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**It's Easter, and Holy Family Church, Steubenville, parishioners have decorated to reflect the Resurrection. Msgr. Gerald E. Calovini is pastor of Holy Family Parish. (Photo by DeFrancis)**

## News Brief

### Mother Angelica funeral Mass April 1

HANCEVILLE, Ala. (CNS) — With Mother Angelica having been essentially bedridden for 15 years following a series of strokes in 2001, staff at the Eternal Word Television Network and members of her order, the Poor Clares of Perpetual Adoration, had plenty of time to plan and prepare for her funeral.

"We at EWTN had many plans for when this day would come," said Father Joseph Wolfe of the Franciscan Missionaries of the Eternal Word in his homily at the April 1 funeral Mass.

"But God was full of surprises when it came to Mother Angelica."

Because Mother Angelica, 92, died March 27, Easter Sunday, some revisions had to be made as church law prohibits reading from the Office of the Dead during the Easter octave.

The first reading for the funeral Mass, celebrated at the Shrine of the Most Blessed Sacrament in Hanceville, also had to be changed. Selected to take its place was a passage from the Book of Revelation, where St. John said he "saw a new heaven and a new earth."

Mother Angelica "prepared as a bride for her husband, adorned for her husband," Father Wolfe said. "You cannot understand Mother Angelica without reference for the one that she loved with a passion: Jesus, the eternal word, who became man and dwelt among us."

**World Day of Prayer  
for Vocations  
April 17**



(also, Good Shepherd Sunday)

## Bellaire students to be housed in single location

BELLAIRE — To ensure the continuation of Catholic education in Bellaire, St. John Central Grade School and St. John Central High School students will be educated in the same building, beginning with the 2016-17 school year.

Diocese of Steubenville Bishop Jeffrey M. Monforton announced the integration of the preschool through eighth grade into the high school building at 3625 Guernsey St.

His April 8 announcement comes as the diocese begins a diocesan-wide weeklong celebration of Catholic schools (During mid-April Bishop Monforton will traverse the diocese and visit each parochial elementary, junior high and high school, where special activities are planned in salute to Catholic education).

Paul D. Ward, director, diocesan Office of Christian Formation and Schools, said the decision by the bishop to enable St. John Central Grade and High School students to be taught in one building came after much discussion among educators, pastors whose parishes support the schools and parents.

Kim Leonard, St. John Central High School principal, will serve as principal of the St. John Central Grade and High School, Ward announced.

Catholic education in Bellaire dates to the 1850s when children were gathered from the few Catholic families in the area to be taught by a priest, early copies of The Steubenville Register read. The first school was located in a section in the downstairs of the church, at the corner of 37th and Guernsey streets.

Beginning in the late 1870s, Sisters of Charity of Nazareth, Kentucky, became instrumental in educating youth in Bellaire.

By 1886, a high school had been developed, and the grade and high schoolers were educated in the combination church and school. This is the site of the present St. John Central Grade School. In 1928, 12 seniors graduated. By 1946, that number had grown to 36. This was the last class of what had been termed "the old St. John's," because the diocese's new bishop, John King Mussio, separated the two schools.

The grade school was reconstructed in 1954.

The first section of the present high school was constructed in 1949. Another section was added in 1963.

Throughout the years, efforts have continued to maintain the buildings, said Father Daniel Heusel, pastor of St. John Parish, Bellaire, and Sacred Heart Parish, Neffs, and pastoral administrator of St. John Central Grade School. However, he said that certain issues, particularly in recent years, especially dealing with plumbing and heating, have caused financial

stress to supporters of the two schools. For example, he said, the grade school is more than 100 years old and in just the past few years more than \$30,000 has been spent on patching pipes and asbestos abatement in the building. To replace the boiler system in the school would cost an estimated \$115,000.

In recent years, an estimated \$500,000 has been spent in the high school on a new roof and for structural repairs and painting of the gymnasium, Ward said.

In addition, there is declining enrollment in the parochial schools in Bellaire, as in the nearby public schools, because of the decreasing population in the Ohio Valley, Father Heusel pointed out.

Early in 2014, when the grade school was without heat, elementary classes were held in the high school. "It went off without a hitch," Father Heusel said of the temporary integration. Different schedules meant no intermingling of younger and older students.

Therefore, since the permanent education of the lower grades in the high school would mean a savings, yet, at the same time, provide benefits to students, the pastors of the parishes that support St. John Central High School unanimously voted to integrate the grade and high schools, Father Heusel said. Bellaire, Neffs, Shadyside and Powhatan Point parishioners support St. John Central Grade School. Those parishioners as well as parishes in Bridgeport, Colerain, Martins Ferry, St. Clairsville, Tiltonsville and Yorkville support the high school.

Leonard said that the integration of the students will allow for a better utilization of staff and enable educators to look into the future with an enhanced curriculum.

Theresa Young, St. John Central Grade School interim principal, said the revamped high school floor plan will mean that preschoolers, kindergarten, first- and second-graders will be housed on the first floor, other elementary students will learn on the second floor, and high school classes will be taught on the third floor of the building.

Safety of students will be paramount, Leonard said. She said that numerous cameras will be installed inside and outside the building. The cameras will be monitored in the main floor school office.

The high school used to house 500 students, Leonard said. Currently, the two schools have an estimated combined enrollment of 200.

Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish, Colerain, is pastoral administrator of the high school.

Father Edward A. Maxfield Jr. is school chaplain.

## Pope to release document on the family April 8

VATICAN CITY (CNS) — The Vatican has set April 8 for the release of "Amoris Laetitia" ("The Joy of Love"), Pope Francis' reflection on the family and family life.

The document, subtitled "On Love in the Family," will be released at a Vatican news conference with Cardinal Lorenzo Baldisseri, general secretary of the Synod of Bishops, Austrian Cardinal Christoph Schonborn of Vienna and Giuseppina and Francesco Miano, a married couple who participated in both the 2014 and 2015 synods of bishops on the family.

"Amoris Laetitia" is what is known as a "postsynodal apostolic exhortation," a document addressed to the whole church reflecting on themes of church life and faith that have been discussed at a gathering of the Synod of Bishops.

According to a variety of reports, the document will be long — perhaps as many as 200 pages.

Speaking to reporters flying with him from Mexico to Rome in late February, Pope Francis said the document

"will summarize all that the synod said," including about broken families, the importance of serious marriage preparation programs, raising and educating children, and "integrating" divorced and civilly remarried Catholics into active parish life even if they cannot receive Communion.

"The key word that the synod used ... is to 'integrate' wounded families, families with remarried spouses, and all this, into the life of the church." However, the pope said, "being integrated into the church does not mean 'taking Communion.' I know remarried Catholics who go to church once or twice a year" and say, "'I want to receive Communion,' as if Communion were a prize. It is a matter of integration ... the doors are all open. But one cannot just say: From now on 'they can take Communion.' This would also wound the spouses, the couple, because it won't help them on the path to integration." Receiving Communion eventually could be possible, he indicated, but integration is "a journey, it is a path."



## 'Ask the Bishop'

STEUBENVILLE — Kindergarten through 12th-graders in the Diocese of Steubenville "Ask the Bishop," Jeffrey M. Monforton.

**Q:** How did God create our universe?  
**Cody Hamilton**  
**Bridgeport**

**A:** Before we proceed in answering this question, may I recommend our readers to read the 1994 publication of "The Interpretation of the Bible in the Church" by the Pontifical Biblical Commission. This document is very helpful in our delving into sacred Scripture from the Book of Genesis to the Book of Revelation.

We learn from the Book of Genesis that God alone created the universe out of nothing. God's work was a loving act in the universe and for all of humanity. In the Catechism of the Catholic Church (beginning with Paragraph 290), we are instructed that the creation of the universe is the work of the Holy Trinity. The eternal God gave the beginning to all that exists outside of himself, for he alone is the creator.

While your question may have been focused on a visible description, which is presently debated among many in the scientific community, what is most important is for us to recognize Who is the source of the universe and why God created the universe in the first place. As the catechism explains further: "The world was created for the glory of God," and "in the mystery of creation God creates by wisdom and love." In other words, our universe is not a result of an accident but a deliberate act of love.

**Q:** How does the Church explain God flooding almost everybody in the Noah's Ark story, and then telling Moses to write, "Thou shall not kill," in the Bible?

**Tim Wang**  
**St. Clairsville**

**A:** Hopefully, we all have had an opportunity to read, reflect and meditate on the story of the flood in the Book of Genesis (Chapter 7). Much drama occurred prior to, during and after the flood for the Bible story has the making of a movie or two, or three (as we have seen over the years by the contemporary media). What we do know is of a very violent culture, not God-fearing, nor neighbor-loving, in the time of Noah, except for just a handful of people, namely, members of Noah's family. The story itself illustrates how a people's destruction inevitably occurs, resulting from the lack of love and respect for God and neighbor. God himself is justified in everything he does.

On the other hand, as we learn from the Decalogue, or the Ten Commandments, we are not always justified by what we do, just because something "feels good" does not mean it is right and just. The very commandment of "Thou Shalt not Kill" (Exodus, Chapter 20, Verse 13) underscores the fact that we communicate our love of God by the manner in which we love and respect our neighbor. God has provided the Chosen People with the guidelines by which they keep their covenant with him. Each commandment is not arbitrary, but is essential to the integrity of the covenant God strikes with his people. We can even envision the Ten Commandments as a question with God asking, "You know how much I love you by how I have delivered you from oppression. How much do you love me?" We answer this question affirming that each human life is sacred.

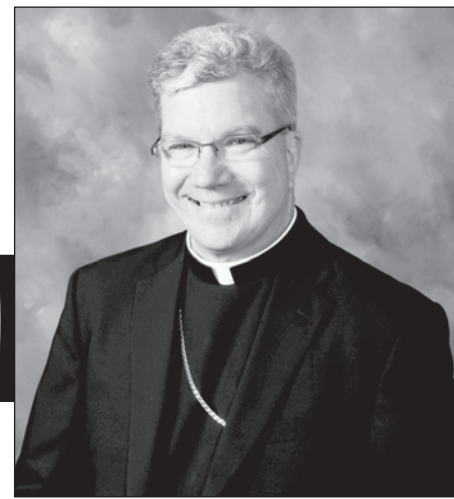
**Q:** What is the white square priests wear on their collar? What does it stand for?

**Elise Leonard**  
**Steubenville**

**A:** Over the past two millennia we have witnessed first-hand the Church's mission-

ary work to share the Good News of Jesus Christ with a world so desirous to hear Christ's gift of eternal hope. The manner by which we believers exercise this apostolic work is conditioned by the respective cultures and time periods in which the Lord has placed us.

The white square or "tab collar" to which you refer, finds its source through a series of wardrobe modifications over the centuries that may be traced back even to the middle of the first millennium of Christianity. Not unlike other religious communities, the clergy differentiated itself through clerical attire in different eras and cultures. In the beginning, the clerical attire was much more simple and, of course, in our present time, we have a number of vestitures such as religious habits. The tab collar is related to the Roman collar, but is much more recent in its arrival on the vestiture scene. The tab collar identifies a cleric, such as deacons, priests, bishops and cardinals. Men who have received candidacy, that is, formal acceptance by their bishop to prepare for ordination may wear the collar at specific times.



**Bishop Monforton**

As a believing community, we are fortunate to have a plethora of ways in which we identify ourselves as ministers and sharers of the eternal hope in Jesus Christ. May God continue to bless our clergy and consecrated men and women as they bear witness to their undying faith in Jesus Christ, as well as their selfless attitude to share his love in an ever-changing world.

*May God bless you and your family in this Easter Season in which we celebrate our Lord Jesus Christ's resurrection.*

To "Ask the Bishop," send questions to Joseph M. Taylor, catechetical consultant, Diocese of Steubenville Office of Christian Formation and Schools – P.O. Box 969, Steubenville, OH 43952; jtaylor@diosteub.org or (740) 282-3631.

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## Laypeople encouraged to remember priests through donations, bequests to pension fund

BRIDGEPORT — Just five years after the Diocese of Steubenville was created, its priests recognized the need for health and retirement benefits for themselves.

Thus, the forerunner of the present-day Priests' Retirement Plan was drafted, and it continues to support diocesan clergy who retire from active parish ministry at the age of 70.

Father John F. Mucha, chairman of the Steubenville Priests' Retirement Plan, referenced the creation of the benefits for priests as outlined in "A History of the Roman Catholic Diocese of Steubenville, Ohio Volume I – The Mussio Years (1945-1977)" by Father Francis F. Brown.

Father Mucha, pastor of St. Anthony of Padua and St. Joseph parishes in Bridgeport, also, urged people to consider private donations to the plan.

Published in 1994, Father Brown's book, beginning on Page 105, tells of "A Health Plan for Priests."

"When the new diocese started, the only health plan in town for the clergy was the generosity of the local physician and of the communities of sisters that conducted hospitals within reach of the priests. ... Five years after the diocese started – at the fall clergy conference – the priests agreed to set up a Clergy Relief Association to 'provide for the relief of sick, disabled and (aged) members.' They named Father Paul Richter chairman pro tem of a committee that drafted a constitution. Just a fortnight after they were appointed the committee had a constitution to propose and had already received the approval of the bishop. ..."

Patterned after one in force in the Archdiocese of Cincinnati, the plan went into effect in 1951. Soon afterward, Father Joseph Finan was elected the association's first president. However, "the utter inadequacy of these benefits ... became evident any time a priest was to be permanently incapacitated," the book reads. But, "in the meantime, of course, Vatican Council II had taken place and dioceses across this nation had been forming councils of priests. By 1968 Steubenville priests' senate was among the more than 125 in the nation's then 160 dioceses to become charter members of the newly organized National Federation of Priests' Councils." Father Brown wrote that it was in those councils in the 1960s that priests drew attention to their income and lack of provision for their old age. With the drive for a pension plan for priests starting all over the country, one was accepted in April 1972 by the Diocese of Steubenville's first bishop, John King Mussio.

Today, funds invested in the pension plan continue to be totally separate from any funds controlled by the diocese, Father Mucha said. Parishes financially support the plan in behalf of their pastors. The diocese's second bishop, Albert H. Ottenweller, established the policy that the payment of premiums to the fund would come from the parish or institution to which the priest was assigned, Father Mucha said. Previously, contributions were made jointly by the priest and the parish or institution.

The portfolio for the fund is screened to ensure that any significant holdings are consistent with the moral and ethical teachings of the Catholic Church, Father Mucha pointed out. The plan does not invest in companies that engage in pharmaceutical development or manufacture of

contraceptive, abortion producing drugs or research and development of products from fetal stem cell material. Additionally, companies with proven allegations of child labor, human trafficking or the manufacture of armaments of war have been eliminated from the portfolio.

The plan is operated under all federal guidelines, Father Mucha stressed.

In a recent letter to his fellow priests, Father Mucha updated them on the income and expenses of the plan, valued at an estimated \$4.4 million dollars, and addressed issues concerning the plan.

With the declining number of priests in active ministry in the diocese, income to the pension fund has decreased, as well, Father Mucha reminded.

The actuary for the plan, Tom Vincente, informed the Priests' Retirement Board that if no changes were made to the plan, it would be without funds in 25 years. "While this is difficult information to receive, it does provide time for us to address the issue head on and discuss changes to strengthen the future of the plan," Father Mucha said.

Already, Diocese of Steubenville Bishop Jeffrey M. Monforton has directed that \$265,973.76 paid to the diocese because of gas and oil leases be deposited in the priests' retirement account.

And, Father Mucha is urging priests and laypeople to contribute to the plan. "The future of our plan depends upon many things, some of which are beyond our control, such as: the fluctuations of the market, general economy and the life expectancy of our members. There are some things that we can do, however, to strengthen and support the plan for the future. One of the most important things our membership can do for the plan is to provide for it in wills and estate planning. It was through the foresight and planning of our brothers in the past that has provided the foundation for the benefits we enjoy now and hope to provide in the future. Their remembrance of the plan in their wills, whether modest or large, was an expression of their desire to support our diocesan priestly fraternity. ..."

A number of priests in recent years have left money to the plan, Father Mucha said.

However, he added, that people could not only remember the retirement plan in their wills and estate planning, but also could donate to the plan when a priest who was important to them dies.

In addition to Father Mucha, plan trustees include Father Timothy J. Shannon, vice chairman; Father Thomas R. Nau, secretary; Father James M. Dunfee, Father Thomas A. Chillog; and Father Thomas A. Magary, retired priests' representative. David A. Franklin, diocesan comptroller, is the bishop's representative on the Priests' Retirement Plan. DeDe Kidder is executive secretary.

## Bishop Monforton's Schedule

### April

- 9 Mass and visit, Wyngate at Rivers Edge, Proctorville, Ohio, 2:30 p.m.  
Mass, St. Ann Church, Chesapeake, 5:30 p.m.
- 10 Mass, St. Joseph Church, Ironton, 9 a.m.  
Visit parish school of religion, St. Lawrence Central School, Ironton, 10:30 a.m.  
Mass, St. Lawrence O'Toole Church, Ironton, noon  
Mass, St. Mary Mission, Pine Grove, 7 p.m.
- 11 Visit St. Lawrence Central School, Ironton, 7:30 a.m.; Mass, St. Joseph Church, Ironton, 11 a.m.  
Visit, St. Joseph Central High School, Ironton, 12:30 p.m.
- 12 Visit St. John Central School, Churchtown, 8:10 a.m.  
Celebrate Mass with students from St. John Central School, Churchtown, and St. Mary School, Marietta, at the Basilica of St. Mary of the Assumption, Marietta, 12:05 p.m.  
Visit St. Mary School, Marietta, 12:45 p.m.
- 13 Celebrate Mass, St. Sylvester Church, Woodsfield, 8:30 a.m.; visit St. Sylvester Central School, Woodsfield, 9:30 a.m.  
Visit St. Benedict School, 1 p.m., and again at 2:30 p.m.; celebrate Mass, St. Benedict Church, 1:45 p.m.
- 14 Visit St. Mary Central School, Martins Ferry, 7:15 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.
- 15 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 continue 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.
- 16 Mass, annual gathering for natural family planning instructors and promoters, Corpus Christi, Belle Valley, 11 a.m.  
Confirmation Mass, St. Peter Church, Steubenville, 4 p.m.
- 17 Confirmation Mass, Blessed Sacrament Church, Wintersville, 11 a.m.  
Mass, Christ the King University Parish, Athens, 6 p.m.
- 18 60th anniversary Mass for St. John Central School, Churchtown, at St. John the Baptist Church, Churchtown, 10 a.m.
- 19 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 22 Prayer service and Oath of Fidelity, Franciscan University of Steubenville, 6 p.m.
- 23 Confirmation Mass, Holy Rosary Church, Steubenville, 5:30 p.m.


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## St. Ambrose parishioners rewarded by time building Belize house

LITTLE HOCKING — Earlier this year, a contingent of St. Ambrose parishioners were among missionaries to Belize, commissioned by Sisters of Charity of Nazareth, Kentucky, to build a house for a woman, her 2-year-old son and two teenage sisters.

Some of the group has returned to Ohio (others to Kentucky and Alabama, where they now reside), most intent on returning to the Central American country at some time in the future to continue their missionary construction, coordinated, also, by Hand in Hand Ministries.

Rita Rodgers and June Logue, St. Ambrose parishioners, came up with the idea for fellow parishioners to raise money to fund construction of a house in Belize, because of their contact with Sisters of Charity of Nazareth, Kentucky. Logue and Rodgers had traveled to Africa after learning of a mission trip there from Diocese of Steubenville native Charity Sister Luke Boiarski, lay mission volunteer director for her community. This is a second build for Rodgers. And Logue has been on a mission trip to Louisiana with Sister Luke, who has focused some of her missionary efforts on New Orleans after it was devastated by Hurricane Katrina.

The lay mission volunteers with the Sisters of Charity are men and women 18 to 80. The Charity Sisters and their volunteers have gone to various parts of the United States and the world to serve the poor and marginalized.

A commissioning service was held during a Mass at St. Vincent Church, Nazareth, Kentucky, for the St. Ambrose and former Sacred Heart parishioners prior to their travel to Central America, Sister Luke said.

St. Ambrose parishioners – whose pastor

is Father Robert A. Gallagher – raised more than the \$5,600 needed to construct the 16 feet by 16 feet house, which included a luxury – a bathroom.

As explained by Rodgers, the money that was raised was sent to the Kentucky location of Hand in Hand Ministries, which purchased the lumber and all supplies needed to build the house. The procedure is that the items are at the location of the build when the missionaries arrive, she said, and the volunteers unload the supplies.

The construction was conducted by St. Ambrose volunteers who included, also, Gini Jacobs, Don McNamee, Carl Perry, David Schaad and Jean Rice, along with former Sacred Heart, Pomeroy, parishioners Mark and Cj Rhonemus and locales.

The missionaries stayed in Starfish House in Belize City. The house is owned by Hand in Hand Ministries.

All the volunteers had high praise for Hand in Hand, which was started by the late Wayne Fowler and his brother, Father Joseph Fowler, after the former visited a Jamaican orphanage for handicapped and abandoned children in 1994. Incorporated in 1999, Hand in Hand works with churches, schools and other organizations to schedule immersion trips to Belize, Appalachia and Nicaragua.

Hand in Hand builds approximately 30 houses a year, Rodgers estimated. When she and the other volunteers arrived in Belize, they met a person who cooked their meals and a driver who took them to the construction site, which was approximately a half hour from Belize City, and other places. Two people from Hand in Hand, also, stayed with the build.

Work usually begins with blocks, piled

and filled with concrete to create pillars for the house, Rodgers said. Because the blocks were not immediately available, the Ohio, Kentucky, Alabama-contingent started work on pounding together the wood that would form the walls and then painting the sections. Once the structure was completed, it was blessed by Perry and Schaad.

Much to the surprise of the volunteers, however, Rodgers said that the woman and her son and 14- and 17-year-old sisters had only a single bed to furnish the house. So the group pooled money to buy a table, four chairs and a set of bunk beds.

McNamee still puzzles, he said, on how the woman will cook.

One wall of the house will hold a picture of the sponsoring parish, St. Ambrose, and the volunteers, as well as a cross made by Rod Rauch, St. Ambrose parishioner.

Hand in Hand Ministries requires potential homeowners to participate in the construction. Therefore, by week's end, the volunteers agreed that a bond had occurred between the to-be occupants of the house and the builders.

When the work began on a Monday, we were like strangers; by Friday, we were like family, Perry said. "The woman we built the house for was so happy." To her, he said, "It's a mansion."

Volunteers, too, got along so well, Perry said, and Hand in Hand is a coordinated ministry.

Perry, who built the house he lives in, expects to return next year for a Sisters of Charity build and take along another member of his family to participate.

Schaad concurred the trip was a good one, during which he did what he had

expected, help.

To build a simple house in four days was a wonderful experience, Logue said. The recipients were so excited.

Rice, also, rated her experience as "incredible." She said she has been helped by so many people throughout her life that she, as taught by her parents, tries to help as many as she can in as many ways possible. "The people (who got the house) were so grateful, so humble," Rice said.

The 73-year-old celebrated her birthday while in Belize, and got a chance to snorkel in the reef there.

As explained by the volunteers, Hand in Hand has the people who get houses sign a 10-year contract. If they carry out the conditions of home ownership, such as sending their children to school, the home transfers from Hand in Hand Ministries to the occupier. Rice said she was told that Hand in Hand is on build 278 and only three have not achieved the status of homeowner.

During the construction, "there is an opportunity for everybody to help," Rice said to anyone thinking of making such a mission trip. "You don't have to be an electrician or a builder."

Jacobs, a nurse who has gone on medical missions and a sewing mission during which she taught women how to stitch for income, found this trip so different. "It was so personal. You could see hour-by-hour, day-by-day, the difference, you were making. The woman was essentially homeless," Jacobs said.

Thus, "the rewards (from the build) were life-changing, and we had fun," she added.

Belize is an extremely poor country. "The needs are so great," Jacobs concluded.



Pictures taken by St. Ambrose, Little Hocking, parishioners show the various stages of construction of the house that St. Ambrose built, literally and through financial donations, for a woman, her son and sisters on land her brother owned in Belize. Sister of Charity of Nazareth, Kentucky, Luke Boiarski and other volunteers stand with the new occupants of the house in front of the completed structure. (Photos provided)





St. Benedict School students were handed a challenge by Knights of Columbus Council 1641 member Jacob Padden, standing, in back, at left, said Principal Jane Rush. Each homeroom at the 220 N. Seventh St., Cambridge, parochial school had a goal to collect "40 cans for Lent." It is tradition that the Knights of Columbus connects traditional Lenten almsgiving with the nutritional needs of the less fortunate, Padden explained. St. Benedict School Student Council members displaying some of the more than 380 canned food items St. Benedict students collected are, in front, from left, Taylor Forbes, Livia Wright and Caden Moore; and, in back, from left, Kelly Goggin, Elizabeth Abrams, Isaac Reed, Matthew Daniels, Lydia Gray, Anthony Roth and Holly Marsh, third-grade teacher and student council adviser. The food has been donated to GRACE Pantry Inc., Cambridge, for distribution. (Photo provided)

## Religious retired given more than \$18,000 in '15

WASHINGTON, D.C. — Over the last 28 years, parishioners in the Diocese of Steubenville have donated \$856,007.77 to the Retirement Fund for Religious.

In 2015, the diocesan check for the fund totaled \$18,482.40, wrote Sister Janice Bader, a Sister of the Most Precious Blood and executive director of the Retirement Fund for Religious, to Diocese of Steubenville Bishop Jeffrey M. Monforton.

"Words cannot adequately express our gratitude for this generous and prayerful support of our nation's senior sisters, brothers and religious order priests," Sister Bader told the bishop.

"When Pope Francis visited the United States in September 2015, I was privileged to be among the U.S. Conference of Catholic Bishops employees who greeted him at St. Matthew Cathedral. Pope Francis expressed thanks for the Retirement Fund for Religious' care of the nation's elderly religious. This assistance would not be possible without your support of this appeal and the generosity of the people of your diocese," Sister Bader wrote.

"Catholics," she said, "continue to demonstrate that they share the love of religious that Pope Francis articulated so eloquently during his visit."

According to Sister Bader, 2017 is the last year of the currently approved 10-year cycle of the Retirement Fund for Religious. The Commission on Religious Life and Ministry is studying both the progress made and the continued need. They plan to present their findings at the November 2016 General Meeting of the USCCB.

"More than 33,000 women and men religious who benefit from this collection remember you and your people daily in prayer," Sister Bader continued. "I join my prayers with theirs, and I again thank you and the faithful of your diocese for this generosity and continuing support."

The National Religious Retirement Office is sponsor of the Retirement Fund for Religious. It is headquartered at 3211 Fourth St. NE, Washington, D.C.

Annually, parishes in the Diocese of Steubenville, and in other dioceses in the U.S., solicit donations for the Retirement Fund for Religious at Masses during a weekend in December.

## Application deadline for Ohio scholarships near

COLUMBUS, Ohio — With the application window for some of Ohio's scholarship programs narrowing, parents whose children are applying for a special needs scholarship must enroll their child in a participating school or service provider before April 15 and those applying for an EdChoice or income-based scholarship may enroll in a participating private school through July.

Ohio's special needs scholarships are worth \$7,447 to \$27,000, depending on the child's special needs. The scholarships can be used to cover the cost of services outlined in a student's Individualized Education Program. Any funding that remains can be used toward the student's education at a participating private school or a provider that has an educational program approved by the Ohio Department of Education.

EdChoice scholarships are available to students who are attending, entering or assigned to attend the state's underperforming public schools. The scholarships are worth up to \$4,650 per year for students in grades kin-

dergarten through eighth grade and up to \$6,000 for high school students. They are to be used toward tuition at the participating private school of their choice through high school graduation. There are 60,000 scholarships available for eligible students.

Income-based scholarships are an option for students who are entering kindergarten, first, second or third grade in the 2016-17 school year, if their family's income is at or below 200 percent of federal poverty guidelines. The scholarships are worth \$4,650 and are to be used toward tuition at the participating private school of their choice. The scholarship is renewable through high school graduation. There are an estimated 8,000 of these scholarships available.

Families who have questions about scholarship eligibility, the programs or any of the other education options available to Ohio students can contact School Choice Ohio at (800) 673-5876. Or for more information about Ohio's scholarship programs or education options available to Ohio students, visit [www.schoio.org](http://www.schoio.org).

## Letter to the Editor

This reflects on the March 25 edition of the Register's articles on "Laudato Si'" and the unfortunately popular view that there is some conflict between science and our faith.

A recent book published by physics Professor Christopher Graney by the University of Notre Dame Press dispels this notion going back to the original Latin, "Setting Aside All Authority: Giovanni Battista Riccioli and the Science Against Copernicus in the Age of Galileo." His book is referenced in the Vatican Observatory's: The

Catholic Astronomer: <http://www.vofoundation.org/blog/pi-day-and-2-pi/>.

There is also a very recent article crediting Einstein's colleague Msgr. Georges Lemaitre on naming the "Big Bang" which the group may be interested in reading — <http://www.vofoundation.org/blog/priests-science-georges-lemaitre-father-big-bang/>.

Richard A. Baker  
Cambridge

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## St. John Paul II The Sufferings of Jesus

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

“The redemption carried out by Christ at the price of his passion and death on the cross is a decisive event in human history, not only because it fulfilled the supreme divine plan of justice and mercy, but also because it gave a new meaning to the problem of suffering.” Thus St. John Paul launches into a reflection on the suffering of Jesus and its significance. The problem of suffering – a key element in the greater problem of evil – is one that mankind has wrestled with since the dawn of history. It is also one of the principal reasons that many people turn away from religion and belief in God. In Christian times, it has become the basis of a philosophical branch called “theodicy”: an attempt to reconcile faith in God with the mystery of evil.

John Paul goes on to say:

“Christ’s cross – the passion – throws a completely new light on this problem (of evil) by conferring another meaning on human suffering in general.” He explains that a common belief in Old Testament times was that individual human suffering is a punishment inflicted by God for personal sin. Yet, it was (and is) hard to reconcile such a view with the suffering of the innocent. Such is the theme of the Old Testament Book of Job. Job raises the question, but does not offer a complete answer. It reminds us that the knowledge and wisdom of God is far beyond our comprehension and should not be questioned. A more complete answer is hinted at in the prophecy of Isaiah, who introduces us to the “suffering servant of Yahweh,” an obvious prophecy of Jesus, in whose footsteps his followers are called to walk. Jesus, although totally innocent, accepted a measure of suffering beyond that of the rest of us, particularly when we consider the mental anguish of bearing the combined guilt of the entire human race, past and to come. Such was reflected in his bloody sweat in the Garden of Gethsemane. In his desire “to drink to the dregs the cup of suffering ...,” the pope says, “is found

... the knowledge and wisdom of God is far beyond our comprehension and should not be questioned.

the essence of the redemption of the world by means of the cross. The redemptive power of suffering is in love.” Love is capable of undoing evil, and the love of Christ is capable of reversing all the sins, original and personal, that mankind commits. This, in essence, is what is meant by the “paschal mystery,” the ultimate answer to the mystery of evil!

We should consider here the fact of *human solidarity*: human beings are interrelated to the extent that the sins of individuals directly or indirectly create evil for the rest of mankind, while, at the same time, the love of individuals is capable of undoing evil for others. The pope will speak of this later when he discusses the “communion of saints” as an article of the creed. The communion of saints

refers not only to those in heaven, but to us here on earth. This leads us back to the supreme moral

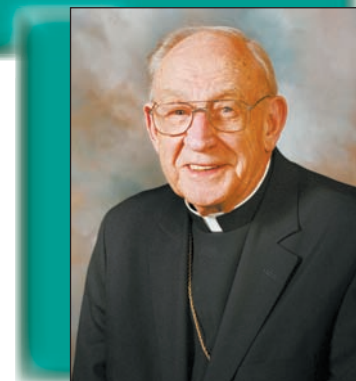
principle: charity or love. It is good, not only for us as individuals, but for the human race in general. Love is analogous to nuclear energy: radiation when concentrated can produce a “fission” reaction that is both self-sustaining and self-enhancing. Love can be contagious! Why do bad things happen to good people? One reason may be that good people can imitate Jesus and suffer for the sake of others. This is most evident in the lives of many saints.

The pope probes deeper into the death of Jesus, noting that, according to Luke’s Gospel, the first words he spoke from the cross were a prayer for forgiveness: “Father, forgive them, for they know not what they do” (Lk 23:43). “They” refers not only to his actual executioners and the crowd that called for his blood, but to all who brought about his crucifixion: *all of us* who have ever committed a sin. Note, also, that Jesus called for forgiveness while the executioners were still in the very process of putting him to death. At that point, certainly, there was no question of repentance on their part, yet, Jesus was already asking that they be forgiven. His prayer certainly included and implied the request that they be given the grace of repentance.

Something curious surfaces here. In the Old Testament, in the Psalms for example, the psalmist pleads often for vengeance on evildoers: that God “pay them back” for the evil that they would inflict on him or others, e.g.,: “Why do you boast of your wicked-

ness, ... you master of deceit? ... For this God will destroy you and remove you forever. He will ... uproot you from the land of the living” (Ps 52:1-3). (Those who pray the psalms regularly can feel a bit uncomfortable about it as they read.) However, Jesus corrects that Old Testament attitude. When criticized by the Pharisees for eating with sinners, e.g., Jesus told them: “Go and learn the meaning of the words, ‘I desire mercy, and not sacrifice’; I did not come to call the righteous, but sinners” (Mt 9:13). His words, “Forgive them for they know not what they do,” are significant, too. Do human beings really know what they are doing when they sin? Even with the most learned sinner, there is an element of ignorance. If we could know God as the angels know him, there would be far less sin. That is why we can be forgiven, but not the angels.

This willingness to forgive was understood and practiced by the early Christians, first of whom was St. Stephen, the first martyr, who prayed as he was being stoned to death: “Lord, do not hold this sin against them” (Acts 7:10). Many of the early martyrs under the Romans likewise asked for the forgiveness and the conversion of their executioners. Our Lord added another dimension to forgiveness when he said to the repentant thief, “This day you will be with me in paradise” (Lk 23:43). John Paul calls this: “The first canonization.” He concludes: “The episode ... reminds us that paradise is offered to all humanity and to each and every human being who, like the penitent criminal, yields to grace and places his hope in Christ.”



Bishop Sheldon

## The Triumph of Goodness

By Father Ron Rolheiser

The stone which rolled away from the tomb of Jesus continues to roll away from every sort of grave. Goodness cannot be held, captured, or put to death. It evades its pursuers, escapes capture, slips away, hides out, even leaves the churches sometimes, but forever rises, again and again, all over the world. Such is the meaning of the Resurrection.



Father Rolheiser

Goodness cannot be captured or killed. We see this already in the earthly life of Jesus.

There are a number of passages in the Gospels which give the impression that Jesus was somehow highly elusive and difficult to capture. It seems that until Jesus consents to his own capture, nobody can lay a hand on him. We see this played out a number of times: Early on in his ministry, when his own townsfolk get upset with his message and lead him to the brow of a hill to hurl him to his death, we are told that “he slipped through the crowd and went away.” Later when the authorities try to arrest him we are told simply

that “he slipped away.” And, in yet another incident when he is in the temple area and they try to arrest him, the text simply says that he left the temple area, and “no one laid a hand upon him because his hour had not yet come.” Why the inability to take him captive? Was Jesus so physically adept and elusive that no one could imprison him?

These stories of his “slipping away” are highly symbolic. The lesson is not that Jesus was physically deft and elusive, but rather that the word of God, the grace of God, the goodness of God and power of God can never be captured, held captive, or ultimately killed. They are adept. They can never be held captive, can never be killed, and even when seemingly they are killed, the stone that entombs them always eventually rolls back and releases them. Goodness continues to resurrect from every sort of grave.

And it is this, the constant resurrection of goodness, not that of viciousness and evil, which speaks the deepest truth about our world and our lives. The Jewish-Hungarian writer Imre Kertesz, who won the Nobel Prize for literature in 2002, gives a poignant testimony of this. He had as a young boy been in a Nazi death camp, but what he remembered most afterward from this experience was not the injustice, cruelty and death that he saw there, but rather some acts of goodness, kindness and altruism he witnessed amidst that evil. After the war, it left him wanting to read the lives of saints rather than biographies of war. The appearance of goodness fascinated him. To his mind, evil is explicable, but goodness? Who can explain it? What is its

source? Why does it spring up over and over again all over the earth, and in every kind of situation?

It springs up everywhere because God’s goodness and power lie at the source of all being and life. This is what is revealed in the resurrection of Jesus. What the resurrection reveals is that the ultimate source of all that is, of all being and life, is gracious, good and loving. Moreover, it also reveals that graciousness, goodness and love are the *ultimate power* inside reality. They will have the final word,

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## Jubilee of Mercy Part 5

By Msgr. Thomas C. Petronek

In the March 11 installment in this series of articles, we examined the first of three parables of mercy in Luke, Chapter 15 – “the lost sheep.”

The second parable in Luke, Chapter 15, is that of “the lost coin.” It is only three verses long.

“Or what woman, having 10 silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost.’ Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

Let us note a pattern in Luke whereby he often pairs a story of a man with a story of a woman – in this case – the owners of a lost sheep and a lost coin. We immediately note that the work of seeking out the lost is not gender-biased.

Other instances of Luke pairing a story of a man with that of a woman include:

- Zachary and Mary visited by the angel, Gabriel – Luke, Chapter 1, Verses 5-38;
- Simeon and Anna – Luke, Chapter 2, Verses 25-38;
- Widow of Sarepta and Naaman – Luke, Chapter 4, Verses 25-28;
- Healing of a demoniac and Peter’s mother-in-law – Luke, Chapter 4, Verses 31-39; and
- The centurion and the widow of Naim – Luke, Chapter 7, Verses 1-17.

But I am sure you get the idea.

Luke alone tells the story of a woman finding a lost coin, which he parallels to that of the shepherd finding a

lost sheep. The parable of the lost coin reinforces several elements we found in Luke’s version of the parable of the lost sheep.

First, we note the diligence with which the shepherd and the woman search for that which was lost. That is brought out very nicely by her lighting a lamp and sweeping the house and searching *very diligently* until she finds it. Like the shepherd, she will persevere until she finds what she lost. The diligence of the shepherd was emphasized by the fact that he searches “*until*” he finds it. The same is true of the woman.

Second, both the shepherd and the woman call together “friends and neighbors” to join in the rejoicing that that which was lost is found. It might strike us that such behavior is a “bit over the top.” But that would be to fail to notice that the sheep *belongs* to the shepherd and the coin *belongs* to the woman.

Knowing that the lost sheep and the lost coin represent a sinner who repents – one of God’s children, a brother or sister to Jesus – the hyperbole makes eminent sense. The church (friends and neighbors) must share in the heavenly rejoicing because that is what the church is all about – belonging to God as his adopted sons and daughters.

If we balked at the thought of leaving 99 sheep to fend for themselves while the shepherd searches for one lost sheep, we might also balk at the thought of the woman spending so much time and effort to find a coin that is worth – in our estimation – not very much. Normal prudence would say: “It will show up.”

Now, of course, you might editorialize that the woman is poor and that a few cents would mean a lot to her. But that is to take the parable at a too literal level. The coin represents

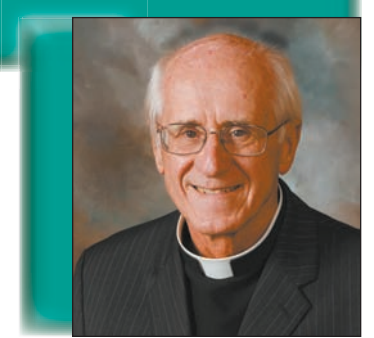
someone – a sinner – who would otherwise be lost, if it were not for a rescuer. That is the point – a rescued sinner means a lot to the one to whom he or she belongs. And amazing as that may seem – that one to whom he or she belongs is God.

And so the church (friends and neighbors) – thinking like God – will readily join in the celebration of the angels of God.

We must note that the word “mercy” does not appear in either the parable of the lost sheep or the lost coin. And, yet, it must be said that both parables are redolent with the biblical meaning of mercy without actually naming “mercy” as that which pervades the thinking and feeling of the shepherd or the woman.

In summary, at the end of installment three in this series, we concluded that mercy has two related aspects – forgiveness of sin and love of neighbor. Forgiveness of sin is on display in Luke 15 because both the lost sheep and lost coin represent a sinner brought back to where they belong – *to whom they belong*.

**Msgr. Petronek is a Diocese of Steubenville priest, retired from active parish ministry. He resides in Wheeling, West Virginia. A regular columnist for The Steubenville Register, he is a former two-time director of the diocesan Office of Worship and served as a missionary priest.**



Msgr. Petronek

## The Water Crisis in the Papal Encyclical ‘Laudato Si’

**Editor’s note:** This is the first in a number of columns that will be written by Diocese of Steubenville parishioners and published in The Steubenville Register on Pope Francis’ encyclical “Laudato Si’: On Care for Our Common Home.”

By Emilia Alonso-Sameno

**“Whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life” (Jn 4:14).**

Water is sacred. It is intimately connected to life as Jesus reminds us when he speaks with the Samaritan woman at the well. The church has continued this theme, speaking strongly in May 2007 in the concluding document of



Alonso-Sameno

the General Conference of Bishops of Latin America and the Caribbean: “Water is being treated as if it were merchandise negotiable by companies, and wealth disputed by the world’s superpowers, denouncing the interests of large economic groups that

are wiping out irrationally all sources of life, producing deforestation, water pollution and turning land, used for agricultural and living purposes into vast deserts”(translated from “V Conferencia General del Episcopado Latinoamericano y del Caribe, Aparecida, Brasil, 13-31 de Mayo de

2007”: <http://www.celam.org/aparecida.php>).

Pope Francis, in various paragraphs of “Laudato Si’,” emphasizes the importance of protecting water. “Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems. Sources of fresh water are necessary for health care, agriculture and industry” (“Laudato Si’: On Care for Our Common Home,” Paragraph 28, [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)). The encyclical’s statement is in accordance with Resolution 64/292 of the United Nations General Assembly, which recognizes the human right to clean water and sanitation, and acknowledges that these are essential to the realization of all human rights (Resolution A/RES/64/292. United Nations General Assembly, July 28, 2010: [http://www.un.org/waterforlifedecade/human\\_right\\_to\\_water.shtml](http://www.un.org/waterforlifedecade/human_right_to_water.shtml)).

In addition, “Laudato Si’” reiterates: “Even as the quality of available water is constantly diminishing, in some places there is a growing tendency, despite its scarcity, to privatize this resource, turning it into a commodity subject to the laws of the market. Yet access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights” (“Laudato Si’,” Paragraph 30).

The impacts of climate change threaten to dramatically decrease access to clean water, especially for those most vulnerable. Our country is not exempt from this problem. Everyday we see less rainfall, and more deforestation; extreme forms of strip mining, such as mountain top removal; and hydraulic fracturing; which are depleting our clean water supplies in favor of irresponsible policies and unregulated infrastructure developmental projects, whether

agricultural, urban or industrial (Union of Concerned Scientists. Confronting Climate Change in the U.S. Mid West, July 2009: [http://www.ucsusa.org/sites/default/files/legacy/assets/documents/global\\_warming/climate-change-ohio.pdf](http://www.ucsusa.org/sites/default/files/legacy/assets/documents/global_warming/climate-change-ohio.pdf)).

In terms of dialog and decision-making, “Laudato Si’” provides an detailed account on how to develop Environmental Impact Studies (“Laudato Si’,” Paragraphs 182-184) and continues: “In any discussion about a proposed venture, a number of questions need to be asked in order to discern whether or not it will contribute to genuine integral development. What will it accomplish? Why? Where? When? How? For whom? What are the risks? What are the costs? Who will pay those costs and how? In this discernment, some questions must have higher priority” (“Laudato Si’,” 185).

In our country, we need an open debate about the viability or unviability of any water project. This debate should be followed by an evaluation of the possible environmental impact and the effects on human lives of each new proposed policy or project. As the papal encyclical states: “Water is a scarce and indispensable resource and a fundamental right which conditions the exercise of other human rights” (“Laudato Si’,” Paragraph 185). Sound regulatory measures ought to be in place in order to protect our water. We owe it to nature and to humanity.

**Alonso-Sameno is a St. Mary of the Hills, Buchtel, parishioner and a member of the Athens Catholic community Peace and Justice Committee who holds a doctorate and is director, Institute for the Empirical Study of Language, professor of Spanish, presidential teacher, Department of Modern Languages, Ohio University, Athens.**



## Business leaders have role in caring for 'our common home,' says cardinal

By Katie Scott

WASHINGTON (CNS) — In "Laudato Si': On Care for Our Common Home," Pope Francis condemns a culture of self-interest and overconsumption, leading some to claim the pontiff is anti-business.

While the characterization is inaccurate, the pope is "vigorously proclaiming" the need for business leaders to adopt a deepened sense of responsibility for those on the peripheries and to implement spiritually based ideas of progress, Cardinal Peter Turkson told around 200 businesspeople, clergy and religious leaders gathered at The Catholic University of America in Washington for a March 16-18 conference.

We cannot continue with "business as usual," said the cardinal, who focused on the pope's 2015 encyclical on the environment during the three-day event, titled "Human Ecology: Integrating 125 Years of Catholic Social Doctrine." The conference was sponsored by Catholic University's School of Business and Economics and the Napa Institute, a California-based organization promoting Catholic leadership in secular society.

Talks centered on three encyclicals celebrating anniversaries this year: "Laudato Si'"; Pope Leo XIII's 1891 "Rerum Novarum," on capital and labor; and St. John Paul II's 1991 social encyclical, "Centesimus Annus."

Speakers argued that the Catholic social teaching contained in the documents offers comprehensive guidance for Catholic busi-

ness leaders by affirming the sacredness of the individual and the interconnectedness of humanity.

In an afternoon talk March 17, Cardinal Turkson, president of the Pontifical Council for Justice and Peace, addressed the question: "Is business to care for our common home?"

"My answer is of course going to be 'yes' and an unqualified 'yes,'" said the cardinal.

Repeatedly emphasizing that Pope Francis does not condemn business, the cardinal quoted from the pope's 2014 address to the World Economic Forum: "Business is, in fact, a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life."

The cardinal said that since the start of his papacy, Pope Francis has denounced economic success that excludes vast portions of the world's population; "Laudato Si'" adds another warning.

"Not only is there poverty and social exclusion in the world in the midst of plenty, but economic activity is also degrading the natural environment, even to the point of threatening the nature of human life," said Cardinal Turkson.

The encyclical teaches that how we interact with the natural world "is deeply related to how we interact with our fellow human beings," he said.

The cardinal explained that "Laudato Si'" follows in tradition of "Rerum Novarum" and "Centesimus Annus," with all three addressing the "new things of

our current time."

Business leaders are called to respond to our current challenges by orienting their "activities toward the common good," he said. "Profit has a legitimate role to play in any business activity, (but) businesses must always strive to meet genuine human needs, rather than feed a culture of consumerism."

Cardinal Turkson said putting jobs before short-term profits is a key concern for Pope Francis. "One of the ways business can help care for our common home is by providing decent work," he said.

The cardinal concluded by reminding attendees that caring for creation requires not only an economic and technological revolution, but also a cultural and spiritual one.

"Do not enslave your eternal values to temporal goods," he said. "Instead, deploy the spiritual principles that you hold dear in your effort to improve the here and now."

Prior to the cardinal's talk, a panel discussion focused on "Centesimus Annus" and explored how business leaders can integrate people in the peripheries.

Max Torres, a business and economics professor at Catholic University and director of its management program, said that no matter what we do, "there will always be poverty."

It is possible to feed someone forever and still not resolve their poverty, said Torres. When the church talks about poverty it "also is talking about all of us — some of us are materially poor, some spiritually poor, some educationally poor," he said.

The state's job is to create conditions in which "we can solve our own problems," said Torres.

In trying to help the poor, they are often treated as objects of others' pity or aid, said panelist Michael Miller, research fellow and director of media at the Acton Institute, a Michigan-based research organization dedicated to the study of free-market economics informed by faith.

When objectification is mixed with

secular humanitarianism, it becomes "a hollowed-out vision of Christian love that doesn't see the good of the other," said Miller.

He said three things are missing for many of the disenfranchised and are essential to their progress: a legally binding title for their land; access to courts of justice; and free exchange. "When the economy becomes highly regulated, it's big business that writes those regulations and it's the poor (who) suffer," said Miller.

In his talk "How Do We Integrate the Environment, Business and Faith?" Juan Jose Daboub — founding CEO of the Global Adaptation Institute in Washington, a nonprofit dedicated to adapting to climate change — said material and spiritual success are not in contradiction. "There's nothing wrong with having ambition; we couldn't resolve many of today's challenges without it," he said.

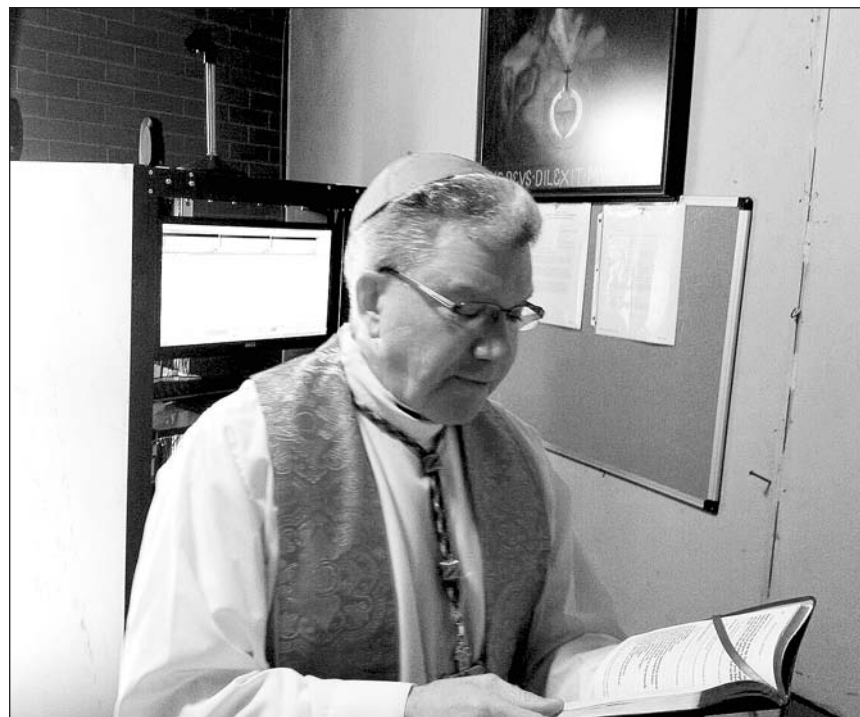
He believes businesses have a critical role to play in combating climate change, which disproportionately affects the poor. We cannot wait for global organizations or politicians to solve climate disasters, said Daboub. "It has to come from the innovation and creativity of private individuals.

"Being successful in business is not a bad thing," he said. But we must look to the church, which offers a "constant balance between faith, the environment and business."

Businessman Leo Clarke of Axia Home Loans came from Seattle to attend the conference and learn how to translate Catholic social doctrine into his everyday work life.

"What stood out to me was how important interdependence and solidarity is," he told the Arlington Catholic Herald, newspaper of the Diocese of Arlington, Virginia.

The conference affirmed how important it is in business to "focus on the person in front of you," added Emma Teller, vice president of marketing and business development at Catholic Vantage Financial in Michigan. "Because true prosperity comes in relationships, not transactions."



**Diocese of Steubenville Bishop Jeffrey M. Monforton blesses the radio station launched by the Community of God's Love. WWGL LPFM 97.9 serves the Steubenville area, as well as parts of Wintersville and Mingo Junction and Weirton and Follansbee, West Virginia, said Don Coen, a Community of God's Love member. The station operates 24 hours per day with programming from the Eternal Word Television Network Global Catholic Network, he said. The mission is to follow the command of Jesus to go and make disciples, teaching them, witnessing and proclaiming the good news of the kingdom of God to all, Coen said. The Community of God's Love is a charismatic community, a private association of the Christian faithful and a member of the Catholic Fraternity of Charismatic Covenant Communities and Fellowship, under the Pontifical Council for the Laity. A WWGL program schedule is available at [www.coglove.org](http://www.coglove.org). (Photo provided)**

## The Triumph

From Page 6

and they will never be captured, derailed, killed, or ultimately ignored. They will break through, ceaselessly, forever. In the end, too, as Imre Kertesz suggests, they are more fascinating than evil.

And so we are in safe hands. No matter how bad the news on a given day, no matter how threatened our lives are on a given day, no matter how intimidating the neighborhood or global bully, no matter how unjust and cruel a situation, and no matter how omnipotent are anger and hatred, love and goodness will reappear and ultimately triumph.

Jesus taught that the source of all life and being is benign and loving. He promised too that our end will be benign and loving. In the resurrection of Jesus, God showed that God has the power to deliver on that promise. Goodness and love will triumph! The ending of our story, both that of our world and that of our individual lives, is already written — and it is a happy ending! We are already saved. Goodness

is guaranteed. Kindness will meet us. We only need to live in the face of that wonderful truth.

They couldn't arrest Jesus, until he himself allowed it. They put his dead body in a tomb and sealed it with a stone, but the stone rolled away. His disciples abandoned him in his trials, but they eventually returned more committed than ever. They persecuted and killed his first disciples, but that only served to spread his message. The churches have been unfaithful sometimes, but God just slipped away from those particular temple precincts. God has been declared dead countless times, but yet a billion people just celebrated Easter.

Goodness cannot be killed. Believe it!

**Father Rolheiser is a Missionary Oblate of Mary Immaculate priest who is president of the Oblate School of Theology, San Antonio, a lecturer, retreat master, widely circulated newspaper columnist and an author. His website: [www.ronrolheiser.com](http://www.ronrolheiser.com).**





Walking for health and healthy eating have been the focus, recently, in health classes at St. Mary Central School, St. Clairsville, said Principal Nannette Kennedy. During the past several months, she said, students and staff at St. Mary Central have been working toward completing a full marathon. A Virginia Gasaway Community Involvement Grant has enabled St. Mary Central students to earn monthly incentives, as they work toward walking a full marathon, Kennedy said. By May, all students in kindergarten through eighth grade will have walked 26.2 miles, say Michele Anderson, Angel Glitch and Rena Koontz, St. Mary faculty, who facilitated the in-school walking, as well as weekly after-school walking on the St. Clairsville walking trail, and Stephanie Harris, event chairwoman. And, during this time, students have been treated to a variety of healthy snacks, Kennedy said. At the completion of the marathon, students will receive a T-shirt that marks their accomplishments. Their parents will receive healthy living information from the American Cancer Society. (Photo provided)

## Pope asks for institutions of mercy, charity

VATICAN CITY (CNS) — Pope Francis asked Catholic dioceses around the world to setup a permanent memorial of the Year of Mercy by establishing a hospital, home for the aged or school in an under-served area.

Celebrating Divine Mercy Sunday with an evening prayer vigil April 2 and a morning Mass April 3, the pope said the idea came to him during a meeting with a charitable organization and he decided to mention it at the vigil with participants of the European gathering of the World Apostolic Congress of Mercy and followers of the Divine Mercy devotion.

“As a reminder, a ‘monument’ let’s say, to this Year of Mercy, how beautiful it would be if in every diocese there were a structural work of mercy: a hospital, a home for the aged or abandoned children, a school where there isn’t one, a home for

recovering drug addicts – so many things could be done,” the pope said.

“Let’s think about it and speak with the bishops,” the pope told thousands of people gathered in St. Peter’s Square to pray the Divine Mercy chaplet of St. Faustina Kowalska, and also to remember St. John Paul II, who promoted the devotion and died April 2, 2005.

Reciting the “Regina Coeli” prayer at the end of Mass the next day, Pope Francis said the Divine Mercy Sunday celebration was “like the heart of the Year of Mercy,” and he announced that Catholic parishes throughout Europe would be asked to take up a special collection April 24 as a sign of closeness and solidarity with people suffering because of the war in Eastern Ukraine. The war has caused thousands of deaths and forced more than 1 million people to flee their homes, he said.

## Health of Catholic schools mixed educators learn in annual meeting

By Aida Bustos

SAN DIEGO (CNS) — The health of the nation’s Catholic schools is mixed, their leaders announced March 29, noting that they served nearly 24,000 fewer students than last year although 14 new schools opened across the country.

They gave an assessment of the schools on the opening day of the National Catholic Educational Association’s annual convention, being held in San Diego through March 31.

The leaders outlined some of the steps they are taking to support the growth in Catholic school education, including fundraising for tuition assistance, marketing, and strengthening academic and faith formation.

Nearly 5,000 teachers and administrators attended instructional and professional development workshops on topics that included admission, education trends, finance management, formation programs, Hispanic outreach, instructional strategies, leadership, public policy, STEM (science, technology, engineering and mathematics), and application of technology.

The conference and expo was presented in partnership with the Catholic Library Association.

“There’s a strong demand and enthusiasm for Catholic schools,” noted Bishop George V. Murry of Youngstown, Ohio, chairman of the NCEA board of directors.

Speaking at an opening news conference, he said that around 27 percent of schools had waiting lists.

The schools continue to face significant challenges, however.

Closings and consolidations led to a total loss of 43 schools this academic year, announced Sister Dale McDonald, a Sister of the Presentation of the Blessed Virgin Mary and NCEA’s director of public policy and educational research. She outlined the annual report on the schools, enrollment and staffing.

Total enrollment in the 2015-2016 academic year stood at almost 2 million students, a 1.2 percent decrease from the previous year, she said, adding that the figure was a far cry from the peak of 5.2 million in the 1960s.

The findings of the annual report on the 6,525 schools she presented included:

- Catholic schools saved state and local

education agencies more than \$24 billion per year, based on the per pupil cost of public education, which is \$12,000 annually.

- Catholic school student-to-teacher ratios remain good compared to public schools. It’s 13-to-1 in Catholic elementary schools and 11-to-1 in secondary schools.

- Eighty-five percent of Catholic school graduates attend four-year universities, compared to 38 percent from public schools.

- Sixteen percent of students in Catholic schools are Hispanic.

- Seventy-eight percent of Catholic schools have students with mild to moderate disabilities.

“We often hear that Catholic schools don’t do disabilities,” Sister McDonald said. “We try to care for all students and have made significant progress in that area.”

It’s the challenge of schools and the association itself to “spread the good news about a Catholic school education” using media and social media, said Thomas Burnford, NCEA’s interim president.

In the public arena, he said, it’s important to build on legislation that provides some form of financial assistance to parents to help them choose a private or faith-based education for their children. To date, 27 states and the District of Columbia do so, enabling 1.5 million families to exercise that choice nationwide, he said.

Burnford said the association is working on retaining its current leaders, while doing effective succession planning and strong formation in Catholic identity.

He and the other leaders who spoke said it was important to communicate to the broader public why Catholic schools matter in today’s society.

“They are not important because of the defects of the public school system,” stressed San Diego Bishop Robert W. McElroy.

Catholic schools are important because “we reach into the hearts and souls of our students,” he said, and help them to understand the importance of sacrificing their own self-interest for the good of the whole community, society and nation.

“This contribution of our Catholic schools to the common good has never been more useful in our history than it is at this moment,” the bishop said.

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**Belle Valley** — Apricot, poppy seed and nut rolls will be sold by Corpus Christi Parish. For additional information or to place an order, telephone Regina Crock, (740) 732-5301; Patty Nau, (740) 732-5958; or Judy Dennis, (740) 732-2711.

**Bridgeport** — St. Anthony of Padua Parish will sponsor a roast beef dinner from 11:30 a.m.-3 p.m., April 17, in the church hall. The menu will include roast beef, mashed potatoes and gravy, green beans, corn, rolls, salad, dessert and beverage. Cost for the meal is \$10 for adults; \$5 for children 12 years of age and under. A raffle will also be held at the event.

**Cambridge** — “Faustina, Messenger of Divine Mercy” will be shown at 7 p.m., April 15, at St. Benedict Athletics and Events Center, 701 Steubenville Ave. The presentation is suitable for those 13 years of age and older. A trailer for the drama can be viewed at the Christ Our Light Parish website, www.christourlightparish.com. A freewill offering will be taken that evening.

**Cambridge** — Sixth- and seventh-grade students from St. Benedict School are holding a tumbler fundraiser, to raise money for a 2017 trip to Washington, D.C. The tumblers will be sold for \$16 through April 19. For more information or to purchase a tumbler, telephone the school office at (740) 432-6751.

St. Benedict School is holding a Schwan Food Co. fundraiser. Schwan Food will donate 20 percent of product purchases and 40 percent of e-card sales back to the school through May 19. Order online at www.schwans-cares.com/26721 and click “shop to give,” or telephone (855) 870-7208 and provide campaign number 26721. For additional information, telephone Susan Wright at (740) 680-2876.

**Carrollton** — In celebration of the “Year of Mercy,” Our Lady of Mercy Parish will offer a self-retreat titled “33 Days of Merciful Love.” The retreat will begin April 10, requiring the participant to read two-and-a-half pages a day; books are available at the church. At the end of the 33 days, May 14, a consecration to merciful love will be made. For additional information, telephone the parish office, (330) 627-4664.

**Colerain** — St. Frances Cabrini Parish will sponsor a “Trash and Treasure” sale and a bake sale from 9 a.m.-3 p.m., April 23, in Cabrini Hall. Items for the upcoming sale can be taken to the hall after 2 p.m., April 22. Proceeds will benefit the American Cancer Society.

**Fulda** — “Spring Fling Sunday” will be held April 24 at St. Mary of the Immaculate Conception Church. Chicken dinners will be served, beginning at 10:30 a.m.; bingo will be played at 1 p.m. A raffle will also be held at the event.

**Ironton** — Recently elected to St. Joseph Parish Council were Julie Fugitt, Jennifer Howard and Jackie Murnahan. Elected to St. Lawrence O’Toole Parish Council were Dan Hartwig, Rhonda Colegrove and Judy Sierer. Alternates are Bill Basedow, Beth Laber, Lola Mayne and Mary Ann Newhouser.

**Ironton** — The 40th annual St. Joseph Central High School variety show will be held at 7:30 p.m., April 22 and April 23, at the high school, 912 S. Sixth St. Variety show tickets cost \$7. An April 23 dinner will begin at 6 p.m.; reservations are required. Cost to attend the dinner and show combined is \$15 per adult and \$10 per child. For additional information or to make a reservation, telephone the school office at (740) 532-0485.

**McConnelsville** — St. James Parish will sponsor a yard sale from 9 a.m.-4 p.m., April 14 and April 15, at the church.

**St. Clairsville** — Mass will be celebrated in Spanish at 2:30 p.m., April 17, at St. Mary Church. The sacrament of reconciliation will precede Mass, at 2 p.m.

Anyone interested in preparing for the sacrament of confirmation can attend preparation classes at St. Mary Parish. For additional information or to



**St. Agnes Catholic Women’s Club members** – in front, from left, Denise Galownia, Barbara Crugnale, Pat Cramblett, Joanne Raha, who serves as president, Clara Sue Milewsky, Jackie Parks; and, in back, from left, Rosanne McHugh, Paula Robson, Karen Sabatino, Debbie DiNofrio, Lorraine Golec, Theresa Madden and Kathy Coldebella – announce the CWC’s annual spring card party. Themed “April Showers Bring May Flowers,” the card party will be held April 17, beginning at 2 p.m., in the St. Agnes Parish hall, 204 St. Clair Ave., Mingo Junction. Admission to the event is \$5, which includes lunch and many door prizes, as well as time for playing bunko, bingo and cards. For more information, telephone the St. Agnes Parish office, (740) 535-1491. (Photo provided)

register, contact Michael Zabrecky, St. Mary Parish director of religious education, at (740) 695-9993, by April 29.

**Wintersville** — Franciscan University of Steu-

benville Schola Cantorum Franciscana will present a free concert April 9 at Blessed Sacrament Church. The choir will sing at the celebration of the 4:30 p.m. Mass; the concert will follow. All can attend.

## Around and About

**Benwood, W.Va.** — St. John Parish will sponsor a multicultural dinner from 11:30 a.m.-3 p.m., April 24, at Bishop Donahue High School gymnasium, 325 Logan St., McMechen, West Virginia. Adult tickets cost \$15; children’s tickets, for ages 7-12, cost \$7; children 6 years of age and under eat for free. A sampling of dishes from around the world will be featured, along with a beverage and dessert. A Chinese auction, raffles and a bake sale will also be held. For tickets, which will not be sold at the door, telephone (304) 232-7284.

**Carrollton** — St. John’s Villa will sponsor a “Mikasa China Parchment Pattern” drawing May 8, in the Villa restaurant. The set includes service for five and a 53-piece Memoire stainless steel silverware service. Tickets cost \$5 each or five for \$20, and can be purchased by telephoning Danielle Snider at (330) 627-9789.

St. John’s Villa will partner with Ohio State Council Knights of Columbus Ohio Charity Foundation for the super cash bonanza charity campaign, with 100 percent of the proceeds going to charity. Tickets cost \$5 each. The drawing will be held May 21 at Kalahari Resorts, Sandusky, Ohio; winner need not be present. For additional information, telephone Susan DeChiara at (330) 627-9789.

**Martins Ferry** — The Martins Ferry Lions Club will sponsor a spaghetti dinner from 4-7 p.m., April 16, at St. John Lutheran Church, 40 N. Fourth St. Cost for adults to eat is \$8; children, 12 years of age and under, eat for \$4.

**St. Clairsville** — The Faith in Action Caregiver Support Fair will be held from 10 a.m.-3 p.m., May 3, at Ohio Valley Mall, 67800 Mall Road. There will be free cake and entertainment that day. For more information, contact Jeanette Wojcik, (304) 243-5420.

**St. Clairsville** — Knights of Columbus Our Lady of Peace Council 4243 will hold a garage sale May 6 and May 7. Items can be taken to the council

hall, National Road West; televisions will not be accepted. For additional information, telephone Bill Moore at (740) 827-6108 or (740) 298-2737.

**Steubenville** — “Project Bootstraps,” a seminar to assist local citizens who own or who want to begin a small business, will take place at 7 p.m., April 14, at Franciscan University of Steubenville, in the St. Joseph Center seminar room. For additional information, contact Thomas Kelly, Franciscan University accounting and business professor, at tkelly@franciscan.edu.

A “Voices of Personalism” conference, to explore what it means to be a person, will be held April 23, in the St. Joseph Center seminar room at Franciscan University of Steubenville.

**Steubenville** — Knights of Columbus Immaculate Heart of Mary Council 472 will celebrate 116 years of service to church, family and community April 24. Doors for the celebration will open at 4:15 p.m.; dinner will be served at 5 p.m., at the K of C hall, 146 Woodvue Lane, Wintersville. Tickets cost \$15 per person; reservations can be made by telephoning William DiMarzio at (740) 264-4773, or Ric Fornal at (740) 264-7437, by April 15. Special guest for the evening will be Bishop Jeffrey M. Monforton.

**Wheeling, W.Va.** — The Catholic Charities Neighborhood Center will sponsor a spaghetti dinner from 11:30 a.m.-5 p.m., April 24, at the center, which is located at 125 18th St. Cost for adults to eat is \$8; children 12 years of age and under eat for \$4; raffles will be held throughout the day. For additional information, telephone Pam Campbell at (304) 232-7157.

**Wheeling, W.Va.** — Wheeling Jesuit University’s Gaudiosa 2016 will be held April 16, during the annual dinner which benefits student scholarships. To make a reservation, telephone Jasmine Lo, (304) 243-8147, or visit wju.edu/gaudiosa.



# Ohio pontifical seminary's rector-president proposes admissions revisions

By Tim Puet

COLUMBUS, Ohio (CNS) — The rector-president of the Pontifical College Josephinum is proposing changes in its admission process in an effort to verify the integrity of applications from those desiring to enter the seminary.

Msgr. Christopher Schreck announced the proposals publicly March 21. He had made the suggestions five days earlier in a memorandum to trustees and officials of the college and to bishops and vocations directors of the many dioceses across the nation who send students to the Josephinum, the only seminary outside of Italy with pontifical status.

The memorandum includes three proposals: creation of a national database for seminary applicants; hiring private investigators to review applications; and two in-person, pre-admission interviews of applicants by college admissions committee members and the college's director of

psychological evaluation and counseling.

The database was proposed several weeks ago by Msgr. Schreck to the executive director of the U.S. Conference of Catholic Bishops' Committee on Clergy, Consecrated Life and Vocations. It would track all formal applications to U.S. dioceses, seminaries and religious orders and list the status of such applications as being either admitted, deferred, rejected or withdrawn.

The memorandum pointed out that although seminaries usually know whether an applicant might have been admitted to and departed from another seminary, "there is currently no way to know if an applicant had previously applied to another diocese or seminary and had been deferred or rejected, independent of the applicant's truthfulness in answering the questions on the application form."

Msgr. Schreck said in the memorandum that he would propose "the Josephinum assume a leadership role in this initiative."

He also is proposing that the Josephinum's admissions process include "an independent report generated by a firm of competent private investigators, under the supervision of a professional private investigator with extensive, high-level FBI experience."

The investigators would check an applicant's references, the truthfulness of his statements, his online and social media profiles, and anything else that can be learned about an applicant from a search of online records and databases. Applicants would be told that they are being investigated and that if they are found to be lying or attempting to deceive, they will be rejected, with that information placed in the national database.

Msgr. Schreck's memorandum said he has talked with a former FBI agent who has provided such services to a diocese. He said that although it will make the admissions process more expensive for the colleges and the dioceses which send seminarians there, including this step would have "the extremely beneficial effects of adding a further independent professional layer to the process and of deterring any attempt to present falsehoods in an application."

The proposed pre-admission interviews would take place during the summer before seminary admission for applicants living within a day's round-trip drive of the seminary. Those living farther away would be interviewed just before the orientation period preceding the start of fall classes. "Thus," Msgr. Schreck's memorandum said, "all acceptances are provisional (as, in fact, they are already), pending successful completion of the interview process and

successful passage of the fingerprinting and criminal background check completed here and the required Virtus training" related to prevention of sexual abuse.

Msgr. Schreck's memorandum said the proposed admissions changes were in response to allegations against Joel Wright, 23, a former seminarian of the Josephinum and of the Diocese of Steubenville, who was arrested in San Diego on federal felony counts of traveling with the intent to engage in illicit sexual conduct with a minor and aggravated sexual abuse of a child.

The memorandum said "due diligence was carried out" by the seminary and the diocese in checking Wright's background and psychologically testing him under current admissions procedures.

"Nevertheless, it is clear that in today's world, our admissions process will benefit from the addition of components which can verify an applicant's integrity as well as further detect deception, falsehood and the provision of incomplete information on the part of the applicant," it read.

The executive committee of the Josephinum's board of trustees is reviewing the proposals. Its recommendations will be given to the full board at its next meeting April 19. If approved, the changes will be put in place for the seminary's 2016-17 formation year.

The Josephinum, founded as an orphanage in 1877, began training priests in 1888 and was given pontifical status by Pope Leo XIII four years later. The Vatican's Congregation for Catholic Education appoints its rector. The apostolic nuncio to the United States appoints the formation faculty and serves as its chancellor.



St. John Central Grade School students and staff – in front, from left, Kaci Tsoras, William Hunt and Hannah Heusel; second row, Jenna Barack and Matthew Gregg; third row, from left, Grace Eller, Vince Patrone and Leahna Sparling; and Gretchen Williams, back left, and Carol Sadlowski – are readying for their second annual shamrock walk April 22 in Bellaire City Park. The walk is the 37th and Guernsey streets, Bellaire, parochial school's largest spring fundraiser to assist with operating costs to keep tuition rates affordable for families, said Theresa Young, interim principal. To assist with the fundraiser, telephone the school, (740) 676-2620. (Photo provided)

## April benefit scheduled for Mary's House

STOCKPORT, Ohio — A benefit for the renovation of "Mary's House at Silver Heels Inc." – designated to serve pregnant women 18 and older – will be held April 23 at the Knights of Columbus Council 4617 hall, 17784 Ohio 676, Churchtown.

Doors will open at 5 p.m.; a steak or

chicken dinner will be served at 6:30 p.m. Raffles and auctions will be held.

For ticket information, telephone Lucy Duff (740) 984-4740 or Ellie Tullius (740) 984-4744; and telephone or email Cheryl McCutcheon (740) 984-4863 or cherylmccutcheon@gmail.com.

## Obituaries

**Ted "Joe" Allen** – a teacher at St. John Central Grade School, Bellaire – has died.

Allen was born Sept. 9, 1982, in Wheeling, West Virginia, the son of Ted N. Allen and the late Jill L. Figaretti Allen.

The 33-year-old resident of Wheeling began as a substitute teacher at St. John Central in 2007 and was hired full time in 2013.

He taught preschool through eighth-graders physical education and served as the school's technology coordinator and computer teacher. Allen, too, was a teacher in various subjects, when needed, coached, acted as the Junior Irish athletic director and handled after-school care.

A Mass of Christian burial was celebrated April 2 for Allen, who died March 29.

Burial followed in Mount Calvary Mausoleum, Wheeling.

**Third Order Regular Franciscan Father Angelus Migliore** died March 28.

In 1974, Father Migliore began work with TOR Franciscan Father Michael Scanlan, who was president of The College of Steubenville, now Franciscan University of Steubenville, at the time.

Since 1995, Father Migliore has served in parish ministry in Florida.

A funeral Mass was celebrated March 31 in Florida; burial followed in the TOR cemetery in Loretto, Pennsylvania.

**Robert C. Brislin**, 87, 2633 S. Sixth St., Ironton, St. Lawrence O'Toole, Feb. 19.

**Julia Brun**, 100, Steubenville, St. Peter, March 24.

**Pete Chiudioni**, 87, 1013 Ohio Route 250, Adena, St. Frances Cabrini, Colerain, March 18.

**Della Riccelli Gdula**, 86, 1109 N. Seventh St., Martins Ferry, St. Mary, March 20.

**Paul R. Greten**, 79, the Basilica of St. Mary of the Assumption, Marietta, March 19.

**Veronica A. Huff**, 86, Triumph of the Cross, Steubenville, March 4.

**Robert Johnson**, 66, Bridgeport, St. Joseph, March 28.

**Dr. Gumercindo Rodriguez "Joe" Jose**, 75, Triumph of the Cross, Steubenville, March 24.

**Catherine C. "Kitty" Kakascik**, 81, Mingo Junction, St. Agnes, Jan. 31.

**Pete C. Kelley**, 85, 20 Hillcrest Drive, Martins Ferry, St. Mary, March 20.

**Leo J. Nagy**, 87, Martins Ferry, St. Mary, March 21.

**Fred J. Neville**, 79, 212 McPherson Ave., Ironton, St. Lawrence O'Toole, Feb. 19.

**Marian L. Reasoner**, 77, St. Stephen, Caldwell, April 1.

**Joseph A. Sedoti**, 82, Triumph of the Cross, Steubenville, March 19.

**Jane A. Sinclair**, 84, Steubenville, Holy Family, March 23.



## Reconcile with God, resurrect hope

VATICAN CITY (CNS) — Easter is a feast of hope, a celebration of God's mercy and a call to pray for and assist all who suffer, Pope Francis said before giving his solemn blessing "urbi et orbi" (to the city and the world).

The risen Jesus "makes us sharers of his immortal life and enables us to see with his eyes of love and compassion those who hunger and thirst, strangers and prisoners, the marginalized and the outcast, the victims of oppression and violence," the pope said March 27 after celebrating Easter morning Mass.

Easter in Rome dawned bright and sunny; in St. Peter's Square, the steps leading up to the basilica were turned into an abundant garden with thousands of tulips, daffodils and flowering bushes.

On Easter morning, the pope does not give a homily. Instead, with hands clasped in prayer and head bowed, he led the tens of thousands of people in the square in silent reflection.

After Mass, before giving his solemn blessing, Pope Francis said Easter should give people the courage to "blaze trails of reconciliation with God and with all our brothers and sisters."

Speaking about Christ's power over death and sin, the pope prayed that the Lord would touch places in the globe scarred by war, terrorism, poverty and environmental destruction.

"The risen Christ points out paths of hope to beloved Syria, a country torn by a lengthy conflict, with its sad wake of destruction, death, contempt for humanitarian law and the breakdown of civil concord," the pope said. "To the power of the risen Lord we entrust the talks now in course."

He prayed that the power of the Resurrection would "overcome hardened hearts



**Pope Francis walks near Easter flowers during his general audience in St. Peter's Square at the Vatican March 30.** (CNS photo/Paul Haring)

and promote a fruitful encounter of peoples and cultures," particularly in Iraq, Yemen, Libya and the Holy Land.

"May the Lord of life also accompany efforts to attain a definitive solution to the war in Ukraine, inspiring and sustaining initiatives of humanitarian aid, including the liberation of those who are detained," he prayed.

On Easter and throughout the Holy Week liturgies that preceded it, Pope Francis showed special concern for the fate of refugees and migrants fleeing violence and poverty and for Christians facing persecution in the Middle East and other parts of the world.

At Rome's Colosseum Good Friday, after presiding over the Stations of the Cross, the pope offered a long meditation on how Christ continues to be scorned, tortured and crucified in suffering people around the world.

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# Diocesan/Parish Share Campaign

## Drive Weekend April 2-3



### *My Brothers and Sisters in Christ,*

First of all, please know of my gratitude for **your generous Christian stewardship** each day of the year and, in particular, during our Diocesan/Parish Share Campaign. It does not take a genius to realize that the economy in which we find ourselves in the Ohio Valley is a difficult one, for most of the principal major production companies in our area have since left, creating a financial vacuum in the valley.

Nevertheless, we demonstrate our resilience and charity by not simply matching, but exceeding our diocesan goal. We are reminded that difficulty and challenge are not virtues, but hope and fortitude are.

Secondly, what is important to any developmental initiative is understanding just where the financial resources are invested during and after the annual campaign. As you have heard before, our resources enable our diocese to reach out, not just in the parish and local setting, but beyond our borders, sharing Jesus Christ. For example: we cover the **educational and room and board expenses** for our men studying for the priesthood. May I even mention that this year there are even two visible dividends in that two of our seminarians will be ordained priests this coming May.

As Pope Francis reminds us, mercy and compassion are essential for a healthy Christian attitude. Therefore, we have opportunity **to reach out to our less fortunate** brothers and sisters who find themselves at the margins of society and last year alone we were able to assist them with rent, utilities, medications and transportation at a number of 29,661.

Another way in which we realize our Christian investment is in our **Catholic schools**, preparing the future leaders of our Church.

We also keep current with the present **technology** in order that we may share the Gospel of Jesus Christ in the most effective way among one another and throughout the Ohio Valley.

We have 26 **retired priests** and one retired **bishop** who still give their life to the Church and have provided us hundreds of years sharing the Eucharist with their communities.

Nearly 1,500 children attend our **parish school of religion** programs as well as our **annual youth conference**, not to mention other retreats and conferences offered throughout the year. Education extends beyond, of course, our youth, for we have opportunities also through conferences and retreats to educate the older kids, namely, you and me.

There are other initiatives too numerous to mention in this letter in which we positively impact both young and old, rich and poor with the eternal hope of Jesus Christ.

These past couple of years we have modestly raised the diocesan goal in order to keep pace with increased costs and ministerial upgrades to our outreach. This year's **DPSC goal** as a diocese will **remain the same** as last year. It is my hope that this also will provide the parishes opportunity to raise necessary capital to pursue local initiatives which will bolster the community's Christian outreach and its effectiveness. As a former pastor, I know the value of providing assistance to the diocese both in the form of the vast outreach of the Diocese as well as the "at home" initiatives which occur at the parish. Of course, we are more than a parochial church, we are members of the Universal Church and we are grateful for the opportunity to serve Jesus in so many parts of the world.

As we celebrate the Easter Resurrection of our Lord Jesus filled with all glory and joy, may we together give gratitude to the living God who has equipped us to share his Good News. In gratitude for your continued Christian selfless attitude and entrusting you to the Immaculate Heart of Mary, patroness of our beloved diocese, I am,

Sincerely yours in Christ,

Most Reverend Jeffrey M. Monforton  
Bishop of Steubenville



Bishop Jeffrey M. Monforton



## 2016 DPSC goal

# \$1,240,000

*"Give to the Most High as he has given to you"* (Sir 1:12).

– 2016 DPSC theme



# Parishes use Diocesan/Parish Share Campaign rebates for ...



repointing the stone on St. John the Baptist Church, Miltonsburg, said Father David L. Gaydosik, pastor;



reroofing the convent that is home to Franciscan Sisters of Christian Charity of Manitowoc, Wisconsin, who have served as educators in Guernsey County for more than 100 years, and minister in Christ Our Light Parish, Cambridge, said Father Paul E. Hrezo, pastor, and shoring up parts of the St. Benedict School, Cambridge, gymnasium floor, which he views with Jane Rush, principal;



**2015 DPSC rebates to parishes**  
—  
**\$966,879.66**



replacing the roof on the former convent at St. Joseph Church, Bridgeport, that now serves St. Joseph parishioners as their parish center, said Father John F. Mucha, pastor; and



maintaining St. Mary of the Immaculate Conception Church, Fulda, that was built in 1875, and where work continues on the outside, said Father Wayne E. Morris, pastor.

*Make a pledge or one-time gift to the 2016 DPSC by completing the DPSC pledge card mailed to your home or available at your parish, or clip and use the card below. Return the card to your parish priest.*

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



Please remember to 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      |                                    | \$ _____                          |

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

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

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