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## News Briefs

### Commission seeks victim/survivor input

VATICAN CITY (CNS) — Following the resignation of a prominent member and abuse survivor, a pontifical commission charged with addressing issues related to clergy sex abuse vowed to continue to seek input from victims and survivors.

The Pontifical Commission for the Protection of Minors said the resignation of Marie Collins was a “central topic” of its March plenary assembly, and it “expressed strong support for her continuing work” to promote healing for abuse victims and ensuring best practices for prevention.

“Commission members have unanimously agreed to find new ways to ensure its work is shaped and informed with and by victims/survivors. Several ideas that have been successfully implemented elsewhere are being carefully considered for recommendation to the Holy Father,” the commission said in a statement published by the Vatican.

### Pope dresses in handmade white stole

ROME (CNS) — Visiting Milan, the center of Italian fashion and finance, Pope Francis spent the morning with the poor and those who minister to them.

He had lunch at San Vittore prison, where all 893 inmates – men and women – are awaiting trial.

However, the pope began his March visit on the outskirts of the city, at the “White Houses,” a housing development for the poor built in the 1970s.

The people of the neighborhood gave him a handmade white stole, which he put on before addressing the crowd. The fact that it was homemade, he said, “makes it much more precious and is a reminder that the Christian priest is chosen from the people and is at the service of the people.”

### The Year of Reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary at the direction of Bishop Jeffrey M. Monforton will close at a June 24 Mass at the Basilica of St. Mary of the Assumption, Marietta. The Immaculate Heart of Mary statue that has been in churches in the diocese during the Year of Reconsecration will stand in the Harrison County Catholic community during April – April 7-14, St. Teresa



of Avila Church, Cadiz; April 14-21, Sacred Heart Church, Hopedale; and April 21-28, St. Matthias Mission, Freeport. (Photo by DeFrancis)



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates the 100th anniversary Mass at St. Joseph Church, Tiltonsville, where Father William D. Cross, behind bishop, is pastor. Former pastors include, in front from left, Father Daniel Heusel, Msgr. Thomas C. Petronek and Msgr. George R. Coyne, and, in back, right, Father Vincent J. Huber. Joining them are pastors at neighboring parishes, Father Thomas A. Chillog, back left, and Father Thomas Marut, back center.

## St. Joseph Parish, Tiltonsville, is 100 years old

TILTONSVILLE — This year marks the 100th anniversary of St. Joseph Church.

On the solemnity of St. Joseph, March 20, this year, the people of the parish and the surrounding communities celebrated at Mass at the church on Mound Street.

Diocese of Steubenville Bishop Jeffrey M. Monforton joined Father William D. Cross, St. Joseph Parish pastor (and pastor of St. Lucy Parish, Yorkville, as well as diocesan judicial vicar), at the Mass.

The parish was founded in eternal hope, said Bishop Monforton in his homily. He referenced the 600 parishioners in a three-mile radius who were early St. Joseph parishioners.

Actual celebration of Masses by

Tiltonsville Catholics predated the establishment of St. Joseph Parish in 1917 by Diocese of Columbus (Ohio) Bishop James J. Hartley. Before there was a church, Mass was offered on the second floor of a Walden Avenue building in Tiltonsville. Priests from Dillonvale, Steubenville and Martins Ferry came to celebrate those Masses, Father Cross said church history reads. One of those priests, Father John Queally, who had performed baptisms and celebrated Masses prior to the start of the parish, became its first pastor. While ministering there for 15 months, Father Queally bought land for construction of a church. Building began in 1918, the same year that Father Queally was relocated and replaced by Father Peter Crelly. A year



St. Joseph Church and its neighboring parish center stand on Mound Street in Tiltonsville. (Photos by DeFrancis)

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## St. John Central High School location of first science fair in recent years

BELLAIRE — For the first time in at least five years, St. John Central High School was the scene of a science fair.

Dr. Robert Ball, who teaches chemistry, physics and physical science at the Guernsey Street school, said he revived the idea of holding a fair, partly because he sees a need to host such competition in junior high and high schools to generate interest among students in science and math.

In addition, he said that the managing of projects for such fairs improves student reading, writing and problem-solving skills. The students, also, manage time better and learn how to better research subject areas, he added. "In the process, the student's self-image improves. The student also increases his or her knowledge base."

The 11 projects were set up in the school's gymnasium under Ball's direction. Ball, who has conducted nine science fairs in various schools, said that the competition taps into the natural curiosity of youth. "Students select a topic and question that interests them, and they research it," he explained. Each student makes an educated guess, or hypothesis, as to the answer to the question. The student designs and performs an experiment that either proves or disproves the hypothesis, Ball said. Then

the student presents the results of the experiment to judges, using a research report, display board and an oral presentation.

Judges for the St. John Central High School projects included Andy Ball, Linda Ball, Alan Bittner, Jerry Paolucci and Robert Strong.

Allyson Goclan was first-place winner in the fair. Her project was titled "The Effects of Music on Studying."

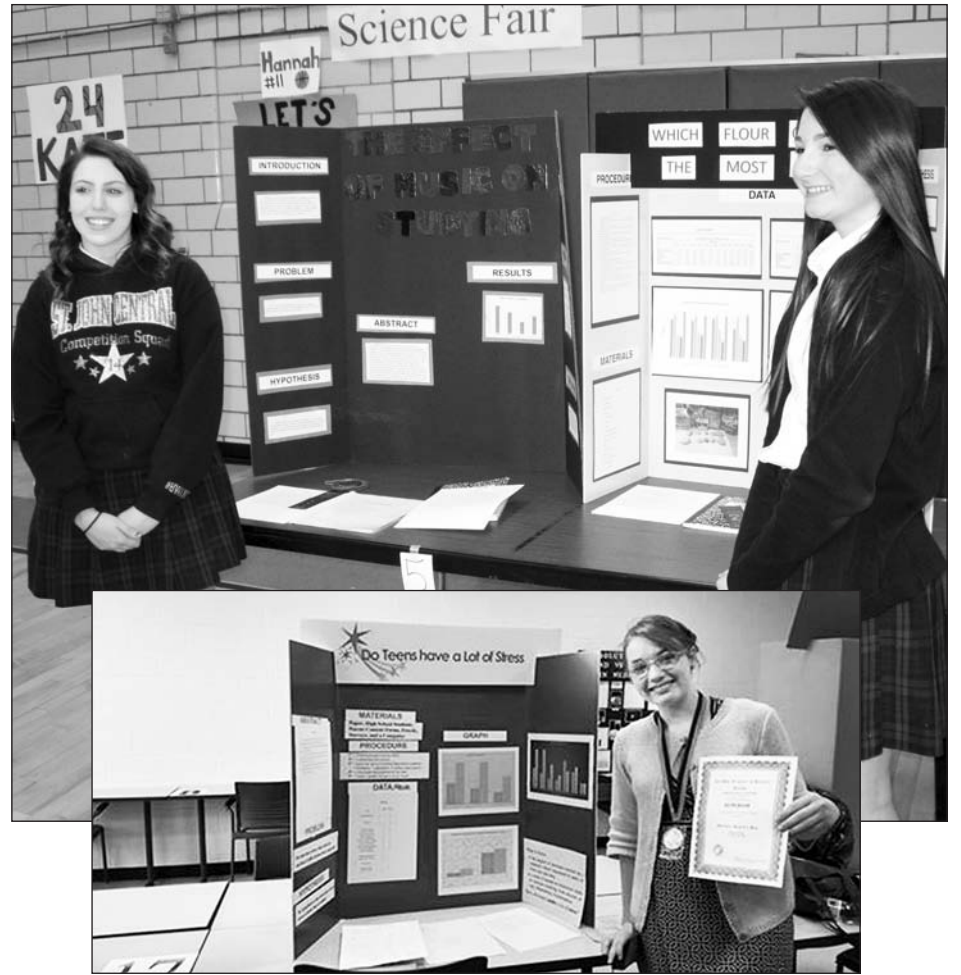
Elizabeth Dierkes placed second with "Which Flour Contains the Most Gluten?"

Francesca Moore, a St. John Central High School junior, entered her project in upper-level competition. Students are able to take their projects to regional, state, national and international competition, Ball said. They can win monetary prizes and scholarships.

Francesca received a superior rating at the Belmont College Regional Science Fair in St. Clairsville in March.

The daughter of Bill and Christi Moore of St. Clairsville, Francesca now will take her project, "Do Teens Have a Lot of Stress," to the Ohio State Science Fair at The Ohio State University, Columbus, Ohio, in May.

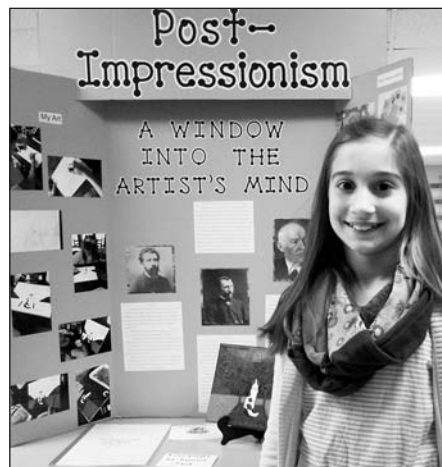
Kim Leonard is St. John Central High School principal.



Allyson Goclan and Elizabeth Dierkes display winning projects in the St. John Central High School Science Fair. The Bellaire parochial school science competition caused one student, Francesca Moore, above, to take her project to a regional fair, where she received a superior rating and a chance to compete statewide. (Photos provided)



Clayton Arena and Livia Wright were among St. Benedict School, Cambridge, sixth- through eighth-graders who competed in an academic fair, earlier this year, at the school, where Jane Rush is principal. (Photos provided by Sister Sharon Paul)



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Mass begins with "St. Joseph Great Protector" at St. Joseph Church, Tiltonsville, for the 100th anniversary celebration. Altar servers include Bradley Cost, Christopher DiCenzo, Spencer Helms, Mariah Doughty and Cora Metz. (Photo by DeFrancis)

## St. Joseph Parish

From Page 1

after the church that would seat 125 and a rectory were built, the St. Joseph pastor was replaced by Father James Banahan, who was followed by Father Anthony Schlernitza, and, in 1925, by Father Stanislaus Karwowski.

On Father Karwowski's 1935 departure, he was replaced by Father Constantine C. Superfisky, who ministered at St. Joseph for 42 years.

Father Superfisky is credited with causing the first Nativity to be displayed on the front lawn of the St. Joseph rectory. The tradition, begun in 1937, continues to attract spectators during Advent and Christmas.

Because the church had become too small to accommodate its Massgoers, Father Superfisky oversaw a remodeling of the church and rectory.

When the Diocese of Steubenville was created and Bishop John King Mussio was installed as its first bishop, he asked Father Superfisky to organize a Holy Name Society. It remains active at St. Joseph's.

Also, a school was built and a house purchased and converted into a convent, which was occupied initially by four Sisters of Charity of Nazareth, Kentucky, who taught at the new St. Joseph School.

When St. Joseph Church was deemed too small for its congregation, a last Mass was offered in it April 2, 1956, and construction began the following month on a new church. While the church was being built, Mass was

celebrated in the school auditorium. The school closed in 1973. It was converted into a parish center.

On St. Joseph's feast day in 1957, the first Mass was celebrated in the new church, which seats 400.

Throughout the years, a Knights of Columbus (Pieta Council 5583) was started at St. Joseph Parish, also.

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Joe Billante

## Bishop Monforton's Schedule

### April

- 7 Lenten Stations of the Cross, Holy Hour and penance service with youth, Holy Family Church, Steubenville, 7 p.m.
- 9 Palm Sunday Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 10 Dinner with priests, St. Peter Church, Steubenville, 5 p.m.  
Chrism Mass, St. Peter Church, Steubenville, 7 p.m.
- 11 Dinner with priests, the Basilica of St. Mary of the Assumption, Marietta, 5 p.m.  
Chrism Mass, the Basilica of St. Mary of the Assumption, Marietta, 7 p.m.
- 12 Mass, the Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.  
Radio segment WDEO 990 AM, 10:15 a.m.
- 13 Confessions, Holy Rosary Church, Steubenville, 9 a.m.  
Mass of the Lord's Last Supper, Holy Rosary Church, Steubenville, 7 p.m.
- 14 "Tre Ore," Holy Rosary Church, Steubenville, noon  
Celebration of the Lord's Passion, Holy Rosary Church, Steubenville, 7 p.m.
- 15 Easter Vigil Mass, Holy Rosary Church, Steubenville, 8 p.m.
- 16 Easter Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 19 Celebrate Mass, St. Sylvester Church, Woodsfield, 8:30 a.m.; visit St. Sylvester Central School, Woodsfield, 9:30 a.m.  
Celebrate Mass, St. Benedict Church, Cambridge, 1:15 p.m.  
Visit St. Benedict School, 2 p.m.
- 20 Visit St. Mary Central School, Martins Ferry, 7:30 a.m.  
Visit St. John Central Grade School, Bellaire, 9:15 a.m.; celebrate Mass with Belmont County parochial school students at St. John Church, Bellaire, 10:30 a.m.  
Visit St. John Central High School, Bellaire, 11:30 a.m.  
Visit St. Mary Central School, St. Clairsville, 1:30 p.m.
- 21 Visit Bishop John King Mussio Central Elementary School, Bishop John King Mussio Central Junior High School and Catholic Central High School, Steubenville, beginning 7:30 a.m., and continuing throughout the school day; celebrate Mass for all Steubenville parochial school students in Catholic Central High School, Berkman Theater, Lanman Hall, 9:30 a.m.; lunch at Catholic Central High School, 11:15 a.m.
- 22 Confirmation Mass for St. Francis Xavier, Malvern, and St. Gabriel, Minerva, parishes, at St. Francis Xavier Church, 4 p.m.

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## St. Joseph Parish

From Page 3

After his 1977 retirement from active parish ministry, Father Superfisky remained in Tiltonsville, where he died Nov. 17, 1978. Father Vincent J. Huber was pastor of St. Joseph Parish at the time of Father Superfisky's death. He continued to serve the parish until 1984, when Msgr. Thomas C. Petronek was installed as pastor.

While St. Joseph's pastor, Father Huber, who attended the 100th anniversary celebration March 20, hired Sister of St. Francis of Sylvania, Ohio, Claudia (Marvin) Bronsing as the parish's first pastoral associate. She remained at St. Joseph's for eight years, until 1985, and returned for the 100th anniversary celebration. Sister of St. Francis of Sylvania, Ohio, Pat Taube, also, shared the Tiltonsville convent. Her health prevented her from attending the parish jubilee, Father Cross said.

Father Huber organized the St. Francis of Assisi Society, which continues for older St. Joseph parishioners, began the parish school of religion, shepherded the conversion of the former school to a parish center, and began extraordinary minister of holy Communion and cantor ministries. In 1982, the Rite of Christian Initiation of Adults was started. That same year, a St. Vincent de Paul Society was formed. Known as St. Vincent's Helping Hands, operated on donations, a food pantry continues to provide to anyone in need.

While Father Huber was pastor of St. Joseph, he had been assisted by a man who would be ordained to the priesthood. He is Msgr. Kurt H. Kemo, diocesan vicar general and a parish pastor. Other vocations from St. Joseph Parish include Servite Father Henry Kobus, 1949; Jesuit Father John O'Malley, 1959; Jason M. Prati, 2002; Seth Wymer, 2007; and religious sisters – Francine Chesmar, a Charity of Nazareth Sister, and Bridget Madden, a Sister of St. Joseph, Wheeling, West Virginia.

Msgr. Petronek, who also attended the anniversary celebration, was pastor of St. Joseph when the first modern-day census was conducted in the mid-1980s, history relates. It tallied 700 families as members of St. Joseph Parish.

He, too, orchestrated the creation of a chapel, which could be used for daily Mass, in the parish center.

Pastoral associates served the parish, also, while Msgr. Petronek was pastor. They included Dominican Sister of Peace of Columbus Joan (Pius) Rader, who was at the celebration, and, later, Charity of Nazareth Sister Luke Boiarski. Charity Sister Anne Magruder, too, resided at St.



Veronica and Bill Kinyo return to their seats after presenting the gifts during Mass.

Joseph Parish. Sister Luke is credited with getting youth more involved in the parish, along with starting a vacation Bible school.

A more recent pastor at St. Joseph is Msgr. George R. Coyne, who ministered there from 1992 until 2008. He, too, attended the anniversary Mass. While he was pastor of St. Joseph, he became pastor of St. Lucy Parish, Yorkville, also. Msgr. Coyne said of those changes in a commemorative edition of *The Steubenville Register*, one pastor to serve two parishes, "These changes have reminded us that we are one people who believe in one lord and savior, Jesus Christ. These changes have made the prayer of Jesus, 'that all may be one ...' a reality."

Msgr. Coyne was succeeded by Father Daniel Heusel, also at the celebration, and Msgr. Gene W. Mullett. Father Cross, current St. Joseph pastor, followed Msgr. Mullett. During his brief tenure, Father Cross has had a new altar, ambo and chair installed in the church, the altar area remodeled and some of the church painted. As well, he directed the sale of the empty convent and construction of a replacement garage behind the rectory. Plans are to place a baptismal font near the main entrance to the church and create a space for reconciliation, he said.

Fathers Thomas A. Chillog, pastor of St.



A sign on the lawn outside St. Joseph Church announces the celebration.



Food and fellowship follows the 100th anniversary Mass at St. Joseph Church. (Photos by DeFrancis)

Mary Parish, St. Clairsville, and diocesan episcopal vicar for pastoral planning and personnel, and Father Thomas Marut, pastor of St. Mary Parish, Martins Ferry, also attended the anniversary Mass at St. Joseph, where Bishop Monforton acknowledged that much has happened during the last 100 years. But, he added, it all comes down to hope in Jesus Christ. "The reason for us to be here hasn't changed. ..."

As well, neighboring churchgoers and community leaders attended the Mass and reception afterward in the undercroft of the church.

Altar servers for the Mass were Bradley Cost, Christopher DiCenzo, Mariah Doughty, Spencer Helms and Cora Metz.

The first reader was Evelyn Faldowski; Clara McKnight read the second reading.

Bill and Veronica Kinyo presented the gifts.

Marsha Chrisagis was the choir director; Chad Carter, organist; and Katie Shaffer, flautist. Choir members included Audrey Coup, Cathy Skibo, Frances Pearl, Mary Jo Midei, Mary Ann Phalen, Susan Helms, Ximena Chrisagis, Richard Coup, Rick Midei, Jim Chrisagis and Bob Duck.

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## World faces pressing need to protect water, Vatican official tells UN

UNITED NATIONS (CNS) — The right to clean water is a basic and pressing need for all people of the planet because without water “there is no life,” said the Vatican’s permanent observer to the United Nations.

Addressing a U.N. meeting on water-related issues under the world body’s sustainable development goals March 22, Archbishop Bernardito Auza called on all nations to recognize the responsibility to care for and share water because it is a life-sustaining resource.

The archbishop’s comments came as World Water Day was being observed. The day has been set aside by international agencies and governments to focus attention on the need for universal access to clean water, sanitation and hygiene facilities in developing countries. Events also focus on advocating for sustainable management of freshwater resources.

WaterAid, a London-based international organization that helps communities access clean water and proper hygiene, said about 633 million people – nearly 10 percent of the world’s population – cannot get the water they need.

Archbishop Auza said there is an urgent need to protect and care for the earth, particularly its water supplies.

“Access to safe drinking water is a basic human right and a condition for sustainable development,” Archbishop Auza said. “Thus, it needs to be put front and center in public policy, in particular in programs to lift people out of poverty.”

The U.N. nuncio said that competition for water can destabilize nations especially where aquatic resources cross national boundaries. He pointed to water experts and advocates who “ominously predict that the Third World War will be about water.”

Archbishop Auza also cited Pope Francis’ address to the U.N. Food and Agriculture Organization, which he visited in Rome in 2014, advising the staff that “water is not free” and that its protection is vital to prevent war.

“Thus, rather than causing conflict,” the archbishop continued, “the need for water sharing should be an opportunity for cross-border cooperation and greater efforts toward adopting binding instruments to ensure stable and

predictable transnational relations.”

He said nongovernmental organizations, joined by each person, must “assume our responsibilities” to preserve clean water for present and future generations to preserve peace and ensure that the earth is a “more habitable and fraternal place, where no one is left behind and all are able to eat, drink, live healthy lives and grow in accordance with their dignity.”

Archbishop Auza also noted that an all-day conference was being held that day at the Vatican, sponsored by the Pontifical Council for Culture and the Club of Rome. Titled “Watershed: Replenishing Water Values for a Thirsty World,” it drew about 400 policymakers, academics, business leaders and grass-roots advocates.

In a greeting to English speakers at his general audience, Pope Francis welcomed the participants, describing the conference as “yet another stage in the joint commitment of various institutions to raising consciousness about the need to protect water as a treasure belonging to everyone, mindful too of its cultural and religious significance.”

## Development must focus on human person, Cardinals Muller, Turkson say

VATICAN CITY (CNS) — The Catholic Church’s commitment to promoting justice, defending human dignity, building peace and promoting development is a response to a Christian vision of the world and its purpose, which ultimately is to reach happiness with God, Vatican officials said at a conference.

Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, opened the conference marking the 50th anniversary of Blessed Paul VI’s encyclical “Populorum Progressio,” a social encyclical on development.

“It is in this world that we can perceive God’s love for us,” and it is in this world that men and women are called to learn to know, love and worship God and serve him and their brothers and sisters, Cardinal Muller said April 3. Therefore, one cannot advocate for some kind of separation between concern for the things of God and concern for his creation, especially his human creation.

Lacking a faith dimension and focus on the transcendent purpose of human life, ideological and political notions of development will fail, even if they have some initial success, he said. Non-Christian visions of development include the “communist” idea of “creating heaven on

earth,” the “utilitarian” idea of seeking “the greatest level of happiness for the most people,” the “Darwinian” or “imperialistic” notion of the survival and thriving of the strongest, and the “capitalistic” vision “with the exploitation of the world and labor.”

“If we use these means, we are violating man’s dignity,” Cardinal Muller said. The Christian vision of development is that all men and women are called to collaborate with God in realizing God’s kingdom. The concern is not simply for the “after life” or simply for earthly life, but recognizes that human life includes both.

Faith in God and responsibility for the world “are inseparably connected in Christ who came into the world not to liberate us from it, but to lead it back to the saving plan of God,” he said. Christians are called “to mirror God’s goodness and glorify God by doing his work.”

The Christian call to work within the world, he said, means working to promote peace, to limit the weapons “that can destroy all humankind,” to ensure science and technology are used for progress and not to harm human dignity, to oppose modern forms of slavery and to care for migrants and refugees.

“The church is not a lobby supporting its own interests,” he said, but is a community of believers defending the

dignity of men and women created by God.

Cardinal Turkson said the name of the Dicastery for Promoting Integral Human Development is drawn directly from the teaching of Blessed Paul in “Populorum Progressio,” which insisted that the prevailing notion of development, particularly in reference to international efforts to help the world’s poorer countries, was too narrow when it focused mainly on economics rather than on people.

Integral human development is focused “on the whole person and all people,” recognizing them as the first agents of their own development and progress, he said. The Catholic Church’s definition of progress is to pass from a condition of life that leaves human dignity vulnerable to one that strengthens human dignity.

“Love becomes the propulsive element then of development,” he said. “Integral human development,” by recognizing God’s love and wanting to share it, shows concern for migrants and refugees, for the sick, for victims of war and for all those facing marginalization because of poverty or ethnicity.

## French biblical scholar to write Way of Cross meditations

VATICAN CITY (CNS) — Pope Francis has chosen the French biblical scholar Anne-Marie Pelletier to write the meditations that will guide him and thousands of pilgrims during a Way of the Cross service at Rome’s Colosseum.

The service, which also draws a global television audience, will take place the night of Good Friday, April 14.

Pelletier, 70, is an expert in biblical hermeneutics and exegesis. In 2014, she was awarded the Ratzinger Prize for her contributions to theology.

After winning the prize, she told the French Catholic magazine *La Vie* that she began her academic career in linguistics and literature, but participation in a Bible study group for university students taught her “to savor the Scriptures, their ability to vibrate in our present time, including where the Christian faith is alien.”



In the end, she wrote her thesis on the history of the interpretation of the Song of Songs. She has taught both literature at public universities in Paris and Scripture at Paris’ Catholic seminary.

In the *La Vie* interview, she said she feels “lucky” to be given official responsibility in “an ecclesial world that is, unquestionably, masculine.”

While Pelletier said she never has felt marginalized in the church because she is a woman and a growing number of women are qualified as theologians, “obviously, we still need to ensure they are given work within the church with real positions of responsibility that allow them to have an impact.”

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## St. John Paul II The Spirit at Work

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

St. John Paul points out the importance of a statement made by the apostles following their decision concerning admitting gentiles into the church: “The apostles communicated in a significant formula the conclusions and the decisions taken: ‘It has seemed good to the Holy Spirit *and to us* ...’ (Acts 15:28 – emphasis added). This expressed their complete awareness of acting under the guidance of the Spirit of truth which Christ had promised them (see, John, Chapter 14, Verses 16-17). They knew that they had derived from him the authority to make decisions, and the certainty of the decisions taken” (this will come up again when he discusses the question of infallibility in the church).

In its first chapters, the Acts of the Apostles (hereafter to be referred to simply as Acts), focuses on “the progressive

widening of the circle” of new converts to the church. It tells of 3,000 being added on the day of Pentecost, itself (see, Acts, Chapter 2, Verse 4), and another 5,000 after Peter’s second discourse (see, Acts, Chapter 4, Verse 4).

It was this increase in numbers that moved the apostles to introduce the order of deacon. Acts goes on to relate an interesting series of incidents related to this spread of the early church: Philip, one of the first deacons, became a very successful evangelizer and healer of the sick. He converted and baptized a number of Samaritans. When the leadership in Jerusalem received word of it, they dispatched the apostles, Peter and John, to confer on these baptized the gift of the Spirit as well – note that Philip was not a priest, but Peter and John, as the other Twelve Apostles, had the fullness of the priesthood, and, therefore, all apostolic powers (while this is not the place to go into the question of the relationship between the sacraments of baptism and confirmation, we can’t help noticing the parallel with the modern practice of having a bishop confer confirmation). When Peter and John laid hands on these newly baptized, they received the Holy Spirit, presumably accompanied by various charisms, such as speaking in tongues. We’re told that a man named Simon (Simon Magus) was among Philip’s converts, a man

who practiced “magic” and was apparently successful in gathering a considerable following. Simon witnessed the effect of the apostles’ action and attempted to get Peter and John to sell him the power to call down the Holy Spirit. Peter gave him a tongue-lashing for thinking he could buy such power and told him to repent for his sin. Simon has the dubious distinction of having a sin named after him, *simony*: the attempt to buy or sell sacred things (see, Acts, Chapter 8, Verses 1-25). John Paul considers this continuing expansion of the primitive church as the next phase of Christ’s redeeming work.

The existence of a Holy Spirit was not known, of course, during Old Testament times. It would only be revealed with the coming of Christ. We do, however, find hints of

the existence of a “spirit” throughout the Old Testament literature. St. John Paul tells

us: “We must reflect ... on the biblical facts concerning the Holy Spirit and on the process of revelation which rises gradually from the shadows of the Old Testament to the clear affirmations of the New. This is first expressed within creation and then in the work of redemption, first in the history and prophecy of Israel, and then in the life and mission of Jesus the Messiah, from the moment of the incarnation up to that of the resurrection.” He points out the importance of a name to the Hebrew mind: a name represents a *person*! When Moses encountered God in the burning bush, he asked for his name. A name was considered a manifestation of the person himself! It was then that God offered the name “Yahweh,” usually rendered “He-Who-Is,” or words to that effect. Out of reverence, the Hebrews substituted the word, “Adonai” (Lord), when they came across it in reciting the written word.

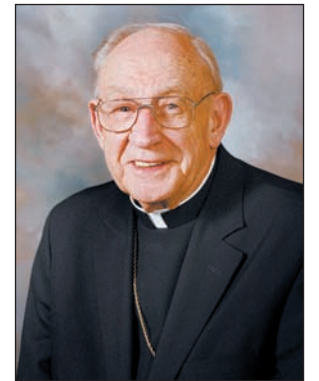
In the Bible, the word for spirit is “ruah,” meaning “wind” or “breath.” The pope explains: “A breath is the most immaterial thing we perceive. It cannot be seen; it is intangible; it cannot be grasped by the hand; it seems to be nothing, and, yet, it is vitally important. The person who cannot breathe cannot live.”

Hence we see a connection between breath and life. There is an activating power or principle involved in

breathing. “Ruah” as wind, also, suggests an activating power, as it drives clouds and ships, and shakes the trees of the forest. To the men of old, the wind appeared to be a mysterious power that God had at his disposal (see, Psalm 104:1-4). In the story of the Exodus, it is a strong wind that creates a dry path across the Red Sea for the Israelites to cross over (see, Exodus, Chapter 14, Verses 21-22).

In Latin, the equivalent word for “ruah” is “spiritus,” from which we get the English word spirit. Note its root in words such as respiration, inspiration, etc. Our concept of soul as spirit suggests a subtle, all-pervading entity, that enlivens and empowers a human being. To the soul, we attribute the actions of the mind: thought, knowledge, etc., all intangible, but nevertheless very real and distinctively human. The human mind puts thought into ideas and expresses them in words, which, again, are uttered by means of breath.

The pope reflects: “The many meanings of the Hebrew term ‘ruah’ seem to give rise to some confusion. Indeed, in a given text, it is often not possible to determine the exact meaning of the word. One might waver between wind and breath, between breath and spirit, or between created spirit and the divine Spirit. ... This multiplicity, however, has a certain wealth, for it establishes a fruitful communication between so many realities. When we think of the Holy Spirit, it is useful to remember that his biblical name means ‘breath,’ and that it is related to the powerful blowing of the wind and to our own intimate breathing.” He points out that in the Greek “Septuagint” version of the Old Testament no less than 24 different Greek words are used to translate “ruah.” The Holy Spirit is not seen explicitly as a person in the Old Testament, but, in John Paul’s words, “... (T)he human mind is gradually prepared to receive the revelation of the Person of the Holy Spirit, who will appear as the expression of God’s intimate life and omnipotence.”



Bishop Sheldon

*The existence of a Holy Spirit ... would only be revealed with the coming of Christ.*

## Why It Matters Who Jesus Is

Bishop Robert Barron

I have been reading, with both profit and delight, Thomas Joseph White’s latest book, “The Incarnate Lord: A Thomistic Study in Christology.” Father White, one of the brightest of a new generation of Thomas interpreters, explores a range of topics in this text – the relationship between Jesus’ human and divine natures, whether the Lord experienced the beatific vision, the theological significance of Christ’s cry of anguish on the cross, his descent into hell, etc., – but, for the purposes of this article, I want to focus on a theme of particular significance in the theological and catechetical context today. Father White argues that the classical tradition of Christology, with its roots in the texts of the Gospels and the Epistles of Paul, understood Jesus ontologically, that is to say, in terms of his fundamental being or existential identity; whereas modern and contemporary Christology tends to understand Jesus psychologically or relationally. And though this distinction seems, *prima facie*, rather arcane, it has tremendous significance for our preaching, teaching and evangelizing.

In the famous scene at Caesarea-Philippi, Jesus turns to his apostles and asks, “Who do people say that I am?” He doesn’t ask what people are saying about his preaching or



Bishop Barron

the form of God, Jesus did not deem equality with God a thing to be grasped at,” implying thereby an ontological identity between Jesus and the God of Israel.

Following these prompts – and there are many others in the New Testament – the great theological tradition continued to speculate about the ontology of the Founder. Councils from Nicea to Chalcedon formulated ever more precise articulations of the being, nature and person of Jesus, and the most significant theologians of the early

centuries – Origen, Irenaeus, Gregory of Nyssa, Maximus the Confessor, Augustine, etc., – tirelessly speculated about these same matters. This preoccupation with the being of Jesus signals, by the way, a major point of demarcation

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### The Steubenville Register

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## In Holy Week, 'Our gaze upon the face of Jesus is further clarified'

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

### Holy Week

*Pilate said to him, "Then you are a king?"  
Jesus answered, "You say I am a king. For  
this I was born and for this I came into the  
world, to testify to the truth. Everyone who  
belongs to the truth listens to my voice."*

*Pilate said to him, "What is truth?"*

(Jn 18: 37-38).

In his conversation with Pontius Pilate, Jesus underscores the fact why he came into the world as one of us: To testify to the truth. And the truth is Jesus has redeemed the world through his suffering, death and resurrection.

We live in a culture where the definition or even the relevance of truth is debated in the social media and even in casual conversation. It seems like Pontius Pilate has become the symbol for relativism, the antitheses to truth. What is truth? *Truth is Jesus Christ.*

Our gaze upon the face of Jesus is further clarified this Holy Week from Passion Sunday through the great celebration of Easter. Through Jesus' passion, death and resurrection, he shows us once and for all the depth of the Father's love for each and every one of us.

### Holy Land

From Holy Week to Holy Land: this Good Friday we will take up a collection for our fellow Christian brothers and sisters, the Church's presence in the Middle East, most especially in the Holy Land. Our sacred act of almsgiving will benefit a people persecuted for their belief in Jesus the Christ.

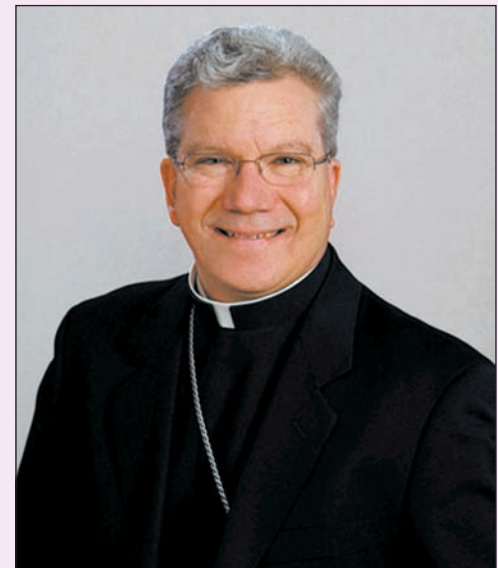
Through our Good Friday collection we communicate to those suffering in the Middle East of our solidarity and communion with them. It is a sad fact that Christian communities daily are pressured to abandon their land, even resulting from physical violence. This is not simply unacceptable, but is a human scandal.

Please join our fellow brothers and sisters in the United States as we confront the various forms of oppression and discrimination that undermine the Christian freedom the Church so deserves in the birthplace of Jesus Christ.

### Diocesan Vocations Tour

As you read this article, I am pleased to say that we have successfully completed all eight of the *Vocations Tour 2017* locations. I am grateful to Father Michael Gossett and Linda Nichols (chancellor) for coordinating our visits. I look forward to subsequent years in which we will continue to enlighten our brothers and sisters to the invitation of Jesus Christ to serve him as priests, religious or deacons.

Our participants at each location numbered from a dozen to 75. Most importantly, the word got out even in parts of our diocese where the Catholic faithful are a very small



Bishop Monforton

minority. To serve Christ in the Church means we must go out to others and not to expect that "if you build it they will come."

As we embark into Holy Week, may you and your family be further strengthened in your faith. We take comfort in the fact that through Jesus' suffering, death and resurrection we all are precious in God's eyes to the point of God the Father giving us his only Son.

## Thoughts on the Passion (Palm Sunday of the Passion of the Lord – Cycle A)

By Father Paul J. Walker

So we begin – we begin this Holy Week journey not as a safe retreat into the past to merely recall things that were, to rouse up feelings of pious sentiment. This journey is made in a way marked with peril and danger. We are immersed in the business of life and death – not as safely tucked away in the past, accessible just by opening our Bibles or acting out those events ritually. What we enact ritually this week is the stuff of which our lives are made: bloody death and life-giving resurrection; but in that order!

We contemplate the face of the Man of Sorrows, not to arouse pious sentiment, but to see there traced on that face and in that broken body, the lines of suffering, pain, brokenness and sin that ravage all of us. We know the wounds of his passion only too well:

- in broken homes and hearts, in words that wound and cut ...;
- in the eyes of those marginalized or outcast by our society ... those longing to belong, crying out from the wounds of alienation, isolation, anger and fear;

- in children wounded by violence, abuse and neglect, scarred by war and terror;

- in wounds scarring the environment of Planet Earth that God called good and entrusted to human stewardship.

Indeed, his passion and death are all too real and present to us. For sometimes we too, like Peter, by our words and deeds have said of Jesus, "I do not know him."

As Jesus carried the heavy cross beam, a man named Simon was forced to help him struggle with it. They both, no doubt, fell on the way. Their arms interlocked, they would have continued to Calvary. How like all of us this scene is: our arms locked in the arms of Jesus, we fall and rise again and again. God has placed himself there ...; he



Father Walker

waits within every hurt, every loss, every deflated dream, every diminishment. We meet him here – his message? Offered by Jesus: my yoke is easy, my burden light.

Remembrance and ritual this Holy Week will move us beyond mere sentiment. May it take us to the foot of the cross where it is planted in our world; may it open us to the insight that even our darkness is graced.

A Palm Sunday reflection: One who has surrendered to it knows that the way ends on the cross – even when it is leading through the jubilation of Gennesaret or the triumphal entry into Jerusalem.

**"Markings"**

**Dag Hammarskjöld**

**Father Walker is a Diocese of Steubenville priest, who at one time served as a director of the diocesan Office of Worship. He has retired from active parish ministry, now, and resides in his hometown, McConnellsville, where he often celebrates Mass at St. James Church, there. Father Walker, too, writes a regular column for The Steubenville Register.**

## Our Shadow and Our Self-Understanding

By Father Ron Rolheiser

What is meant when certain schools of psychology today warn us about our "shadow"? What's our shadow?

In essence, it's this: We have within us powerful, fiery energies that, for multiple reasons, we cannot consciously face, and so we handle them by denial and repression, so

as to not have to deal with them. Metaphorically speaking, we bury them in the hidden ground of our souls where they are out of conscious sight and mind.

But there's a problem: What we've buried doesn't stay hidden. While these energies are out of conscious sight and conscious mind, they continue to deeply impact our feelings, thoughts and actions by pushing through in all

kinds of unconscious ways to color our actions, mostly negatively. Our deep, innate energies will always act out, consciously or unconsciously. Carl Jung, one of the pioneer voices in this, says that we are doomed to act out unconsciously all the archetypal configurations which we do not access and control through conscious ritual.

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Diocese of Steubenville Bishop Jeffrey M. Monforton joins Michele A. Santin, standing, director, diocesan Office of Family and Social Concerns (Catholic Charities), at the sixth annual natural family planning gathering March 4 at Corpus Christi Church, Belle Valley. Joseph A. Schmidt, standing left, diocesan marriage ministry coordinator, organized the day, which included Mass, lunch and discussion. Among those attending were Father H. Christopher Foxhoven, seated right, diocesan director for Marriage Encounter, as well as pastor of St. Mary of the Hills Parish, Buchtel, and Holy Cross Parish, Glouster; and natural family planning instructors and their families. Instructors include Eileen Sirois, St. Paul Parish, Athens; Dan and Melissa Corcoran and Randy and Sandy Bickert, the Basilica of St. Mary of the Assumption, Marietta; Bob and Sharon Colvin, the Athens Catholic community; Tom and Debbie Minto, St. Bernard Parish, Beverly; Dave and Mary Nelson, Triumph of the Cross Parish, Steubenville; and Steve and Ann Craig, St. Peter Parish, Steubenville. (Photo by DeFrancis)



## Why It Matters

From Page 6

between Christianity and the other great religions of the world. Buddhists are massively interested in the teaching of the Buddha, but they are more or less indifferent to the ontology of the Buddha; no self-respecting Muslim worries about the existential make-up of Muhammad; and no Jew is preoccupied with the “being” of Moses or Abraham. Father White points out that the time-honored practice of ontological speculation regarding Jesus comes to a kind of climax with the meticulously nuanced teaching of St. Thomas Aquinas in the High Middle Ages.

However, commencing in the 18th century with the thought of Friedrich Schleiermacher, Christology took a decisive turn. Attempting to make the claims of the Christian faith more intelligible to a modern audience, Schleiermacher explained the incarnation in terms of Jesus’ relationship to and awareness of God. Here is a particularly clear articulation of his position: “The Redeemer, then, is like all men in virtue of the identity of

human nature, but distinguished from them all by the constant potency of his God-consciousness, which was a veritable existence of God in him.” Armies of theologians – both Protestant and Catholic – have raced down the Schleiermacher autobahn these past 200 years, adopting a “consciousness Christology” rather than an “ontological Christology.” I can testify that my theological training in the ’70s and ’80s of the last century was very much conditioned by this approach. Father White strenuously insists that this change represents a severe declension in Christian theology, and I think he’s right.

The abandonment of ontological approach has myriad negative consequences, but I will focus on just a few. First, it effectively turns Jesus into a type of super saint, different perhaps in degree from other holy people, but not in kind. Hence, on this reading, it is not the least bit clear why Jesus is of any greater significance than other religious figures and founders. If he is a saint, even a great one, well people can argue, so is Confucius, so is the Bud-

dha, so are the Sufi mystics and Hindu sages, and so in their own way are Socrates, Walt Whitman and Albert Schweitzer. If Jesus mediates the divine to you, well and good, but why should you feel any particular obligation to propose him to someone else, who is perhaps more moved by a saintly person from another religious tradition? Indeed, if “God consciousness” is the issue, who are we to say that Jesus’ was any wider or deeper than St. Francis’ or Mother Teresa’s? In a word, the motivation for real evangelization more or less dissipates when one navigates the Schleiermacher highway.

More fundamentally, when the stress is placed on Jesus’ human consciousness of God, the spiritual weight falls overwhelmingly on the side of immanence. What I mean is our quest for God, our search for the divine and our growth in spiritual awareness become paramount, rather than what God has uniquely accomplished and established. When the church says that Jesus is God, she means that the divine life, through the graceful intervention of

God, has become available to the world in an utterly unique manner. She furthermore means that she herself – in her preaching, her formal teaching, in her sacraments and in her saints – is the privileged vehicle through which this life now flows into human hearts and into the culture. It is easy enough to see that the transition from an ontological Christology to a consciousness Christology has conduced toward all manner of relativism, subjectivism, indifferentism and the attenuation of evangelical zeal.

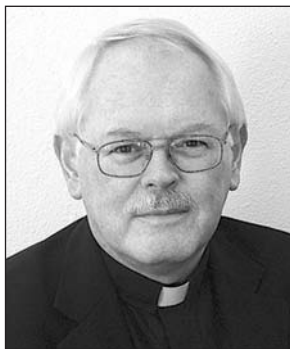
One of my constant themes when I was professor and rector at Mundelein Seminary was that ideas have consequences. I realize that much of what Father White discusses in his book can seem hopelessly abstract, but he is in fact putting his finger on a shift that has had a huge impact on the life of the post-conciliar church.

**Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries, Skokie, Illinois.**

## Our Shadow ... Self-Understanding

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Perhaps, a simple image can be helpful in understanding this. Imagine living in a house with a basement beneath your living room, a basement into which you never venture, and every time you need to dispose of some garbage you simply open the basement door and dump the garbage there. For a while, that can work, it’s out of sight and out of mind; but soon enough that garbage will begin to ferment and its toxic fumes will begin to seep upward through the vents, polluting the air you breathe. It wasn’t a bother, for a time, but eventually it poisons the air.



**Father Rolheiser**

That’s a helpful image, though it’s one-sided in that it has only throwing our negative garbage downstairs. Interestingly, we also throw into that same place those parts of us that frighten us in their luminosity. Our own greatness also scares us, and we too bury huge parts of it. Our shadow is not just made up of the negative

parts that frighten us, it is also made up of the most luminous parts of us that we feel too frightened to handle. In the end, both the negative and positive energies inside us which we are too frightened to handle come from one and the same source, the image and likeness of God imprinted in us.

The most fundamental thing we believe about ourselves as Christians is that we are made in the image and likeness of God. However, it isn’t very helpful to imagine this as a beautiful icon stamped inside our souls. Rather, we might think of it as irrepressible divine energy, infinite eros and infinite spirit, constantly wrestling with the confines of our finitude. No surprise then that we have to contend with energies, feelings, pressures and impulses that frighten and threaten us in their magnitude.

Ironically, the struggle with this can be particularly trying for sensitive people; the more sensitive you are, morally and religiously, the more threatening these energies can be. Why? Because two fears

tend to afflict sensitive souls: first, the fear of being egoistical. Greatness isn’t easy to carry and few carry it well, and sensitive souls know this. The wild and the wicked unreflectively feed off of sacred fire, except they aren’t known for their sensitivity and too often end up hurting others and themselves. Sensitive souls find themselves considerably more reflective and timid, and for good reason. They’re afraid of being full of themselves, egotists, unhealthily imposing. But that timidity doesn’t everywhere serve them well. Too sensitive in dealing with certain energies inside them, they sometimes end up too empty of God.

The second reason sensitive people tend to bury much of their luminosity is because they’re more in touch with that primal fear within us that’s expressed in the famous Greek myth of Prometheus, namely, that our most creative energies might somehow be an affront to God, that we might be stealing fire from the gods. Sensitive people worry about pride, about being too full of ego. Healthy as that is in itself, it often leads them to bury some or much of their luminosity.

The consequence isn’t good. Like the negative parts of ourselves we bury, our

buried luminosity too begins to ferment, turn into toxic fumes and seep upward through the vents of our consciousness. Those fumes take the form of free-range anger, jealousy, bitterness and cold judgments of others. So much of our undirected anger, constantly looking for someone or something to land on, is the shadow side of a greatness which is repressed and buried.

Where to go in the face of this? James Hillman suggests that a symptom suffers most when it doesn’t know where it belongs. We need more spiritual guides who can diagnose this. Too often our spiritualities have been naive in their diagnosis of human pride and ego. We need more spiritual guides who can recognize how we too much bury parts of our luminosity and how our fear of being too full of ourselves can leave us too empty of God.

**Father Rolheiser is a Missionary Oblate of Mary Immaculate priest and president of the Oblate School of Theology, San Antonio. As well, he is an author, a retreat master and a widely circulated newspaper columnist. Additional information on Father Rolheiser is available on his website: [www.ronrolheiser.com](http://www.ronrolheiser.com).**



## Last three popes share close bond to Fatima; rosary congresses planned

VATICAN CITY (CNS) — Recent popes have had a special affection for Our Lady of Fatima, but no pope's connection can match that of St. John Paul II.



Portuguese shepherd children Lucia dos Santos, center, and her cousins, Jacinta and Francisco Marto, are seen in a file photo taken around the time of the 1917 apparitions of Mary at Fatima. (CNS photo/EPA)

"We cannot forget that he was saved by Our Lady of Fatima from the assassination attempt here in St. Peter's. This is fundamental and central. It is never forgotten," Portuguese Cardinal Jose Saraiva Martins, former prefect of the Congregation for Saints' Causes said.

Mehmet Ali Agca, a Turk, shot Pope John Paul at close range as the pope was greeting a crowd in St. Peter's Square on the feast of Our Lady of Fatima, May 13, 1981.

Two bullets pierced the pope's abdomen,

but no major organs were struck; a bullet had missed his heart and aorta by a few inches.

St. John Paul would later say, "It was a mother's hand that guided the bullet's path."

That miracle, the cardinal said, is key in "understanding well Pope John Paul's devotion to Our Lady of Fatima."

Given the date of the assassination attempt, the pope specifically credited Our Lady of Fatima with his miraculous survival and recovery. Several months later, he visited the site of the apparitions, the first of three visits he would make as pope to Fatima.

For St. John Paul, Cardinal Saraiva Martins said, "Our Lady of Fatima was

everything," and his three visits to the Portuguese town were those of a grateful son to the mother who saved his life.

"I still remember — I'll never forget it — when he arrived at the little chapel of the apparitions where (the statue of) Our Lady of Fatima was," Cardinal Saraiva Martins recalled.

St. John Paul was holding one of the bullets that had struck him and slowly approached the statue, finally placing the bullet in her crown, he said. "It is still in the crown today. I witnessed these gestures,

how he expressed his devotion to Our Lady. He would just walk closer and closer to Our Lady and would repeat: 'You saved me, you saved me.'"

As the prefect of the Congregation for Saints' Causes from 1998 to 2008, Cardinal Saraiva Martins also oversaw the process leading to the beatification by St. John Paul of Jacinta and Francisco Marto, two of the three young shepherd children, who saw Mary at Fatima.

The cardinal also shared a personal friendship with the third seer, Carmelite Sister Lucia dos Santos, who died in 2005.

It was Cardinal Saraiva Martins who, two years after Sister Lucia's death, urged Pope Benedict XVI to waive the five-year waiting period before her sainthood cause could be opened.

"The pope was very kind. He said, 'Yes, you know more about this than I do. We will do as you say,'" the cardinal recalled.

Pope Benedict, the cardinal added, was a "great devotee" of Our Lady of Fatima, even before his election to the papacy.

Interviewed in his apartment near St. Peter's Square, Cardinal Saraiva Martins grabbed a copy of part of the interview then-Cardinal Joseph Ratzinger did in 1985 with Vittorio Messori, an Italian journalist.

"Before becoming pope, he said: 'A stern warning has been launched from that place ... a summons to the seriousness of life, of history, to the perils that threaten humanity,'" the cardinal read.

The special papal bond with Our Lady of

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton has announced that three rosary congresses will be held in the diocese to commemorate the 100th anniversary of Fatima.

The congresses will be scheduled in Steubenville, Marietta and Ironton churches, beginning with the Vigil Mass on the feast of Our Lady of the Rosary, Oct. 7, and culminating on the 100th anniversary of Our Lady's final appearance at Fatima, Oct. 13.

St. Joseph, Amsterdam, parishioner Peggy Downs is coordinating the congresses, having been involved in the first such events in the United States in 1988, Bishop Monforton said. She is being assisted by diocesan and parish staff and laity.

Fatima continues today with Pope Francis, who as archbishop of Buenos Aires, was a frequent visitor to a shrine in the Argentine city devoted to her, Cardinal Saraiva Martins said. Pope Francis will visit Fatima May 12-13 to mark the 100th anniversary of the apparitions.

The cardinal recalled Pope Francis' "beautiful" words to Portuguese-speaking pilgrims on May 13, 2015, the 98th anniversary of the apparition: "Entrust to her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness of God to your family, neighbors and friends."

## 'Accompany' migrants, refugees

WASHINGTON (CNS) — The U.S. bishops in a pastoral reflection released March 22 called all Catholics to do what each of them can "to accompany migrants and refugees who seek a better life in the United States."

Titled "Living as a People of God in Unsettled Times," the reflection was issued "in solidarity with those who have been forced to flee their homes due to violence, conflict or fear in their native lands," said a news release from the U.S. Conference of Catholic Bishops.

"To live as a people of God is to live in the hope of the Resurrection," said the reflection, which was approved by the USCCB Administrative Committee on the first day of a two-day meeting in Washington.

The 37-member committee is made up of the executive officers of the USCCB, elected committee chairmen and elected regional representatives. It acts on behalf of the nation's bishops between their spring and fall general meetings.

"To live in Christ is to draw upon the limitless love of Jesus to fortify us against the temptation of fear," it continued. "Pray that our engagement in the debate over immigration and refugee issues may bring peace and comfort to those most affected by current and proposed national policy changes."

The bishops urged Catholics to pray for an end to the root causes of violence and other circumstances forcing families to flee their homeland to find a better life; to meet with newcomers in their parishes and "listen to their story, and share your own;

and to call, write or visit their elected representatives to ask them to fix our broken immigration system" in a way that would safeguard the country's security and "our humanity through a generous opportunity for legal immigration."

The statement opened with a passage from Chapter 19 of the Book of Leviticus: "The word of God is truly alive today. When an alien resides with you in your land, do not mistreat such a one. You shall treat the alien who resides with you no differently than the natives born among you; you shall love the alien as yourself; for you too were once aliens in the land of Egypt."

The bishops urged Catholics to "not lose sight of the fact that behind every policy is the story of a person in search of a better life. They may be an immigrant or refugee family sacrificing so that their children might have a brighter future."

"As shepherds of a pilgrim church," they wrote, "we will not tire in saying to families who have the courage to set out from their despair onto the road of hope: 'We are with you.'"

Those families could include "a family seeking security from an increased threat of extremist violence," they said, adding that "it is necessary to safeguard the United States in a manner that does not cause us to lose our humanity."

The bishops said that "intense debate is essential to healthy democracy, but the rhetoric of fear does not serve us well."

"When we look at one another, do we see with the heart of Jesus?" they asked.

**RETURN to ME  
and  
My MERCY**

**Sunday of the Divine Mercy  
April 23, 2017 • 2 - 4 p.m.**

**Holy Family Church  
Steubenville**

- Eucharistic Adoration
- Readings from St. Faustina's Diary
- Talk by Fr. Nathan Malavolti, TOR
- 3 p.m. Chanting of Divine Mercy Chaplet
- Confession 2-4 p.m.
- Blessing with St. Faustina Relic

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**Adena/Dillonvale** — Used clothing and shoes are being collected for the less fortunate of the area. Donations, labeled boy, girl, woman or man, can be taken to the back of St. Casimir, Adena, or St. Adalbert, Dillonvale, churches. Items will be delivered to the Diocese of Steubenville Samaritan House.

**Bellaire** — St. John Central High School will sponsor a lottery fundraiser, based on the Ohio evening Pick 3 drawing, throughout the months of April, May and June. Donation is \$20 per number; there are 91 chances to win. For additional information, telephone the school office at (740) 676-4932.

**Beverly** — A spring dinner, to benefit Mary's House, will be held April 22 in St. Bernard Church hall. Doors will open at 4 p.m.; dinner will include pork/chicken, rolls, noodles, green beans, potatoes, applesauce and dessert. A silent auction, pie auction, quilt and 50/50 raffles will be part of the event. Mary's House serves pregnant women 18 years of age and older. For additional information, telephone the church office at (740) 984-2555.

A bus trip to the National Shrine Basilica of Our Lady of Fatima, Lewiston, New York, in honor of the 100th anniversary of Our Lady of Fatima, is being planned by St. Bernard Parish. Scheduled dates are Sept. 29-30. Cost of \$90 per person includes transportation and lunch at the basilica. For more information, telephone Ed Huck at (740) 350-7209.

**Caldwell** — An Infant of Prague novena will be prayed Mondays, April 17 through June 12, at 7 p.m., at St. Stephen Church.

**Cambridge** — Towels and basic cleaning supplies are being collected by Christ Our Light parishioners. They will be donated to CHOICES coalition, which has overseen the development of a residential home for individuals facing drug and alcohol problems. Items can be taken to St. Benedict Church Marian Room or to the parish offices, during regular business hours.

**Carrollton** — Our Lady of Mercy Parish School of Religion students will host a fundraiser "Walk Toward the Cross" April 9, immediately following the celebration of the 8:30 a.m. Mass, to raise funds to restore the Stations of the Cross for the new Our Lady of Mercy Church. Students will be guided on a station walk from the present church, which is located on Roswell Road, to the new church location on Ohio 39. In case of inclement weather, the walk will take place in the parish hall. Each student is seeking at least five sponsors, with a donation of \$10 each, to reach his or her goal.

Our Lady of Mercy Parish "Ladies of Mercy" will sponsor a Mother's Day vendor and craft show from 10 a.m. until 3 p.m., April 29, in the church hall. Crafters can reserve a space, for \$30, by telephoning Janet Smith at (330) 760-7112 or emailing janet@community-title.net. Lunch and a bake sale will be available that day.

**Chesapeake** — An annual blessing of Easter baskets will take place at 10:30 a.m., April 15, at St. Ann Church.

**Fulda** — A novena, in preparation for the June 24 reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary, will be prayed Wednesdays, at 7 p.m., beginning April 19, at St. Mary of the Immaculate Conception Church. It will conclude June 14.

**Harrietsville/Lowell** — Stations of the Cross, in mime, will be prayed at 7 p.m., April 9, at Our Lady of Mercy Church.

The parishes of St. Henry, Harrietsville, and Our Lady of Mercy, Lowell, will have a parish mission April 23 through April 25 at Our Lady of Mercy Church. The mission themed "Living the Risen Life" will be presented by the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother. Talks will begin at 7 p.m. each evening and will be followed by prayer and discussion.

**Martins Ferry** — Father Thomas Marut, pastor of St. Mary Church, will be the guest speaker at the April 9 community Lenten service, which will



**Fish fries are part of Lent, annually, at St. Mary School, Marietta. Among those preparing food for the 5-7 p.m., April 7, event at the 320 Marion St. school are, from the left, Tyson Estes, Brent Depuy, David Montgomery, Ali Moore, Father Thomas A. Nelson and Chris Porter. Father Nelson is parochial vicar to Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, Marietta, and pastoral administrator of St. Mary School, supported by St. Mary parishioners. (Photo provided by Tammi Bradley)**

be held at 4 p.m., at the Grace Presbyterian Church, 7 N. Fourth St.

**Martins Ferry** — The annual St. Mary Central School flower sale is underway. Flowers, sold by flats, hanging baskets or ferns can be ordered through April 7. Flowers will be available for pickup May 10, from 4-6 p.m., in the school parking lot, 24 N. Fourth St. For additional information, telephone the school office at (740) 633-5424.

**Neffs** — Sacred Heart Parish CWC will sponsor a bake sale following April 8 and April 9 Masses, at the church. A 50/50 raffle will also be held. Tickets cost \$1 each or six for \$5.

**St. Clairsville** — Mass will be celebrated in Spanish at 2:30 p.m., April 23, at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

**St. Clairsville** — St. Mary Central School is holding a "Week at the Beach Vacation" raffle, for a one-week stay at Myrtle Beach, South Carolina,

Aug. 12-19. Tickets cost \$5 each or five for \$20. The drawing, which includes oceanfront and a three-bedroom suite, will be held April 18. To purchase a ticket or for additional information, telephone the school office at (740) 695-3189.

**Steubenville** — Blessing of food will take place at 9:30 a.m., April 15, at Holy Rosary Church.

**Steubenville** — A novena will be prayed for nine Sundays, beginning April 23, at 7 p.m., at Holy Rosary Church, in preparation for the June 24 reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary.

**Steubenville** — Kim Kalman, singer and guitarist, will present a night of song from 7-8 p.m., April 21, at Holy Family Church. Tickets, which can be purchased at the door, cost \$7 for adults; \$5 for children; infants, 2 years of age and under, are admitted free. There is a maximum charge of \$35 for a family to attend.

## Around and About

**Athens** — "Chosen (Custody of the Eyes)" — a portrait of "Heather," a woman who became a cloistered, contemplative nun — will premiere April 9 at the Athens International Film+Video Festival. The documentary will be screened at 3:15 p.m. that day at Athena Cinema, 20 S. Court St. Tickets are \$6.50 for adults and \$5.50 for seniors and children. Abbie Reese, the film's director, producer and editor, met a woman in 2005 who became a cloistered nun of the Poor Clare Colettine, Rockford, Illinois. The documentary was preceded by Reese's book, "Dedicated to God: An Oral History of Cloistered Nuns."

**Athens** — Habitat for Humanity of Southeast Ohio will sponsor an "Athens County Nails It" fundraiser April 11. Email samantha@habitatseo.org or telephone (740) 592-3828, extension 102, for additional information. Habitat for Humanity will also sponsor a breakfast at Texas Roadhouse, 996 E. State St., April 22. Tickets cost \$5; contact George

Bain, gbain45701@yahoo.com or telephone (740) 592-3828, for additional information.

**Carrollton** — St. John's Villa will sponsor a "Mikasa China Parchment Pattern" drawing May 14 in the Villa restaurant. The china set includes service for eight and a 51-piece set of Capri Frost stainless steel silverware. Tickets cost \$5 each or five for \$20, and can be purchased by telephoning Danielle Snider at (330) 627-9789, extension 317.

**Martins Ferry** — A rummage sale will be held at Quality Motor Cars, 27 S. Zane Highway, April 8 and April 9, from 9 a.m. until 3 p.m. Proceeds will benefit the Daily Bread Center.

**St. Clairsville** — Donations for an upcoming May 5 and May 6 garage sale are being accepted by Knights of Columbus Our Lady of Peace Council 4243. Items can be taken to the council hall, National Road West. No televisions, computers or mattresses will be accepted. For more information,

## Around and About

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telephone Bill or Chris Moore at (740) 579-2984.

**Steubenville** — Learn about the creation of human beings and the scientific evidence of God's existence from Steven Hemler, author and president of the Catholic Apologetics Institute of North America, Culpeper, Virginia, April 7, at Franciscan University of Steubenville. His first presentation begins at 11 a.m. in Pugliese Auditorium in the Sts. Cosmas and Damian Science Hall, his second at 6:30 p.m. in the St. Joseph Center Seminar Room.

A "Franciscan University Choral Concert" will be presented at 7:30 p.m., April 21, in the university's St. Joseph Center Seminar Room.

"The Catholic Church in World Affairs" conference will be held at Franciscan University of Steubenville April 28-29. The conference will feature Catholic social scientists. For a schedule of events, including talk titles and speaker biographies, or to register, \$50, visit <http://www.franciscan.edu/church-in-world-affairs> or telephone (740) 283-6447.

**Wheeling, W.Va.** — A sixth annual bread making celebration will be held from 10 a.m.-3 p.m., April 8, at Mount St. Joseph Retreat Center, lower level, 137 Mount St. Joseph Road. Cost of \$25 includes material and lunch.

"From Faith to Fork" — on cooking healthy and your church community — will be featured at St. Joseph Retreat Center,

lower level, 137 Mount St. Joseph Road from 10 a.m.-1 p.m., April 22.

An annual French celebration, including food, in a French setting, with soft music, will be held at 6 p.m., April 27, at St. Joseph Retreat Center, 137 Mount St. Joseph Road. Cost to attend is \$45, single, \$85, couple.

For additional information or to register for any of the events, telephone (304) 232-8160, extension 112 or email [saintjosephretreatcenter137@gmail.com](mailto:saintjosephretreatcenter137@gmail.com).

**Wheeling, W.Va.** — The seventh annual "Celebrate Appalachia" series, sponsored by Wheeling Jesuit University's Clifford M. Lewis, SJ Appalachian Institute, will be held April 11-19 at Wheeling Jesuit University.

"Millennials in the Mountain State" will begin the event at 7 p.m., in The Ratt, which is located in the university's Swint Hall. Free beverages and food will be provided.

Volunteers can lend a hand April 18 in the university's garden by "Giving an Hour to the Garden," to prepare it for planting. Hours are between 10 a.m. and 2 p.m. Email [ecollins@wju.edu](mailto:ecollins@wju.edu), to sign-up.

The series will culminate with the Appalachian community dinner April 19, from 5-7 p.m., in the university's Swint Hall's Benedum Room. Cost to attend is \$5; children under the age of 3 attend for free.

For additional information, telephone (304) 243-8165.

## Obituaries

**Felix "Toar" J. Wilson** — father of Diocese of Steubenville attorney Thomas S. Wilson, who directs the diocesan office of Civil Law — died April 2.

A resident of Wintersville, the 96 year old was a member of Blessed Sacrament Church there, which he served as an usher and in its Men's Club.

Wilson was a retired master mechanic at Weirton Steel Corp., Weirton, West Virginia.

He, too, was a member of the Knights of Columbus Council 472, the Veterans of Foreign Wars, the St. Vincent de Paul Society and the Weirton Steel 25-Year Club.

Born Dec. 11, 1920, he was the son of

Sam and Eva Plabaneska Wilson.

He was preceded in death by his wife, Elizabeth.

In addition to his son, Thomas, Wilson is survived by three other sons, a daughter, nine grandchildren and three great-grandchildren.

A funeral Mass will be celebrated at 10 a.m., April 7, at Blessed Sacrament Church, Wintersville. Burial will follow in Mount Calvary Cemetery, Steubenville.

**Mary Kathryn Neighbor Abel**, 96, St. Paul, Athens, March 10.

**Ruth L. Bonenberger Bischof**, 89, Belaire, St. Joseph, March 26.

**Elsie Blancato**, 81, Triumph of the Cross, Steubenville, March 24.

**Tom Bolanz**, 79, St. Gabriel, Minerva, March 29.

**William F. DiBenedetto**, 92, Steubenville, St. Peter, March 24.

**Helen A. Dolfi**, 94, St. Joseph, Tiltonsville, March 6.

**April L. Fleder**, 52, Triumph of the Cross, Steubenville, March 19.

**Arlene C. Garczyk**, 72, Maynard, St. Mary, St. Clairsville, March 18.

**Frances M. Gillette**, 80, Steubenville, Holy Family, March 29.

**Urban Graf**, 77, Pomeroy, Sacred Heart, March 22.

**Joseph C. Hummel Jr.**, 75, St. Clairsville, St. Mary, March 15.

**Robert H. Ledyard Sr.**, 86, Steubenville, Holy Family, March 18.

**Joseph Mack Jr.**, 78, St. Clairsville, St. Mary, March 19.

**Nicholas R. Mancuso**, 89, Tiltonsville, St. Agnes, Mingo Junction, March 17.

**Anthony J. Novak**, 78, Bridgeport, St. Anthony of Padua, March 19.

**Paul E. Orr**, 81, Salineville, St. Peter, Steubenville, March 29.

**Thomas J. Rollo**, 67, Steubenville, St. Peter, March 21.

**Charlene Anna-Pearl Thompson**, 81, Caldwell, St. Stephen, March 20.

## St. Vincent College plans seventh annual summer program for youth June 11-16

LATROBE, Pa. — St. Vincent College will host the seventh annual Faith and Reason Summer Program, an intensive, one-week introduction to the Catholic, liberal arts tradition, from June 11 to June 16, directed by Michael P. Krom, associate professor and chair of the philosophy department.

The program is 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 15 and older should apply.

All staff are Benedictine and lay profes-

sors on the faculty of St. Vincent. 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 \$495 cost.

Further information is available by contacting Krom at (724) 805-2844 or [michael.krom@stvincent.edu](mailto:michael.krom@stvincent.edu). Register online at [www.stvincent.edu/faithandreason](http://www.stvincent.edu/faithandreason).



On a Sunday, earlier this year, Boys Scouts of America were recognized at the Basilica of St. Mary of the Assumption, Marietta, as part of a nationwide salute to Scouting (Scout Sunday). Scouts not only participated in a noon Mass at the basilica, but also celebrated afterward with food and fellowship, said Kelly A. Faires, cubmaster of Pack 653, chartered by the basilica. Among those at the event are, at right, from the left, AJ Faires, Austin Offenberger, Nathan Bennett and Wyatt Kern. Austin and Nathan joined Scouting when in first grade and now are working to become Eagle Scouts. Earlier this year, Father Thomas A. Nelson, a former Scout and parochial vicar to Msgr. John Michael Campbell, rector of the basilica, presented religious emblems to the younger Scouts. They are, above at left, from the left, Nicholas Stachera, Wyatt, Brett Bauerbach, Father Nelson, Griffen Erb and AJ. The emblems were in recognition of the Scouts' spiritual growth. The Boy Scouts of America requirements reflect duty to God. Robert Baden-Powell, Scouting founder, was quoted as saying, "There is no religious side of the movement. The whole of it is based on religion, that is, on the realization and service of God." (Photos provided)

# Silence, gratitude focus of diocesan women's Lenten Day of Spirituality



Anne Kertz Kernion greets some of the more than 130 women at the sixth annual Diocesan Council of Catholic Women's Lenten Day of Spirituality April 1 at St. Mary Church, St. Clairsville. In her morning presentation, Kernion illustrated the importance of sitting in God's presence. Silent prayer allows a detachment of ourselves from our thoughts and should be practiced throughout the day, she said. The frequency of taking daily pauses and glancing toward God is more important than the duration, Kernion suggested.



Father Thomas A. Chillog, Steubenville Diocese episcopal vicar for pastoral planning and personnel and pastor of St. Mary Parish, St. Clairsville, is leading "Praying the Stations with Mary the Mother of Jesus" at the Lenten Day of Spirituality. Earlier, he welcomed the women and then later agreed the seventh annual Diocesan Council of Catholic Women's Lenten retreat could be held at St. Mary's on St. Patrick's Day.



Pamela Ambrose, Diocesan Council of Catholic Women president, right, is aided by Joanne Kolanski, left, and DeDe Kidder in planning the organization's Lenten Day of Spirituality.



Prior to celebrating Mass at St. Mary Church, St. Clairsville, Diocese of Steubenville Bishop Jeffrey M. Monforton speaks at the women's Lenten Day of Spirituality. During the afternoon, Anne Kertz Kernion, who presented the retreat, focused on "The Grateful Life." "A life of gratitude is a life of joy," she said. It is obtained through habits, choices and practices. "We are what we practice," Kernion said. "Be conscience of things that go well in you life," she suggested and advised women to keep a gratitude journal. "Pay attention to the good. ... Savor surprises."



Attendees at the Diocesan Council of Catholic Women Lenten Day of Spirituality enjoy lunch. St. Mary, St. Clairsville, parishioners serve the food in the church's Marian Hall. They include, from left, Jeff Turner, Katie Tomazoli, Anna Rogers, Anne Farnario, Donna Ragni and Steubenville Diocese Permanent Deacon Charles J. "Chuck" Schneider. (Photos by DeFrancis)

# Diocesan/Parish Share Campaign

*Drive Weekend April 1-2*



*“Do Whatever He Tells You”*

*(Jn 2:5).*

## Pledge to the annual DPSC goal – \$1,340,000

*because as Diocese of Steubenville Bishop Jeffrey M. Monforton said,  
you are “providing our church the opportunity to share peace in the midst of our community  
and therefore inspiring hope, hope in our Lord Jesus Christ.”*

- the DPSC *supports* the **chancery** offices – bishop, chancellor, vicar general, executive assistant to the bishop, episcopal vicar for pastoral planning and personnel, church law, civil law, buildings and property, Christian Formation and Schools, communications, Family and Social Concerns (Catholic Charities), development and stewardship, finance, information and technology, vocations and The Steubenville Register – and the **ministries** they provide to people and parishes, as well as *helps* prepare diocesan **seminarians** for the priesthood and **men for the permanent diaconate**, *gives health care* to **retired** priests and Bishop Emeritus Gilbert I. Sheldon, among other things (begun in 1988, the DPSC funds approximately 48 percent of the diocesan budget),

*and*

- the DPSC *offers rebates* of money to parishes that collect dollars above goals – 47 cents of every dollar donated goes back to parishes. In 2016, **\$979,887.72** was **rebated** to **55 diocesan parishes** from the DPSC.



*“ ... know of my continued gratitude for the remarkable outreach  
in which our diocese is able to engage  
in sharing the good news of Jesus Christ. ...”*

*(Bishop Monforton to diocesan parishioners who support the DPSC)*

# Diocesan/Parish Share Campaign rebates to parishes help ...



with the cost of construction of Our Lady of Mercy Church, Carrollton. The new church is being built on a piece of hilltop property not far from the existing Carroll County church, Roswell Road. Father Anthony R. Batt, pastor of Our Lady of Mercy Parish and St. Mary of the Immaculate Conception Parish, Morges, said work continues on the brick exterior of the single-story church and its interior, which will seat 300. (Photos by DeFrancis)



Assumption of the Blessed Virgin Mary Parish has used DPSC rebates to add to the West Main Street, Barnesville, church property, said Father David J. Cornett, pastor of the parish and St. Mary Parish, Temperanceville. Some structures on the recently purchased lots, behind the church, will be razed. A St. Vincent of Barnesville will be constructed.

St. Joseph Church, Bridgeport, where Father John F. Mucha is pastor, has been repainted and refurbished oak pews and new carpet and doors have been installed, because of parishioners who gave of their time and talents, as well as contributions to the DPSC, said Father Mucha, who is pastor of St. Anthony of Padua Parish, Bridgeport, also.

- To make a pledge or one-time gift to the 2017 DPSC, complete the DPSC pledge card mailed to you, available at the parish or clip and use the one below. • Return pledge cards to your parish priest. • Pay pledge by cash, check or via [diosteub.org/giveonline](http://diosteub.org/giveonline).
- Contact Msgr. Kurt H. Kemo, vicar general and DPSC director, or Martin B. Thompson, DPSC associate director, with questions (740) 282-3631 or [kkemo@diosteub.org](mailto:kkemo@diosteub.org) or [mthompson@diosteub.org](mailto:mthompson@diosteub.org).

NAME \_\_\_\_\_ PHONE \_\_\_\_\_  
 ADDRESS \_\_\_\_\_ PARISH \_\_\_\_\_

Diocesan/Parish  
Share Campaign



Return this pledge card  
to your parish.

Please pray for the  
success of the DPSC

DIOCESE OF STEUBENVILLE

### SUGGESTED PLEDGES

<input type="checkbox"/> OTHER \$ _____	<input type="checkbox"/> \$1500.00	<input type="checkbox"/> \$300.00
<input type="checkbox"/> \$3500.00	<input type="checkbox"/> \$1000.00	<input type="checkbox"/> \$250.00
<input type="checkbox"/> \$3000.00	<input type="checkbox"/> \$ 500.00	<input type="checkbox"/> \$200.00
<input type="checkbox"/> \$2500.00	<input type="checkbox"/> \$ 400.00	<input type="checkbox"/> OTHER
<input type="checkbox"/> \$2000.00		\$ _____

MY COMPANY HAS MATCHING GIFT PROGRAM

\_\_\_\_\_  
 COMPANY NAME  
 MAKE CHECKS PAYABLE TO: Diocesan/Parish Share Campaign

### TOTAL AMOUNT PLEGGED:

\$ \_\_\_\_\_

PAYING NOW  
 CASH  CHECK \$ \_\_\_\_\_

UNPAID  
 BALANCE \$ \_\_\_\_\_

BALANCE TO BE PAID  
 IN 6 PAYMENTS OF \$ \_\_\_\_\_

Payments can be made by credit/debit card  
by visiting [diosteub.org/giveonline](http://diosteub.org/giveonline)