them wait for hours in the snow and cold before they would collect their letters and packages, and sometimes they wouldn't meet the women at all. Still, every week, despite the absurdity of it, the women would come, wait in the snow, accept this unfairness, do their vigil, and try to get letters and packages to their loved ones in prison. One morning, as they were waiting, seemingly with no

end in sight, one of the women recognized Akhmatova and said to her: "Well, you're a poet. Can you tell me what's happening here?" Akhmatova looked at the woman and replied: "Yes, I can!" And then something like a smile passed between them.

Why the smile? Just to be able to name something, no matter how absurd or unfair, no matter our powerlessness to change it, is to be somehow free of it, above it, transcendent in some way. To name something correctly is to partly free ourselves of its dominance. That's why totalitarian regimes fear artists, writers, religious critics, journalists and prophets. They name things. That's ultimately the function of prophecy. Prophets don't foretell the future, they properly name the present. Richard Rohr is

fond of saying: *Not everything can be fixed or cured, but it should be named properly.* James Hillman has his own way of casting this. He suggests that *a symptom suffers most when it doesn't know where it belongs.*

This can be helpful in dealing with fear in our lives. Fear can render us impotent. But, naming that properly, recognizing where that symptom belongs and how powerless it leaves us, can help us to live with it, without sadness and anger.

Missionary Oblate of Mary Immaculate Father Rolheiser is president of the Oblate School of Theology, San Antonio, a lecturer, retreat master, widely circulated newspaper columnist and an author. His website is www.ronrolheiser.com.

Pope condemns 'blind violence,' offers prayers after Brussels attacks

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis, condemning the "blind violence" of the terrorist attacks in Brussels, offered his prayers to the victims, the injured, their families and all those offering assistance in the aftermath of the bombings.

Cardinal Pietro Parolin, Vatican secretary of state, sent the pope's condolences March 22 to Archbishop Jozef De Kesel of Mechelen-Brussels.

"The Holy Father again condemns the blind violence which causes so much suffering, and he implores from God the gift of peace," the message said.

The pope "entrusts to God's mercy those who died and, in prayer, he shares the pain of their loved ones," the message said. "He expresses his deepest sympathy to the injured and their families, as well as for all those providing assistance, 'asking the Lord to give them comfort and consolation amid this ordeal.'"

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters the attacks in Brussels would not lead to any changes in Pope Francis' Holy Week and Easter schedule. Already for the Year of Mercy, especially after the November terrorist attacks in Paris, the Italian police presence at the Vatican has been increased.

Three nearly simultaneous attacks — two

at the Brussels airport and one on the Brussels area of Maalbeek, near where much of the European Union is based — left at least 31 dead and dozens more injured. At least one of the airport attacks was attributed to a suicide bomber.

The Associated Press reported that a spokesman for the Brussels Metro said 20 people were killed and more than 100 injured in an explosion on a train, and Belgian media reported at least 11 dead in two explosions at the airport, with many others injured. The Islamic State group claimed responsibility for the attacks.

After the attacks, Belgium raised its terror alert to the highest level.

Belgium's Catholic bishops said they shared "the anguish of thousands of passengers and their families, aviation professionals and aid teams called to the breach once more."

The bishops said airport chaplains were "at the daily service of all," and would "offer the necessary spiritual service," adding that it counted on the whole country to "live through these days with great civic responsibility."

Brussels Auxiliary Bishop Jean Kockeroles told the church's Cathobel news agency he was shocked by the savagery of the "completely absurd attacks."

"We must support the efforts of the public authorities we've elected and mandated

to serve the common good and maintain law and order — it's not for us to start polemizing and making accusations today as to whether they fulfilled their duties and did all they could," Bishop Kockeroles said.

"It's a great mystery that this has all happened on the threshold of Holy Week, the most sacred time for Christians, when we are about to mark Good Friday and Easter. In the face of such madness, we should adopt the courageous attitude of Mary, who remained at the foot of the cross in silence."

Cathobel issued an emergency number for those seeking information about missing family members and said it had been in contact with Father Michel Gaillard, the Brussels airport chief chaplain.

Meanwhile, German Cardinal Reinhard Marx, who heads the Brussels-based Commission of the Bishops' Conferences of the European Community, or COMECE, said Catholics would be "praying especially in Holy Week" for victims of the violence.

In a statement, he said he had been concerned about COMECE staffers, who later issued a message confirming that all personnel were safe.

A bishops' conference staffer, Father Geert Lesage, told Catholic News Service he expected Catholic clergy to visit sites of the attacks to offer pastoral care, as well as to organize special Masses as soon as security conditions permitted.

However, he added that all mobile phone connections were now down in Brussels, making it impossible to obtain news of Catholic victims or damage to church property.

Father Charles De Clercq, a Brussels priest, told Cathobel he had been in the first car of the bombed Metro train, which had been "plunged into darkness and filled with smoke" after the explosion.

"Smashed windows fell on my knees — there was light, smoke and shouts. The driver arrived after two minutes with a lamp and made the passengers leave via an emergency window," the priest said.

"On the floor, passengers were curled up, obviously in pain, who could have been crushed by those in flight. I knew there'd been two explosions in the morning at Zaventem (airport), so I knew there was a real possibility this was also an attack."

A day earlier, gunmen in Bamako, Mali, targeted a hotel that was serving as the headquarters of an EU troops who were there to train the country's military. Mali and other West African countries have been under attack by Islamic extremists.

Catholic Relief Services, which has programs in Mali, announced March 22 that its staffers were safe after the attack.

Contributing to this story was Jonathan Luxmoore in Oxford, England.

Polish church unveils preliminary plan for Pope Francis' July visit

By Jonathan Luxmoore

WARSAW, Poland (CNS) — Pope Francis will visit the former Nazi concentration camp of Auschwitz-Birkenau during a July 27-31 visit to Poland for the celebration of World Youth Day, the Polish bishops announced.

Up to 2.5 million young people from around the world, as well as 20,000 priests and 1,200 bishops, are expected at the July 26-31 youth gathering in Krakow, which is less than 50 miles from the site of the death camp.

While the Vatican confirmed the dates of Pope Francis' trip to Poland, it released no details of the itinerary.

Announcing a preliminary schedule March 12, the Polish bishops' conference said Pope Francis' visit to Auschwitz-Birkenau will include prayers at the camp's "Death Wall," where prisoners were executed, and a stop at the nearby death cell of St. Maximilian Kolbe, who died there

in 1941. The pope is expected to address Jewish and other faith representatives and camp survivors at the Holocaust memorial at Birkenau.

The Auschwitz tour, which follows visits by St. John Paul II in 1979 and Pope Benedict XVI in 2006, will fall on the presumed anniversary of the decision by Conventual Franciscan Father Kolbe to offer his life for another prisoner.

That evening, in Krakow's Blonia Park, Pope Francis will lead a Way of the Cross service.

"While this visit's direct purpose is the World Youth Day in Krakow, he's also been invited to our homeland," said Auxiliary Bishop Artur Mizinski of Lublin, general secretary of the bishops' conference. "It's a great joy our overwhelmingly Catholic society will be able to unite the visit's ecclesiastical, spiritual and pastoral dimension with social, cultural and political aspects of our Polish reality."

Pope Francis will be welcomed to Poland

July 27 by President Andrzej Duda at Krakow's Wawel Royal Castle and will address Poland's 117-member bishops' conference the same evening, before greeting young people from the window of the Krakow archbishop's Franciszkanska Street residence.

The pope is scheduled to travel by helicopter July 28 to Poland's Jasna Gora national sanctuary in nearby Czestochowa for an open-air Mass marking the 1,050th anniversary of Poland's conversion to Christianity.

In the evening, at Blonia Park, he is expected to have his first formal meeting with participants in World Youth Day, which has as a theme, "Blessed are the merciful, for they shall obtain mercy."

At the Divine Mercy center in Krakow's Lagiewniki suburb July 30, the pope will pray before the relics of St. Faustina Kow-

alska and celebrate Mass for clergy, seminarians and members of religious orders.

After hearing the confessions of some World Youth Day participants at Lagiewniki's St. John Paul II Sanctuary, Pope Francis will have dinner with a group of young people from around the world.

The traditional World Youth Day prayer vigil will be held at Campus Misericordiae near Krakow's Wieliczka salt mine.

Pope Francis' last day in Poland, July 31, will include the final World Youth Day Mass and the recitation of the Angelus at Campus Misericordiae. He will then meet World Youth Day organizers and return to Rome.

A senior Polish government official said priority would be given to security and good communications during the five-day pilgrimage to Poland, which will be the 12th by a pope in the past 37 years.



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

Beverly — The sacrament of reconciliation will be offered following the 2 p.m., March 25, mime Stations of the Cross, the 7 p.m., March 25, evening service, and from 11 a.m.-noon, March 26, at St. Bernard Church.

Bridgeport — St. Anthony of Padua Parish will sponsor a pancake/sausage breakfast from 8:30 a.m.-1:30 p.m., April 3, in the church hall.

Caldwell — St. Stephen CWC is selling tickets for a "raffle only" fundraiser, with the drawing being held May 15. To make a monetary or item donation, telephone Lori Minyo, (740) 732-5539, Darlene Minosky, (740) 732-2727, or Krista Schoeppner, (740) 732-2907. A portion of the proceeds will help fund vacation Bible school, for the Noble County parishes.

Carrollton — Divine Mercy Sunday will be celebrated from 2-4 p.m., April 3, at Our Lady of Mercy Church. There will be adoration, confessions and recitation of the Divine Mercy Chaplet that afternoon.

Chesapeake — St. Ann CWC will collect items through April and assemble hygiene kits, which will be sent to local junior and senior high school guidance counselors, to be distributed to students in need. Items needed are toothpaste, toothbrushes, soap, deodorant, shampoo, conditioner, combs, brushes and lotion. For more information, telephone (740) 867-4434.

Churchtown — A 9:30 a.m. Mass, April 10, at St. John the Baptist Church, will begin the celebration of the 60th anniversary of St. John Central School. An open house will follow at the school, which is located at 17654 Ohio Route 676, Marietta. Featured at the open house will be the "St. John Museum," which includes pictures and other memorabilia of St. John Central throughout the years.

Fulda — A euchre tournament will be held at 1 p.m., April 3 and April 10, at St. Mary of the Immaculate Conception Church. Entree fee is \$7. Those attending can bring a potluck to share. For additional information, telephone Dan Archer, (740) 732-5057.

Hopedale — Mother of Hope Deanery Council of Catholic Women will collect original recipes for an upcoming "Mother of Hope Cookbook." Recipes cannot be from an already published cookbook, and can be submitted to individual parish CWC presidents within the deanery.

Ironton — The 45th reunion of St. Joseph High School Class of 1971 will be held May 28. Telephone Paul Webb, (740) 533-1242, or Dr. Roger Klein, (606) 325-9969, for details.

Lore City — The spring biannual meeting of the Diocesan Council of Catholic Women will be held at 10 a.m., April 16, at Sts. Peter and Paul Oratory hall, 136 High Ave. Reservations can be made to Joanne Kolanski, telephone, (740) 695-1617; cell, (740) 312-8356; email, jkolanski51@comcast.net, by April 13. Cost is \$6 for lunch.

Marietta — Elected to the Basilica of St. Mary of the Assumption CWC were Robin Cleveland, president; Suzie Nesmith, vice president; Karen Schramm, secretary; and Carol Antill, sunshine girl.

Marietta — A spring forward 5K run/walk, sponsored by St. Mary School Irish Boosters, will be held at 9 a.m., April 2, at East Muskingum Park, Front Street. Registration, by March 25, is \$15 and includes a T-shirt; student registration is \$10. With proceeds, the Irish Boosters will donate \$500 to the Daily Bread Kitchen. There will also be a competition for best class participation percentage. The winning class will be awarded with a smoothie party.

Martins Ferry — A summer flower sale, sponsored by St. Mary Central School Home and School Association, is underway. Orders, with payment, are due by April 11. Flowers will be available for pickup from 4-6 p.m., May 4, in the school parking lot, 24 N. Fourth St. To place an order or for additional information, telephone Kara Horvath, (740) 859-5098, or the school office, (740) 633-5424.

McConnelsville — Donations are being accepted for an upcoming April 14-15 St. James Parish yard sale. For additional information, telephone the parish office at (740) 962-2856.



Youth from Diocese of Steubenville parishes and schools – St. Joseph, Amsterdam; Assumption of the Blessed Virgin Mary, Barnesville; St. John, Bellaire; Sacred Heart, Hopedale; St. Mary, Martins Ferry; St. John Fisher, Richmond; St. Mary, St. Clairsville; and St. Joseph, Tiltonsville – gather for a first-ever junior high rally. Bob Perron, Stoope 4 Christ, talks with the preteens and teenagers at St. Mary Central School, St. Clairsville. Alyson M. Radford, catechetical consultant, coordinator of youth ministry, Diocese of Steubenville Office of Christian Formation and Schools, who organized the event, said two junior high rallies will be held in different locations in the diocese next year. (Photo by DeFrancis)

As a parish fundraiser, St. James parishioners are selling tickets for an upcoming Knights of Columbus Council 1065, New Lexington, Ohio, raffle. Cost is \$5 each. In order to earn \$2 per ticket for the parish, 100 tickets must be purchased by April 2. For additional information or to purchase a ticket, telephone Joe Hatem at (740) 559-3770.

Miltonsburg — St. John the Baptist Parish will sponsor a square dance from 8-11 p.m., April 2, in the church hall. Music will be provided by Deep Down Country.

Pomeroy — Mass will be celebrated in Spanish at 6:30 p.m., April 10, at Sacred Heart Church. A meal will follow in the church undercroft.

St. Clairsville — A spring bereavement program will be held at 6:30 p.m., April 17 and May 15, at the St. Mary Parish offices. Telephone Debbi Shutler, (740) 695-9580, to register for the program or for additional information.

Steubenville — A pre-Cana session is scheduled April 29 and April 30 in Holy Rosary Church Marian

Room, 202 Rosemont Ave. The April 29 session will be held from 7:30-9:30 p.m.; the April 30 session from 9 a.m. until 5 p.m. The event will conclude with a vigil Mass and special blessing for engaged couples. Cost is \$50. For more information or reservations, telephone Triumph of the Cross Parish office, (740) 264-6177, or email Father Thomas R. Nau, pastor of Triumph of the Cross Parish, tnau@diosteub.org. The session fulfills the diocesan marriage preparation requirement.

Steubenville — Catholic Central High School Marching Band will host a pancake breakfast at Zalenski Family Eatery and Pub from 8 a.m.-noon, April 16. Tickets, which cost \$7, can be purchased at the restaurant the day of the event, or at the school office, 320 West View Ave.

Woodfield — Registration for the 2016-17 school year is underway at St. Sylvester Central School, 119 E. Wayne St. An open house will be held April 7, from 5-7 p.m., at the school. For additional information, call the school office at (740) 472-0321.

Around and About

Cambridge — Knights of Columbus Council 1641 will participate in the annual K of C "Charities Campaign." To purchase a ticket, for an opportunity to win one of \$108,000 worth of prizes, telephone (740) 432-7609.

Colerain — Knights of Columbus St. Frances Cabrini Council 11195 will sponsor a pancake breakfast from 10 a.m.-12:30 p.m., April 10, in St. Frances Cabrini Church hall. Cost for the breakfast, which includes pancakes, sausage, fruit cup, coffee and orange juice, is \$6 for adults and \$3 for children under the age of 12. Proceeds will be used to purchase a paschal candle for St. Frances Cabrini Church. For ticket information, telephone Bob Matusik, (740) 695-2283, or Tom Miller, (740) 633-2909.

Gallipolis — Winter community worship in Lent will be held at noon, March 25, at the Grace United Methodist Church, 600 Second Ave.

Gallipolis — Tickets will be sold by Knights of Columbus St. Louis Council 3335 for the annual K of C "Super Cash Bonanza." Cost is \$5 per ticket. The drawing will be held May 21. For additional information or to purchase a ticket, telephone (740) 446-0669.

Glouster — The community choir will present "Kingdom Power Glory" at 7 p.m., March 28, at Holy Cross Church. Refreshments will follow.

Martins Ferry — An annual Easter flower sale will be held by Knights of Columbus Mother of God Council 1421 from 10 a.m.-5 p.m., March 25 and March 26, in the Ferry Hardware parking lot, South Zane Highway.

Knights of Columbus Mother of God Council 1421 will hold a fish fry from 11 a.m.-6 p.m., April 1, at the council home, 25 N. Fourth St. Eat in or takeout orders will be available; delivery can be made to city businesses. To place an order, telephone (740) 633-0528.

Minerva — Knights of Columbus Council 11380 will sponsor a pancake breakfast from 9 a.m.-12:30 p.m., April 3, at St. Gabriel Church hall. Breakfast will include pancakes, sausage, home fries, scrambled eggs and beverage. Adults can eat for \$5; children ages 6-12 years of age eat for \$2; children 5 years of age and under eat for free.

North Canton, Ohio — Mary, Queen of Heaven and Earth Chapter of Magnificat, a women's ministry modeled after the Visitation, will sponsor a breakfast April 23, at St. Paul Church, 241 S. Main St. Doors open at 8:30 a.m., breakfast at 9 a.m. Cost is \$18; make checks payable to Magnificat of Stark County and send to Debby Bentivegna, 5575 East Blvd. NW, Canton, OH 44718. Registration deadline is April 16. For additional information, telephone

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Around and About

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Shirley DeOrio at (330) 305-1146. Mass will be celebrated at 8 a.m.

Pomeroy — A raffle for a new stainless steel grill will be held by Knights of Columbus Msgr. John Joseph Jessing Council 1664, at a May 8 breakfast brunch, which will be held in Sacred Heart Church hall. Tickets cost six for \$5; proceeds will go toward purchasing new cassocks for Sacred Heart Parish altar servers. For additional information or to purchase tickets, telephone George Korn at (740) 591-0999.

South Point — As part of Developmental Disabilities Awareness Month, the Lawrence County Board of Developmental Disabilities will collect nonperishable food items throughout March and April. Food collected will help stock local food pantries and LCBDD program sites. For additional information, telephone (740) 532-0406, extension 205.

Steubenville — Shakespeare's comedy "Twelfth Night" will be performed, with a twist, in the Franciscan University of Steubenville Anathan Theater, ground floor, Egan Hall, at 7 p.m., April 8, April 9, April 15 and April 16, and at 2 p.m., April 10 and April 17. Tickets cost \$4 for adults and \$2 for students and seniors. Children 12 years of age and under will be admitted free of charge. Tickets can be purchased at the door or reserved by calling (740) 283-6245, extension 6245.

Society of Our Lady of the Most Holy

Trinity Sister Miriam James Heidland will speak at 8 p.m., April 12, at Franciscan University of Steubenville, in Christ the King Chapel. Her talk is titled "the Power of Mercy: Set Free to Love."

Wheeling, W.Va. — A community baby shower, hosted by the Junior League of Wheeling, West Virginia, for the benefit of Catholic Charities West Virginia, will be held April 16, from 3-5 p.m., at the charities' location, 2000 Main St. Donations of diapers and wipes are requested. To make a donation or a reservation, telephone (740) 579-1587.

Wheeling, W.Va. — An "Infant of Prague Novena" will be prayed at 7 p.m., March 28 through May 23, at Our Lady of Peace Church, 640 Old Fairmont Pike, Mount Olivet. For additional information, telephone (304) 242-6579.

Wintersville — A Caring Place Child Advocacy Center 11th annual fundraising dinner will be held April 9, at the Serbian-American Cultural Center, Weirton, West Virginia. Featured speaker for the event will be Theresa Flores, who was a survivor of human trafficking, as a teenager. Doors open at 5 p.m. For additional information or tickets, telephone (740) 266-3988 or visit www.acaringplacecac.org. According to a press release, A Caring Place Child Advocacy Center is a nonprofit organization, which provides critical services to children who are victims or witnesses of abuse.



Scott Martin, a Steubenville native who continues to reside in the city, is a 25-year employee of Mount Calvary, Steubenville. Richard A. Pizzoferrato, superintendent of the cemetery that has more than 80 developed acres, singled out Martin for the service he began April 8, 1991, at the Diocese of Steubenville cemetery. Martin, supervisor of cemetery ground maintenance, stands in front of newly installed doors at the cemetery chapel. Maintaining the cemetery grounds is nonstop, Pizzoferrato said, and includes such things as digging graves, a job that includes using heavy equipment, at times, because of the large stones on the property, and grass-cutting, in season. Pizzoferrato said that there have been 23,690 burials at the cemetery, 25 percent of which were cremains, last year. The first burial at Mount Calvary was Aug. 12, 1883, of Peter Foley, Pizzoferrato said. Gates to the cemetery are open from 7:30 a.m. until dusk. (Photo by DeFrancis)

High school, college students invited to 'faith and reason' summer study

LATROBE, Pa. — St. Vincent College will host the sixth annual Faith and Reason Summer Program, an intensive, one-week introduction to the Catholic, liberal arts tradition, from June 12 to June 17, directed by Michael P. Krom, associate professor and chair of the philosophy department.

"The St. Vincent College Faith and Reason Summer Program introduces bright young minds to the rich intellectual tradition of the Roman Catholic faith," Krom explained.

"Designed to prompt students to address the questions and concepts most fundamental to humanity in the context of Catholic thought, the program offers participants an opportunity to examine these topics through seminal works that are an integral part of any Catholic, liberal arts program."

Krom said that the program is specifically designed for advanced high school and first-year college students who are seeking an opportunity to come to a richer, deeper understanding of the Catholic faith and its integration in college education. Students age 15 and older can apply for admission to the program.

"Many students have difficulty integrating their education with their faith commitment," Krom continued.

"Jesus Christ teaches that he is the truth who will set us free and, yet, often youth are afraid to engage with the questions and views that must be addressed in order to grow in their faith. The Faith and Reason Summer Program promises to help participants work through these types of challenges by means of philosophical and theological discussions."

Encouraging a life devoted to wisdom, the program features a liberal arts approach to learning. All staff are Benedictine and lay professors on the faculty of St. Vincent. Participants will have an opportunity to explore the relationship between faith and reason, examine the perennial questions of humanity, develop their communication skills, learn how to analyze difficult arguments, prepare for college studies and integrate their moral, intellectual and spiritual development.

Each day is structured around the St. Vincent monastic schedule of prayer and Mass. During the class sessions, students analyze and discuss selected reading passages in a seminar setting. There is also leisure time for recreational activities, movies and excursions to attractions in the Laurel Highlands and Pittsburgh areas. Housing in a college residence hall and three daily meals in the college dining hall are included in the cost (\$495). St. Vincent College students serve as residence hall directors.

Limited scholarship funding is available. Further information is available by contacting Krom at (724) 805-2844 or michael.krom@stvincent.edu. Students may register online at www.stvincent.edu/faithandreason.

Krom became a member of the St. Vincent faculty in 2007 after earning his Ph.D. in philosophy from Emory University and his master of arts degree from Boston College. He has published works in areas of Catholic social thought and published a book on religion and politics. He and his wife, Jessica, reside in Latrobe with their six children.

Obituaries

Margaret A. Hisrich — wife of Thomas Hisrich, longtime member of the Diocese of Steubenville Finance Council — died March 14.

The 72-year-old was the daughter of Carl and Eleanor Piper Armstrong of New Philadelphia, Ohio. She was a graduate of St. Joseph High School, Dover, Ohio, attended The College of Steubenville, earned a master's from The Ohio State University, Columbus, Ohio, and taught on the high school and college level.

The Tippecanoe, Ohio, resident, was a member of St. Matthias Mission, Freeport, which she served as a lector and extraordinary minister of holy Communion and where she taught religious education.

In addition to her husband, she is survived by four children, eight grandchildren, a sister, two brothers and several nieces and nephews.

A Mass of Christian burial was celebrated March 19 at St. Matthias; burial followed in Freeport Greenmont Union Cemetery.

Ellen J. DiStefano, 79, 385 E. 40th St., Shadyside, St. Mary, Feb. 27.

Louis Gaeta, 84, Canton, Ohio, St. Mary

of the Immaculate Conception, Morges, March 3.

Elizabeth J. Gray Harubin, 84, Adena, St. Casimir, March 5.

Dorothy Imer Ignacak, 69, St. Clairsville, St. Joseph, Bridgeport, March 13.

Paula J. Junkins, 79, 4452 Grand Ave., Shadyside, St. Mary, March 12.

Catherine Marangoni, 93, Steubenville, Holy Family, March 9.

Martha R. McCabe, 95, 125 Rano Ave., Wheeling, West Virginia, St. Mary, Shadyside, March 10.

Mary Ann R. Montgomery, 77, Mingo Junction, St. Agnes, March 9.

Patricia Schoppner, 64, Waynesburg, Ohio, St. Mary of the Immaculate Conception, Morges, Jan. 11.

Nancy Hodor Smith, 79, Martins Ferry, St. Mary, March 5.

Joseph H. Wesel, 86, the Basilica of St. Mary of the Assumption, Marietta, Feb. 29.

James O. Wilson, 83, Toronto, St. Francis of Assisi, March 16.

Ralph T. Zani, 75, Bridgeport, St. Joseph, March 14.

William J. Zwick, 86, Minerva, St. Gabriel, March 2.

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Readings from St. Faustina's Diary
Talk by Deacon Randall Redington
3 P.M. Chanting of the Divine Mercy Chaplet
Blessing with First Class St. Faustina Relic



AIM WOMEN'S CENTER

Executive Director Position

Posted: Feb. 2
Expires: March 31, or until filled
Location: Steubenville, Ohio
Category: Executive
Organization: AIM Women's Center
Position: Executive Director
Terms: Full-time employee
Experience: five-plus years
Education: BA/BS
Salary: Full time – compensation is commensurate with experience and level of education

AIM Women's Center's mission is to seek out abortion-vulnerable individuals in the Steubenville, Ohio and surrounding tristate area, in order to provide education, opportunities for healing, and support in a Christ-centered way.

To apply, submit the following: a cover letter of application, a resume and a statement of support on the mission of AIM Women's Center.

Materials must be submitted electronically to Christopher Wendt, chair of the personnel committee, to careers@aimwomenscenter.com. Review of completed applications will begin Feb. 17, and will continue until the position is filled.

www.aimfriendsforlife.org/careers