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# The Steubenville REGISTER

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## News Briefs

### Document calls Catholics to witness faith

VATICAN CITY (CNS) — Catholics are called to witness to their faith in Jesus before all people, including Jews, but the Catholic Church “neither conducts nor supports” any institutional missionary initiative directed toward Jews, says a new document from a Vatican commission.

How God will save the Jews if they do not explicitly believe in Christ is “an unfathomable divine mystery,” but one which must be affirmed since Catholics believe that God is faithful to his promises and therefore never revoked his covenant with the Jewish people, it says.

In the statement “The Gifts and the Calling of God Are Irrevocable,” the Pontifical Commission for Religious Relations With the Jews gives thanks for 50 years of Catholic-Jewish dialogue and looks at some of the theological questions that have arisen in the dialogue and in Catholic theology since the Second Vatican Council. The topics covered in the document, released Dec. 10, include: the meaning of “the Word of God” in Judaism and Christianity; the relationship between the Hebrew Scriptures and the New Testament; the relationship between God’s covenant with Israel and the New Covenant; the meaning of the universality of salvation in Christ in view of “God’s unrevoked covenant” with the Jewish people; and what evangelization means in relation to the Jews.

### No pause for US refugee resettlement

WASHINGTON (CNS) — A coalition of religious leaders joined three U.S. senators on Capitol Hill Dec. 8 to say “enough is enough” to those who want to bar Muslim refugees from Syria and other Middle East trouble spots from the U.S. after terrorist attacks in Paris and Southern California.

In the Nov. 13 Paris attacks, shooters identified as jihadists killed at least 129 people. In San Bernardino, California, a married couple, who authorities say were radicalized Muslims, killed 14 people and injured 21 others Dec. 2 at a county social services center.

“There is absolutely no reason to stop or pause the resettlement of Syrian refugees. The fear around this is wrong and as people of faith, we must demand more from our public officials,” said Cardinal Theodore E. McCarrick, retired archbishop of Washington.

Cardinal McCarrick, in his remarks on the Hill, said the United States “has the most secure refugee resettlement process in the world. Refugees are the most scrutinized and screened individuals to enter the United States.”

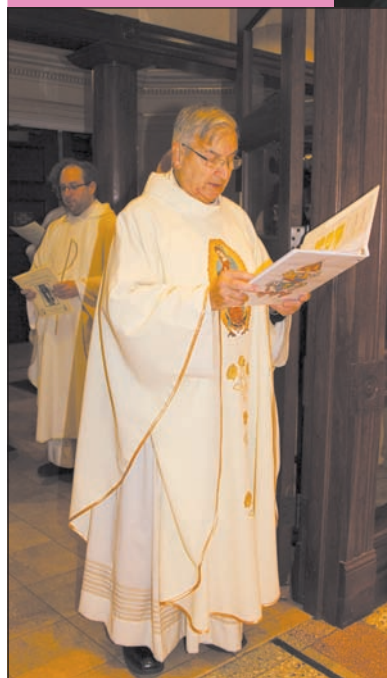
## Official

Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish, Colerain, has been appointed parochial administrator of St. John Central High School, Bellaire, also, by Diocese of Steubenville Bishop Jeffrey M. Monforton.

Msgr. John C. Kolesar, pastor of St. Casimir Parish, Adena, and St. Adalbert Parish, Dillonvale, served as parochial administrator of the high school from 2009 until the Dec. 7 appointment.



Frank Mendicino, an usher at the Basilica of St. Mary of the Assumption, unties the ropes sealing the Holy Door at the basilica, prior to its Dec. 12 opening.



Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, reads from the Bull of Indiction of the Extraordinary Jubilee of Mercy, proclaimed by Pope Francis. Father Thomas A. Nelson, parochial vicar to Msgr. Campbell, is visible in back.



In celebration of the Year of Mercy, Diocese of Steubenville Bishop Jeffrey M. Monforton processes through the Holy Door he opened at the Basilica of St. Mary of the Assumption, Marietta, Dec. 12. The bishop said, “This is the Lord’s gate: let us enter through it and obtain mercy and forgiveness.” Natalie Tomasch, an eighth-grader at St. Mary School, Marietta, at right, was an altar server at the Mass that celebrated Our Lady of Guadalupe, also. (Photos by DeFrancis)

## Holy doors open – time for forgiveness, pope says

By Carol Glatz

VATICAN CITY (CNS) — With the opening of the Holy Door at the Basilica of St. John Lateran, Pope Francis declared that the time for tenderness, joy and forgiveness had begun.

As holy doors around the world were opened at city cathedrals, major churches and sanctuaries Dec. 13, (and Dec. 8 and Dec. 12 in the Diocese of Steubenville) the pope said this simple gesture of opening God’s house to the world serves as “an invitation to joy. The time of great pardon begins. It is the Jubilee of Mercy.”

Dressed in rose vestments on Gaudete Sunday, the third

To Page 10



## 'Ask the Bishop'

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

**Q:** The commandment says "Keep Holy the Sabbath Day." Why do we celebrate it on Sunday when the Sabbath is Saturday?

**Massimo Lancia  
Wintersville**

**A:** This is a very good question. For those of us who have friends of the Jewish faith, they begin their Sabbath Friday evening, which then encompasses all of Saturday. Did you know that the word Saturday in many languages comes from the word Sabbath?

As fellow Christians, we recognize that Jesus rose from the dead on Easter Sunday. What does that mean to you and me? Jesus, the Son of God and divine lawgiver, changed the Sabbath from Saturday to Sunday through his resurrection.

Jesus did not do away with the Old Covenant established in the time of Moses; no, Jesus fulfilled it by creating the New Covenant. As Jesus created the very universe we live in he also has re-created it with his Sunday resurrection.

**Q:** If someone was baptized into a different religion, how would they become Catholic?

**Francesca Ascì  
Steubenville**

**A:** Our Church is blessed with the pastoral preparation known as Rite of Christian Initiation of Adults (also known as RCIA). People who wish to become Catholic,

whether baptized or not, participate in the parish community program which prepares them for entrance into the Church at the Easter Vigil.

It is customary in the Church for adults as well as children to enter the Catholic Church at the Easter Vigil Mass Saturday evening. At that time the water in the baptismal font is blessed by the priest and the Easter candle is prepared as the community celebrates Jesus' re-creating the world with his resurrection and taking our sins upon himself so that they may be removed.

**Q:** Are your hat and staff a sign or a symbol of something? What do they mean?

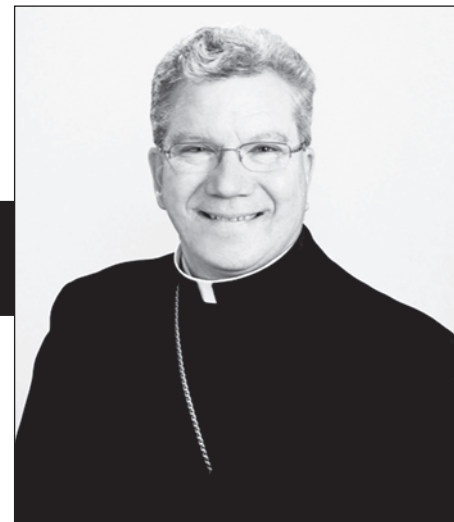
**Jeanne Nguyen  
St. Clairsville**

**A:** As you may presume, I do not wear my miter nor carry my crosier when I grocery shop or visit the hardware store. Both have a particular role and symbolize my authority as your bishop, as my being a successor of the Apostles.

The miter symbol actually dates back to the time of Moses when his brother, Aaron, wore the miter, indicating he was the priest and was from the priestly class of Levites. As one who shares in the fullness of the priesthood, I, too, wear a miter at Mass or other liturgical celebrations.

The crosier or staff is a shepherd's staff, reminding me, for one, that I represent the Good Shepherd at our liturgical celebrations. The staff itself is a symbol for all to see that my role as bishop is a shepherd's role to tend and lead the holy flock of our Church.

How blessed we are with the treasury of symbols that our Church possesses! Each symbol points to the holiness to which each one of us is called regardless of our



**Bishop Monforton**

Christian vocation. May your life and mine be a symbol for all to see of God's enduring love in our world and that in the Holy Name of Jesus there always is hope.

*May you and your family have a blessed Advent season as we quickly approach the great celebration of our Lord's birth, that is, Christmas.*

To "Ask the Bishop," address 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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## Diocese of Steubenville Finance Council votes to fund more fully diocesan priests' retirement

STEUBENVILLE — In a move to fund more fully the diocesan priests' retirement fund, the Diocese of Steubenville Finance Council has voted unanimously to advise Diocese of Steubenville Bishop Jeffrey M. Monforton to allocate dollars realized, to date, by the diocese from oil and natural gas leases to the account.

The move came during a Dec. 2 finance council meeting, and the recommendation was accepted by Bishop Monforton.

During an earlier meeting in 2015, finance council had agreed with its subcommittee — comprised of Richard Dolan, Thomas Hisrich and Susan A. Tolbert — that the dollars realized, to date, from oil and natural gas leases would be divided between parochial schools in the diocese, Catholic Charities disbursements in the 13 counties and the diocesan priests' retirement fund. However, at the same time, finance council agreed that disbursement of the money equally between the three accounts would be deterred until the biennial actuarial study of the priests' retirement fund.

As presented by David A. Franklin, diocesan comptroller, the actuarial study revealed that the priests' retirement is only 79 percent funded. The current level of contribution is \$2,000 per year per priest or \$88,000. The amount needed to amortize the shortage over a 20-year period, the maximum amount of time permitted, is \$3,646 or \$160,441 per year. The funding shortfall means that the plan will deplete itself within 20 years without alternative funding sources, a report to finance council showed.

With the placement of the \$265,924 realized by the diocese from the oil and natural gas leases into the account, the shortfall will be less than \$1 million, Hisrich said.

Prior to the next meeting of finance council, March 23, 2016, the subcommittee is expected to meet on a possible formula for parish contributions to the retirement account that could boost, also, the amount of money in the fund.

Drilling for oil and natural gas is greatly reduced and in many areas stopped, Hisrich said. However, some firms are making efforts to obtain small tracts of land needed to complete an area to ready it for drilling, he said. Diocesan tracts involved in the latest negotiations are in Belmont, Jefferson and Morgan counties. A Carroll County unit has been completed, Hisrich said, but no drilling has occurred (a parish receives 25 percent of the revenue realized from a lease-signing bonus and 5 percent of the production revenue from the royalty agreement pertaining to leased diocesan properties, since the diocese holds the properties — schools, churches, cemeteries and halls — in the name of the bishop).

In other business, finance council approved a 2016-17 diocesan budget. The budget has few changes from the present one, Msgr. Kurt H. Kemo, diocesan vicar general, said. The biggest changes are reflected by a \$25,000 grant received for Hispanic ministry, a \$61,500 grant anticipated for seminarian education and a \$10,000 budget loss because

of elimination of fees charged by the diocesan Office of Church Law (Tribunal) for marriage annulments. The \$2.5 million budget means that the 2016 Diocesan/Parish Share Campaign goal can remain unchanged, Msgr. Kemo, DPSC director, who chaired the finance council meeting, said.

DPSC pledges for the current campaign are up in comparison to a year ago, both in number and amount, Msgr. Kemo said. In addition, DPSC rebates to parishes are up when compared to this time last year, he added. The parishes have been rebated \$849,000, to date, from this year's DPSC.

Meanwhile, Franklin said the current budget, shows 2015-16 income and expenditures at the expected 33.2 percent.

At the start of the meeting, in the chancery in downtown Steubenville, the resignation of Colleen M. Oess from finance council was announced. The resignation comes, Msgr. Kemo said, because of her workload. She is Cambridge city treasurer. Bishop Monforton expressed his appreciation for her service on finance council since 2008. Oess is a Christ Our Light, Cambridge, parishioner.

James G. Piazza, executive assistant to the bishop, presented finance council members with a printed copy of the newly created diocesan strategic plan, which went into effect July 1. The document provides goals and objectives for the diocese for the next five years. It will be reviewed annually to assess progress and make any necessary updates, Piazza said. The plan, Bishop Monforton said, is a first of its kind and positions the diocese to evangelize, live within its means and navigate what lies ahead. The principal job of the chancery is to serve the people of God, he stressed.

Part of the plan was to hire a development director. She is Mary E. Callan, hired effective Dec. 1, and introduced to finance council by Msgr. Kemo.

Finance council, too, was advised of street work that is expected to begin soon on Fifth and Sixth streets in Steubenville to provide for the renovation, restoration and renewal of Holy Name Cathedral. The cost of the project is estimated at \$1.1 million. Once the work is completed, Piazza said, the renovation, restoration and renewal fund will contain less than a million dollars. The renovation, restoration and renewal will have to be done in a very responsible and measurable way, Bishop Monforton said. Finance council unanimously motioned that sufficient funds be on hand to move forward with work and that construction plans for the cathedral be matched with fundraising.

During the good of the order portion of the meeting, Msgr. Kemo said that financial audits at parishes are underway, as planned. Twenty-one parishes will be reviewed this year. And, it was agreed that members who participate in finance council via telephone be given handouts prior to the meeting.

## Bishop Monforton's Schedule

- Dec. 20 Mass, Our Lady of Mercy Church, Carrollton, 8:30 a.m.  
 21 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.  
 22 Mass with diocesan staff, followed by Christmas party, Steubenville, 4:30 p.m.  
 23 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.  
 Radio segment WDEO 990 AM, 12:20 p.m.  
 24 Christmas Vigil Mass, Catholic Central High School, Berkman Theater, Lanman Hall, Steubenville, 4 p.m.  
 25 Midnight Mass, Holy Rosary Church, Steubenville, 12 a.m.  
 Jan. 1 Mass, Holy Family Church, Steubenville, 10 a.m.

## Pictorial Directory Available

To commemorate the 70th anniversary of the Diocese of Steubenville, a full-color, spiral-bound pictorial directory of names, photos and addresses of diocesan bishops, priests and deacons was compiled.



To purchase a copy of the directory, for \$5, telephone

**The Steubenville Register**, 422 Washington St., Steubenville, (740) 282-3631 or email Pat DeFrancis, [pdefrancis@diosteub.org](mailto:pdefrancis@diosteub.org).



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## Readying for diocesan permanent diaconate, five installed as acolytes

ST. CLAIRSVILLE — Five men — Scott Carson, Thomas E. Graham, Edward G. Kovach, Charles J. “Chuck” Schneider and Paul D. Ward — candidates for the Diocese of Steubenville permanent diaconate — have been installed as acolytes.

Diocese of Steubenville Bishop Jeffrey M. Monforton installed the men as acolytes during a Dec. 5 Mass at St. Mary Church, St. Clairsville (Father Thomas A. Chillog is pastor of St. Mary Parish and as episcopal vicar for pastoral planning and personnel for the diocese coordinated study prior to the initiation of the permanent diaconate program in the diocese).

The aspirants — Carson, Graham, Kovach, Schneider and Ward — were accepted into candidacy in December 2013.

During this December installation, Bishop Monforton advised the diaconate candidates that each piece of formation builds on the other.

Most recent church teaching defines the office of the acolyte as “instituted to serve at the altar and to assist the priest and deacon. In particular it is for him to prepare the altar and the vessels and, as a special minister of the Eucharist, to give Communion to the faithful” (General Instruction on the Roman Missal, Paragraphs 65 and 146).

In addition, the “acolyte may carry the cross, walking between two servers with lighted candles” (General Instruction on the Roman Missal, Paragraph 143).

The acolyte also presents the book (the Roman Missal) to the priest, or deacon, at the appropriate times (General Instruction on the Roman Missal, Paragraph 144).

In the absence of a deacon, an acolyte “places the corporal, purificator, chalice and missal on the altar, while the priest remains at the chair” and the acolyte “assists the priest in receiving the gifts of the people, and he may bring the bread and wine to the altar and present them to the priest. If incense is used, the acolyte gives the censer to the priest and assists him in incensing the gifts and the altar” (General



**Bishop Jeffrey M. Monforton and Father Wayne E. Morris, third from right, stand with permanent diaconate candidates, from the left, Edward G. Kovach, Thomas E. Graham, Paul D. Ward, Scott Carson and Charles J. “Chuck” Schneider after their installation as acolytes. (Photo by DeFrancis)**

Instruction on the Roman Missal, Paragraph 145).

The acolyte also may assist “the deacon, or priest, with the purification and removal of the vessels” (General Instruction on the Roman Missal, Paragraph 147).

Throughout the diaconate formation, classroom study is interspersed with retreats and formation sessions, as well as pastoral activities for the deacons in their parishes. In January, the men will return to classroom study, at times, at the Pontifical College Josephinum, Columbus, Ohio.

Father Wayne E. Morris, pastor of the Noble County parishes of Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda, is director of the permanent diaconate program in the diocese.

Permanent Deacons Richard G. Adams and Mark A. Erste Sr. have been assigned by Bishop Monforton to the diaconal ministry team for the diocese and serve as assistants to the director of the permanent diaconate program. Adams, also assigned to Triumph of the Cross Parish, Steubenville, supervises the pastoral and spiritual dimensions of formation, as evidenced in

spiritual exercises, prayer styles, liturgy and formation weekends and retreats. Erste, assigned to Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, too, supervises the administrative responsibilities involved in the diaconate program, such as obtaining professors and speakers, handling the application process and scheduling the logistics for annual retreats.

Father Morris said that Carson, Graham,

Kovach, Schneider and Ward are expected to be ordained permanent deacons at the end of 2016.

A first class of permanent deacons in the diocese was ordained to the diaconate in November 2012. Those men, Permanent Deacons Thomas F. Maedke, Stephen F. Miletic, Daniel P. Murray and Lee V. Weisend, in addition to Deacons Adams and Erste, were in a program initiated in 2009 by then Steubenville Bishop R. Daniel Conlon, now bishop of the Diocese of Joliet in Illinois. Deacons Maedke, Miletic, Murray and Weisend, also, serve in parishes, as assigned by Bishop Monforton.

Carson is a member of St. Paul Parish, Athens, married, the father of two and affiliated with Ohio University, Athens.

Graham, a member of Blessed Sacrament Parish, is married, a father, affiliated with Franciscan University of Steubenville and a Jefferson County commissioner.

Kovach is a member of Holy Family Parish, Steubenville, affiliated with Franciscan University of Steubenville, married and a father of five.

Schneider, a member of St. Mary Parish, St. Clairsville, is married and the father of two.

Ward, a member of Triumph of the Cross Parish, is director of the Steubenville Diocese Office of Christian Formation and Schools, married and the father of six.



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# In Barnesville, 100 years of church – once destroyed by fire – celebrated



Seventeen confirmation candidates were among those who heard Diocese of Steubenville Bishop Jeffrey M. Monforton say, as he opened Mass, that all were there to celebrate the centennial of the dedication of the Assumption of the Blessed Virgin Mary Church, which was destroyed by fire in 1914 and rebuilt the following year.



Jim Ellis, standing right, is the director of the Assumption of the Blessed Virgin Mary Parish choir that performed at the 100th anniversary Mass Dec. 6 at the church, 306 W. Main St., Barnesville. Jill Clift, seated in front, right, is the organist. Choir members include seated, in front, from left, Lisa Gallagher, Joanna Gallagher and Alice Hunkler; standing and seated, in center, from left, Norma Matko, Lisa Lucas, Kay Perkins and Marty Schumacher; and, in back, from left, Bill Hunkler, Linda Ellis and Violet Gossett.



Steubenville Bishop Jeffrey M. Monforton confirms an Assumption of the Blessed Virgin Mary parishioner, while church pastor Father David J. Cornett looks on. Father Cornett is pastor, also, of St. Mary Parish, Temperanceville.



Michael Gallagher, left, and Jude Hannahs prepare to serve at the Dec. 6 Mass at Assumption of the Blessed Virgin Mary Church.



Steubenville Bishop Jeffrey M. Monforton greets parishioners after Mass at Assumption of the Blessed Virgin Mary Church. The bishop reminded the parishioners during his homily, "We are here to anticipate the birth of Jesus. This season is a season of hope. Also, it is a time to prepare the way."



Following Mass, a social was held in the church undercroft; pictures of previous parish events were on display. (Photos by DeFrancis)



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## St. John Paul II Jesus As Redeemer

By Bishop Emeritus Gilbert I. Sheldon

We are looking closely with St. John Paul II into the mission of Jesus. We find that the forgiveness of mankind's sins is a basic part of that mission. At the very beginning of Mark's Gospel, we read of Jesus' first words: "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the Gospel" (i.e., the "good news") (Mk 1:15). The good news, of course, is that we can now unload our sins – be forgiven for them. This is not to imply that there was no forgiveness of sin throughout the time of the Old Testament. Certainly the patriarchs and prophets were holy men, but human, too. No doubt their repentance was accepted by God. What is meant here is that, with the coming of Christ, God himself has taken the initiative in offering forgiveness and encouraging our repentance. Repentance on our part is essential to God's forgiveness, because he created us with free will, and he respects the freedom he gave us. The "kingdom of God" that Jesus announced refers to God's eternal plan for mankind. That plan was "put on hold," so to speak, because of the sin of our first parents that we all inherit, along with our human nature. With the redemptive work of Christ, that plan was to be "reactivated," we might say.

All this is summarized in the Nicene Creed: "For us men and for our salvation, he came down from heaven." The very name Jesus means, "Yahweh (God) saves." In the account of the Annunciation, Mary is told by the angel that she is to name her son Jesus for he will save his people from their sins. Pope John Paul comments: "To save means to free from evil (of some kind)." A person can be "saved" from drowning by a lifeguard; a child can be "saved" from measles by immunization; a country can be "saved" from an aggressive enemy by a successful defense. These are different kinds of evil, but the ultimate evil is the loss of the eternal life for which we were created and that hap-

*The full story is told in all four Gospels that reach their climax in the accounts of our Lord's passion and death.*

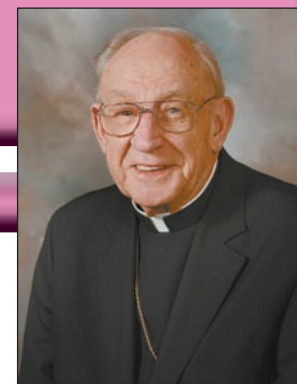
pens through sin. Being saved from the evil of sin is what is meant by the term "salvation."

In the Book of Genesis, we read of the creation of mankind and an implied covenant between God and the first humans. They could enjoy all the benefits of paradise provided they refrained from the fruit of a certain tree. This is a symbolic way of saying that God imposed certain restrictions on mankind, certain "no-nos" that man refused to observe. What the restrictions actually were, we do not know (John Paul's Theology of the Body offers some interesting speculation on this point, as was pointed out earlier). In any case, mankind did not live up to his covenant with God. His failure was the original sin that our first parents bequeathed to their progeny.

How Jesus would save his fellow human beings from sin was foretold by some of the Old Testament prophets centuries earlier, especially Isaiah, who speaks of a suffering servant of God who would be led to death like a lamb to the slaughter, bearing in himself the iniquities of all (see, Isaiah, Chapter 53). John the Baptist alluded to this when he pointed Jesus out to the crowds, saying, "Behold the lamb of God who takes away the sins of the world" (Jn 1:29). "The Son of Man came to seek and to save the lost" (Lk 19:10). "The Son of Man ... did not come to be served, but to serve, and to give his life as a ransom for many" (Mk 10:45).

The full story is told in all four Gospels that reach their climax in the accounts of our Lord's passion and death. As man, he could act on behalf of all his fellow human beings; as God, his acts would be of infinite value. It is a solution to mankind's redemption that only an infinitely powerful God could bring about; it is a solution that only an infinitely loving and merciful God would conceive!

Confirmation of the redemptive work of Jesus is found throughout the epistles as well: "When the time had fully come, God sent forth his Son, born of a woman, born



**Bishop Sheldon**

under the law, to deliver from the law those who were subjected to it, so that we might receive our status as adopted sons" (Gal 4:4-5). "You know that you were ransomed ...

not by any diminishable sum of silver or gold, but by the blood of Christ beyond all price, the blood of a spotless, unblemished lamb, chosen before the world's foundation and revealed ... in these last days" (1 Pt 1:18-20). The pope comments: "The New Testament witness is particularly strong. It contains not only a clear image of the revealed truth on 'redemptive liberation,' but it goes back to its ultimate source in God himself, whose name is *Love* (his emphasis)." John's epistle explains this love: "In this is love, not that we loved God, but that he loved us and sent his Son to be the expiation for our sins" (1 Jn 1:7); and, again: "He is the expiation of our sins, and not for ours only, but also for the sins of the whole world" (1 Jn 2:2). The Book of Revelation (Apocalypse) says of those redeemed: "These are the ones who have survived the great period of trial; they have washed their robes and made them white in the blood of the lamb" (Rev 7:14).

John Paul comments again: "In all this, we find a surprising consistency, a profound logic of the revelation which unites the two Testaments – from Isaiah to the preaching of John (the Baptist) at the Jordan. It comes to us through the Gospels and the testimony of the apostolic letters. ... Therefore, the redemption is the gift of love on the part of God in Christ. ... The blood of the lamb: from this gift of the love of God in Christ, completely gratuitous, the work of salvation takes its beginning, that is, the liberation from the evil of sin. In that liberation, the kingdom of God has definitively 'come nearer,' it has found a new basis and has begun its realization in human history."

## The 'Waze' of Providence

By Bishop Robert Barron

Just after I was named auxiliary bishop of Los Angeles, Archbishop (Jose H.) Gomez, my new boss, told me to get the Waze app for my iPhone. He explained that it was a splendid way to navigate the often impossible LA traffic. I followed his instructions and have indeed used the app on practically a daily basis since my arrival on the West Coast. Waze not only gives you directions, but it also provides very accurate information regarding time to your destination, obstacles on the road, the presence of police, etc. Most importantly, it routes you around traffic jams, which positively abound in the City of Angels.

Especially in my first days and weeks on the new job, I basically had no idea where I was going – and my duties required that I be all over the place: LAX, Pasadena, Inglewood, Granada Hills, Ventura, Oxnard, Santa Barbara, Santa Maria, etc., etc. And often I was required to journey after dark. So I would program an address into the Waze app and then listen to the mechanical female voice as she guided me to my destination. It was often the case that her instructions were counterintuitive, which was not surprising, given the fact of my disorientation in a new environment. But I gradually learned to trust her as, again



**Bishop Barron**

and again, she got me where I needed to be.

I'll confess that my faith in her was sorely tested a few weeks ago. I had left my home in Santa Barbara very early in order to attend a 10 o'clock meeting in Los Angeles and was making pretty good time on the 101 expressway. Suddenly, the Waze lady instructed me to get off the highway a good 25 miles from LA. Though skeptical, I followed her advice. She subsequently sent me on a lengthy, circuitous, and rather slow journey through city streets until finally guiding me back to the 101! I was so frustrated that I pounded my fist on the dashboard and expressed (aloud) my dismay. When I got to the meeting, I laid all of this out to one of my episcopal colleagues and explained that I thought there was a glitch in the system. "Oh no," he quickly responded, "there was a tanker spill this morning on the 101, not far from where she made you exit the road. She probably saved you an hour or two of frustration."

At that point I saw clearly something that had been forming itself inchoately in my mind, namely, that the Waze app is a particularly powerful spiritual metaphor. As Thomas Merton put it in the opening line of his most famous prayer: "My Lord God, I have no idea where I'm going." Spiritually speaking, most of us are as I was when I arrived in Los Angeles: lost, disoriented, off-kilter. But we have been provided a Voice and instructed to follow it. The Voice echoes in the Scriptures, of course, but also in the depth of the conscience, in the authoritative teaching of

the church, in the wise counsel of spiritual directors, and in the example of the saints. Does it often, indeed typically, seem counterintuitive to us? Absolutely. Do we as a matter of course ignore it, presuming that we know better? Sadly, yes. Are there some among us who, in time, learn to trust it, to guide their lives by it, even when it asks them to go by what seem circuitous routes? Happily enough, yes.

There is another feature of the Waze app worth considering in this spiritual context. When you get lost or perhaps decide that you know better than the navigator, she doesn't upbraid you or compel you to return to the route she had

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### The Steubenville Register

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## The Wonder of the Incarnation (Fourth Sunday of Advent)

By Father Paul J. Walker

Understanding the incarnation of the Son of God is a journey begun in this life, but not completed here. Here, our horizons are limited, as we realize we are engulfed in the greatest of mysteries. We soon discover that language is a restricted and limited servant that only carries us partway along a journey that seeks not so much to address our intellect as to ignite our imagination. The doctrinal statements of classic theology give way to a higher parlance: biblical story and liturgical rites, songs and prayer. The infancy narratives of Matthew and Luke are concerned more with indicating the significance of Jesus' birth than with offering details surrounding the event. Human speech strains, bearing the mystery whereby the almighty holy of holies, incomprehensible, immeasurable in grandeur and glory, Ancient of Days, wrapped divine, everlasting reality in weak, fragile human flesh. Eternity enters time and the universe is shaken to its core and altered forever. The human intellect cannot completely hold or carry such a revelation, so we must be careful to avoid an often misconceived understanding that allows the Holy One to merely "inhabit" the baby helpless and crying in a manger, thus considering the incarnation as some sort of disguise God assumes while fundamentally remaining purely God. As God reveals this human nature, it always comes to us in such a way that God himself is there.

Indeed, all three Christmas Gospel readings (midnight, dawn and day) are profound ways whereby Christians may reflect upon and ponder an unsearchable mystery wherein God lays aside limitless glory, and crossing an unimaginable borderline, personally enters into history, our history! He is Emmanuel, everywhere "with us," and the whole cosmos shimmers in the reflected glory of the one who is "all in all." Jesuit priest and poet Gerard Manly Hopkins writes, "The world is changed with the grandeur of God. ..." For now, however, as we journey, we have hints and intimations, rather than dazzling revelations into the mystery of Emmanuel, God with us. To us, who are limited by the provisional character of the world, the revelation can seem distant, silent, opaque.

The Christmas Gospels I mentioned above come to our assistance. These Gospel accounts are profound ways for Christians to reflect upon and ponder the mystery wherein the Son of God, our Lord Jesus Christ "... though in the

form of God ... emptied himself taking the form of a slave ... born in human likeness ...," (see, Phil 2:6-8) even born in poverty as an infant. Do we ever tire of hearing the story as the Lectionary presents it? Let's look again:

On the evening of Dec. 24th (the vigil Mass) the Gospel proclamation is the beginning of Matthew's Gospel – the genealogy of Jesus and the annunciation to Joseph. We hear the connections Jesus has to the past, his lineage, his heritage. He is of "David's line," rooted in the covenant tradition of God's dealings with his people. This lineage is peopled with patriarchs, kings and assorted others – all kinds of characters, even murderers and prostitutes. God has appeared in human flesh with all its sordidness (its shadow side) as well as its nobility.

The Mass at midnight gives us Luke's account of the angelic announcement to the shepherds (see, 2:1-14). Here we have amazing news shrouded in mystery and glory. The shepherds are amazed, unsure, even fearful. The darkness of midnight is an apt metaphor for what is happening: something surprising, the unexpected.

The Mass at dawn (see, Lk 2:15-20) continues the narrative that began at midnight. Only now, in the growing first light, more is disclosed: We see shepherds no longer afraid, but kneeling in wonder and adoration.

Finally, the Mass of Christmas Day (see, Jn 1:1-8) gives us the prologue of John's Gospel. Here in the brightness of day – full light, full truth – what Matthew and Luke gave us in story form, John presents in the high theology of the Word made flesh.

Just as these Gospel accounts present a gradual revelation of the mystery of the Incarnation, so too our own experience of the mystery is tentative and gradual. It is almost as if God whispered the Word into the world. Now we have to look deeply, listening with our hearts, trusting our hopes and dreams more than our eyes and ears. For the light is often dim and the peace fragile. But it has been there for over 2,000 years and for the eyes of faith the story of the birth in Bethlehem is full of meaning. Time and

eternity, spirit and flesh – an encounter between misery in humanity and the glory from on high. An encounter, which offers intimations of a presence, often veiled and silent. An

encounter that reminds us that just below the surface of the world's turmoil and just below our own hurts and sadness, a song still rings in the night and a light still shines from the stable. The message of the angels sung that long-ago night, sung over marginal, powerless, unimportant people in a poverty-stricken land dominated by the brutal power of Rome, is a message for all times and places: times and places of the world and its often frightening history, and all times and places of our own personal hearts and histories and on our own winding roads – "do not be afraid, you have no cause for fear, for born to you today (and into all your tomorrows) is a Savior!"

Famed Catholic author and spiritual writer, the late Msgr. Romano Guardini, in his magnum opus, "The Lord," (Pages 17-18) offers this insight into the mystery and wonder that is the incarnation of the Son of God:

*... this journey of God from the everlasting into the transitory, this stride across the border into history, is something no human can altogether grasp. The mind might even oppose the apparently fortuitous, human aspect of this interpretation with its own "purer" idea of godliness; yet precisely here lies hidden the kernel of Christianity. Before such an unheard of thought the intellect bogs down. Once at this point a friend gave me a clue that helped my understanding more than my measure of bare reason. He said: "But love does such things!" Again and again these words have come to the rescue when the mind has stopped short at some intellectual impasse. Not that they explain anything to the intelligence; they arouse the heart, enabling it to feel its way into the secrecy of God. The mystery is not understood, but it does move nearer.*

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



Father Walker

## Lacking the Self-Confidence for Greatness

By Father Ron Rolheiser

We all have our own images of greatness, as these pertain to virtue and saintliness. We picture, for instance, St. Francis of Assisi, kissing a leper; or Mother Teresa, publicly hugging a dying beggar; or John Paul II, standing before a crowd of millions and telling them how much he loves them; or Therese of Lisieux, telling a fellow community member who has been deliberately cruel to her how much she loves her; or even of the iconic Veronica, in the crucifixion scene, who amidst all the fear and brutality of the crucifixion rushes forward and wipes the face of Jesus.

There are a number of common features within these pictures that speak of exceptional character; but there's another common denominator here, which speaks of exceptionality in a different way, that is, each of these people had an exceptionally strong self-image and an exceptionally strong self-confidence.

It takes more than just a big heart to reach across what separates you from a leper; it also takes a strong

self-confidence. It takes more than an empathic heart to publicly hug a dying beggar; it also takes a very robust self-image. It takes more than mere compassion to stand before millions of people and announce that you love them and that it's important for them to hear this from you; it also takes the rare inner confidence. It takes more than a saintly soul to meet deliberate cruelty with warm affection; it also requires that first you yourself have experienced deep love in your life. And it takes more than simple courage to ignore the threat and hysteria of a lynch mob, so as to rush into an intoxicated crowd and lovingly dry the face of the one they hate; it takes someone who has herself first experienced a strong love from someone else. We must first be loved in order to love. We can't give what we haven't got.

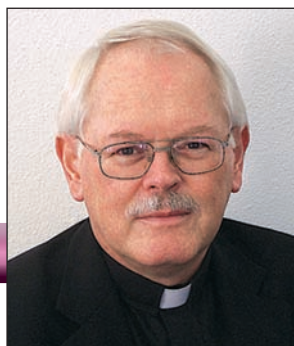
Great men and women like St. Francis, Mother Teresa, John Paul II and Therese of Lisieux are also people with a stunning self-confidence. They have no doubt that God has specially gifted them and they have the confidence to

publicly display those gifts. The sad fact is that many of us, perhaps most of us, simply lack sufficient self-image and self-confidence to do what they did. Perhaps our hearts are just as loving as theirs and our empathy just as deep, but, for all kinds of reasons, not least because of how we have been wounded and the shame and reticence that are born from that, it is existentially impossible for us to, like these spiritual giants, stand up in front of the world and say: "I love you – and it's important that you hear this from me!" Our tongues would surely break off as an inner voice would be saying: "Who do you think you are? Who are you to think the world needs to hear of your special love?"

Truth be told, too often it isn't virtue that's our problem; it's self-confidence. Mostly we aren't bad, we're just wounded. William Wordsworth once said something to the effect that we often judge a person to be cold when he or she is only wounded. How true.

Thankfully, God doesn't judge by appearances. God reads the heart and discerns between malice and wound, between coldness and lack of self-confidence. God knows that no one can love unless he or she has first been loved, and that very few, perhaps no one, can publicly display the heart of a giant, the courage of a hero, and the love of

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Father Rolheiser



# People in the pew in the Steubenville Diocese counted during October

| Parishes   | Persons             | Families  | **Seating | 1st<br>Mass | 2nd<br>Mass | 3rd<br>Mass | 4th<br>Mass | 5th<br>Mass | 6th<br>Mass | 7th<br>Mass | 2014               | 2015  |
|--|---------------------|-----------|-----------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------------|-------|
|  | (from IT<br>Census) |           | Capacity  |             |             |             |             |             |             |             | Average Attendance |       |
| Adena, St. Casimir                               | 293                 | 152       | 313       | 55          | 67          |             |             |             |             |             | 128                | 122   |
| Amsterdam, St. Joseph                            | 220                 | 101       | 120       | 51          | 71          |             |             |             |             |             | 120                | 122   |
| Athens, Christ the King                          | 822                 | 352       | 320       | 105         | 242         | 206         |             |             |             |             | 572                | 553   |
| Athens, St. Paul                                 | 582                 | 240       | 236       | 164         | 141         |             |             |             |             |             | 322                | 305   |
| Barnesville, Assumption of Blessed Virgin Mary   | 488                 | 233       | 260       | 70.25       | 82.5        | 95          |             |             |             |             | 276                | 247   |
| Bellaire, St. John the Evangelist                | 1,049               | 527       | 548       | 120         | 136         |             |             |             |             |             | 294                | 256   |
| Belle Valley, Corpus Christi                     | 119                 | 63        | 106       | 100         |             |             |             |             |             |             | 87                 | 100   |
| Beverly, St. Bernard                             | 780                 | 289       | 252       | 81          | 109         | 195         |             |             |             |             | 355                | 385   |
| Bridgeport, St. Anthony                          | 230                 | 137       | 200       | 81          |             |             |             |             |             |             | 80                 | 81    |
| Bridgeport, St. Joseph                           | 600                 | 335       | 246       | 129         | 66.25       | 103         |             |             |             |             | 283                | 298   |
| Cadiz, St. Teresa of Avila                       | 216                 | 104       | 162       | 51          | 87          |             |             |             |             |             | 139                | 138   |
| Caldwell, St. Stephen                            | 584                 | 287       | 348       | 102         | 210.5       |             |             |             |             |             | 313                | 312   |
| Cambridge, Christ Our Light                      | 1,776               | 849       |           | 133         | 129         | 237         | 95          |             |             |             | 660                | 594   |
| Cambridge, St. Benedict                          | see above           | see above | 361       |             |             |             |             |             |             |             |                    |       |
| Lore City, Sts. Peter & Paul Oratory             | see above           | see above | 220       |             |             |             |             |             |             |             |                    |       |
| Carlisle, St. Michael                            | 134                 | 58        | 152       | 85          |             |             |             |             |             |             | 87                 | 85    |
| Carrollton, Our Lady of Mercy                    | 311                 | 138       | 136       | 46          | 121         |             |             |             |             |             | 187                | 167   |
| Chesapeake, St. Ann                              | 307                 | 134       | 133       | 49.5        | 52          | 76          |             |             |             |             | 182                | 177   |
| Churchtown, St. John the Baptist                 | 810                 | 304       | 222       | 206         | 151         | 310         |             |             |             |             | 659                | 667   |
| Colerain, St. Frances Cabrini                    | 587                 | 301       | 330       | 115         | 147         |             |             |             |             |             | 257                | 262   |
| Dillonvale, St. Adalbert                         | 372                 | 209       | 244       | 129         |             |             |             |             |             |             | 117                | 129   |
| Fulda, Immaculate Conception                     | 240                 | 118       | 412       | 119         | 109         |             |             |             |             |             | 227                | 228   |
| Gallipolis, St. Louis                            | 474                 | 194       | 136       | 73          | 70          | 117         |             |             |             |             | 280                | 260   |
| Glouster, Holy Cross                             | 236                 | 109       | 222       | 31          | 104         |             |             |             |             |             | 116                | 135   |
| Harriettsville, St. Henry                        | 112                 | 43        | 168       | 86          |             |             |             |             |             |             | 87                 | 86    |
| Hopedale, Sacred Heart                           | 165                 | 57        | 126       | 78          |             |             |             |             |             |             | 89                 | 78    |
| <b>Ironton, Catholic Community:</b>              |                     |           | 837       |             |             |             |             |             |             |             |                    |       |
| St. Joseph                                       | 855                 | 406       |           | 203         | 227         |             |             |             |             |             | 429                | 430   |
| St. Lawrence O'Toole                             | 790                 | 340       |           |             |             | 222         |             |             |             |             | 274                | 222   |
| Little Hocking, St. Ambrose                      | 532                 | 243       | 394       | 95          | 83          | 125         |             |             |             |             | 318                | 303   |
| Lowell, Our Lady of Mercy                        | 358                 | 150       | 200       | 96          | 139         |             |             |             |             |             | 239                | 235   |
| Malvern, St. Francis Xavier                      | 460                 | 205       | 248       | 84          | 125         |             |             |             |             |             | 215                | 209   |
| Marietta, Basilica of St. Mary of the Assumption | 2,209               | 962       | 568       | 305         | 297         | 399         | 311         |             |             |             | 1,356              | 1,312 |
| Spanish Mass                                     |                     |           |           |             |             |             |             | 7           |             |             | 25                 | 7     |
| Martins Ferry, St. Mary                          | 521                 | 291       | 274       | 95          | 101         |             |             |             |             |             | 198                | 196   |
| McConnelsville, St. James                        | 101                 | 67        | 100       | 53          |             |             |             |             |             |             | 70                 | 53    |
| Miltonsburg, St. John the Baptist                | 222                 | 104       | 182       | 92          |             |             |             |             |             |             | 87                 | 92    |
| Minerva, St. Gabriel                             | 813                 | 316       | 292       | 73          | 158         |             |             |             |             |             | 280                | 231   |
| Mingo Junction, St. Agnes                        | 924                 | 497       | 356       | 109         | 180         |             |             |             |             |             | 323                | 289   |
| Morges, St. Mary of the Immaculate Conception    | 134                 | 63        | 132       | 30          | 50          |             |             |             |             |             | 93                 | 80    |
| Neffs, Sacred Heart                              | 331                 | 156       | 176       | 24          | 67          |             |             |             |             |             | 107                | 91    |
| Nelsonville, St. Mary of the Hills               | 123                 | 55        | 130       | 32          | 37          |             |             |             |             |             | 86                 | 69    |
| Pomeroy, Sacred Heart                            | 274                 | 131       | 332       | 37          | 98.5        | 5           |             |             |             |             | 152                | 140   |
| Spanish Mass                                     |                     |           |           |             |             |             |             |             |             |             | 12                 | 0     |
| Powhatan Point, St. John Vianney                 | 102                 | 52        | 166       | 42.75       |             |             |             |             |             |             | 44                 | 43    |
| Richmond, St. John Fisher                        | 302                 | 117       | 165       | 53          | 109         |             |             |             |             |             | 219                | 162   |
| St. Clairsville, St. Mary                        | 2,446               | 1105      | 424       | 259         | 339         | 280         |             |             |             |             | 786                | 877   |
| Shadyside, St. Mary                              | 592                 | 263       | 266       | 106.25      | 101         |             |             |             |             |             | 228                | 207   |
| Steubenville, Holy Family                        | 1,743               | 654       | 305       | 204         | 275         | 583         |             |             |             |             | 1,097              | 1,063 |
| Steubenville, St. Peter                          | 1,118               | 503       | 552       | 230         | 255         | 406         | 229         |             |             |             | 1,008              | 1,120 |
| <b>Steubenville, Triumph of the Cross:</b>       | 2,737               | 1,299     |           | 170.75      | 121.25      | 142.75      | 211.75      | 209.25      | 239.75      |             | 1,231              | 1,096 |
| Holy Name Cathedral                              | see above           | see above | 504       |             |             |             |             |             |             |             | see above          |       |
| Holy Rosary                                      | see above           | see above | 337       |             |             |             |             |             |             |             | see above          |       |
| Temperanceville, St. Mary                        | 111                 | 58        | 154       | 60          |             |             |             |             |             |             | 59                 | 60    |
| Tiltonsville, St. Joseph                         | 415                 | 216       | 400       | 128         |             |             |             |             |             |             | 114                | 128   |
| Toronto, St. Francis of Assisi                   | 487                 | 285       | 360       | 95          | 135         |             |             |             |             |             | 237                | 230   |
| Toronto, St. Joseph                              | 270                 | 141       | 287       | 114         |             |             |             |             |             |             | 136                | 114   |
| Wintersville, Blessed Sacrament                  | 1,786               | 788       | 450       | 164         | 146         |             | 216         |             |             |             | 518                | 527   |
| Wintersville, Our Lady of Lourdes                | 687                 | 299       | 350       |             |             | 119.75      |             |             |             |             | 151                | 120   |



# People in the pew

From Page 8

| Parishes                                      | Persons          | Families     | **Seating | 1st Mass     | 2nd Mass     | 3rd Mass     | 4th Mass     | 5th Mass   | 6th Mass   | 7th Mass | 2014               | 2015          |
|---|------------------|--------------|-----------|--------------|--------------|--------------|--------------|------------|------------|----------|--------------------|---------------|
|   | (from IT Census) |              | Capacity  |              |              |              |              |            |            |          | Average Attendance |               |
| Woodsfield, St. Sylvester                     | 436              | 214          | 272       | 84           | 127.5        |              |              |            |            |          | 214                | 212           |
| Yorkville, St. Lucy                           | 183              | 96           | 287       | 90           |              |              |              |            |            |          | 97                 | 90            |
| <b>Missions:</b>                              |                  |              |           |              |              |              |              |            |            |          |                    |               |
| Freeport, St. Matthias                        | 44               | 26           | 92        | 28           |              |              |              |            |            |          | 26                 | 28            |
| Pine Grove, St. Mary                          | 116              | 61           | 150       | 84           |              |              |              |            |            |          | 103                | 84            |
| Sardis, St. John Bosco                        | 40               | 22           | 75        | 31           |              |              |              |            |            |          | 28                 | 31            |
| <b>Other:</b>                                 |                  |              |           |              |              |              |              |            |            |          |                    |               |
| Apostolate for Family Consecration            |                  |              |           | 19           | 14           |              |              |            |            |          | 13                 | 33            |
| Youth Rally, Little Hocking                   | n/a              |              |           | 270          |              |              |              |            |            |          | 85                 | 270           |
| Christ the King Chapel, Franciscan University |                  |              |           | 201.5        | 713.5        | 190.5        | 164.25       |            |            |          | 1,388              | 1,270         |
| <b>2015 Totals</b>                            | <b>33769</b>     | <b>15519</b> |           | <b>6,020</b> | <b>5,992</b> | <b>3,810</b> | <b>1,227</b> | <b>216</b> | <b>240</b> | <b>-</b> | <b>18,286</b>      | <b>17,505</b> |

| Previous Year | Persons | Families | 1st Mass | 2nd Mass | 3rd Mass | 4th Mass | 5th Mass | 6th Mass | 7th Mass | Previous Years Totals |        |
|---------------|---------|----------|----------|----------|----------|----------|----------|----------|----------|-----------------------|--------|
| 2014 Totals:  | 34,847  | 16,006   | 6,097    | 6,285    | 3,888    | 1,139    | 443      | 252      | 0        |                       | 18,286 |
| 2013 Totals:  | 35,603  | 16,412   | 6,303    | 6,268    | 3,676    | 1,360    | 570      | 222      | 220      |                       | 18,619 |
| 2012 Totals:  | 36,030  | 16,722   | 7,418    | 6,347    | 3,776    | 1,029    | 260      |          |          |                       | 18,823 |
| 2011 Totals:  | 36,738  | 17,134   | 7,499    | 6,547    | 3,888    | 866      | 225      |          |          |                       | 19,023 |
| 2010 Totals:  | 37,793  | 17,590   | 7,723    | 6,801    | 4,273    | 979      | 231      |          |          |                       | 19,931 |
| 2009 Totals:  | 38,593  | 17,888   | 7,431    | 7,901    | 4,757    | 1,088    | 287      |          |          |                       | 20,708 |
| 2008 Totals:  | 39,385  | 18,311   | 7,527    | 7,528    | 4,978    | 1,109    | 287      |          |          |                       | 21,432 |
| 2007 Totals:  | 39,103  | 18,388   | 8,100    | 8,101    | 5,614    | 1,320    | 269      |          |          |                       | 27,065 |
| 2006 Totals:  | 39,145  | 18,628   | 8,640    | 8,081    | 5,823    | 1,124    | 283      | -        |          |                       | 22,161 |
| 2005 Totals:  | 39,543  | 19,032   | 9,053    | 8,279    | 6,098    | 1,927    | 320      | -        |          |                       | 24,509 |
| 2004 Totals:  | 40,117  | 19,453   | 8,059    | 7,281    | 5,986    | 2,013    | 300      | -        |          |                       | 23,639 |
| 2003 Totals:  | 40,001  | 19,139   | 9,146    | 7,496    | 6,140    | 2,113    | 300      | -        |          |                       | 24,718 |
| 2002 Totals:  | 40,066  | 19,274   | 10,062   | 9,150    | 7,690    | 3,282    | 313      | -        |          |                       | 25,837 |
| 2001 Totals:  | 40,562  | 19,650   | 8,476    | 8,384    | 6,545    | 1,445    | 552      | -        |          |                       | 25,474 |
| 2000 Totals:  | 40,340  | 20,091   | 8,510    | 8,577    | 6,495    | 1,647    | 378      | -        |          |                       | 25,690 |
| 1999 Totals:  | 41,229  | 20,755   | 8,572    | 8,931    | 6,638    | 1,684    | 672      | 138      |          |                       | 26,315 |
| 1998 Totals:  | 41,460  | 20,882   | 8,883    | 8,800    | 6,739    | 1,508    | 908      | 143      |          |                       | 26,867 |
| 1997 Totals:  | 42,080  | 21,301   | 8,806    | 8,867    | 6,966    | 1,679    | 1,301    | 428      |          |                       | 27,953 |
| 1996 Totals:  | 40,334  | 21,137   | 8,877    | 9,202    | 6,525    | 1,721    | 1,235    | 195      |          |                       | 28,230 |
| 1995 Totals:  | 38,708  | 21,779   | 8,746    | 8,731    | 7,641    | 2,730    | 1,639    | 203      |          |                       | 28,276 |
| 1994 Totals:  | 38,548  | 21,432   | 8,456    | 8,171    | 7,551    | 2,688    | 1,489    | 208      |          |                       | 28,500 |
| 1993 Totals:  | 37,789  | 21,252   | 8,435    | 7,360    | 7,832    | 2,835    | 1,777    | 457      |          |                       | 28,695 |
| 1992 Totals:  | 38,676  | 21,692   | 9,048    | 7,583    | 8,254    | 3,044    | 1,268    | 159      |          |                       | 29,318 |



Catholic Central High School, Steubenville, students, above, and a representative of St. John Fisher, Richmond, parishioners, right, deliver wrapped packages to the Diocese of Steubenville Office of Family and Social Concerns (Catholic Charities). The CCHS students, from left, Lauren Hunt, Nicole Virtue, Rachel Dziewatkoski and Emily Kissinger, donated the gifts through their Catholic Daughters for which CCHS teacher Morgan Starr is adviser. Collecting, wrapping and donating the Christmas gifts for those in need is a long-standing Catholic Daughters tradition, said Rich Wilinski, CCHS principal. Cory Maloney, St. John Fisher parishioner, is surrounded by dozens of wrapped gifts St. John Fisher parishioners donated to members of 11 families who have 31 children among them, Maloney said. Father John J. "Jack" McCoy is pastor of St. John Fisher Parish and St. Joseph Parish, Amsterdam. The generous donations are a blessing, said Ruth Ann Turner, social service coordinator, Office of Family and Social Concerns (Catholic Charities), Michele A. Santin, director. (Photos by DeFrancis)



## Holy doors open

From Page 1

Sunday of Advent, marking the joyful expectation of Christmas, the pope began the ceremony outside the basilica in front of the bronze Holy Door. The door depicts a bas-relief of the crucified Christ looking down on Mary tenderly holding the baby Jesus, whose small foot shines like bright gold from the countless kisses and touches of visiting pilgrims.

"This is the door of the Lord. Open for me the gates of justice. I will enter your house, Lord, because of your great mercy," the pope read solemnly before climbing two marble steps and pushing open the large door. He crossed the threshold decorated with a garland of flowers and greenery and bowed his head in silent prayer inside the darkened interior of the basilica.

The church and the people of God are called to be joyful, the pope said in his brief homily.

With Christmas approaching, "we cannot allow ourselves to become tired, no form of sadness is allowed even if we have reason for it with the many worries and multiple forms of violence that wound our humanity," he said.

Amid the bullying, injustice and violence wrought, "above all, by men of power, God makes it known that he himself will rule

his people, that he will never leave them at the mercy of the arrogance of their leaders and that he will free them of all anguish," the pope said.

People today are called to listen to the words of the prophet Zephaniah in the day's first reading, as he told God's people not to be afraid or discouraged "because of doubt, impatience or suffering."

God always protects his people, he is always near, the pope said, and that is why "we must always be joyful and with our kindness offer everyone witness of the closeness and care God has for everyone."

The Holy Year of Mercy is meant to be a time for people to rediscover God's real presence in the world and his tenderness, he said.

"God does not love rigidity. He is father. He is gentle. He does everything with fatherly tenderness."

As Christians are called to cross the threshold of "the door of mercy," they are asked to welcome and experience God's love, which "re-creates, transforms and reforms life."

From there, people of faith must then go out and be "instruments of mercy, aware that we will be judged by this," the pope said. Being a Christian calls for a lifelong journey and a "more radical commitment" to be merciful like God the father, he added.



**Pope Francis opens the Holy Door of St. Peter's Basilica to inaugurate the Jubilee Year of Mercy at the Vatican Dec. 8. (CNS photo/Maurizio Brambatti, EPA)**

Christians are asked to be joyful as they open their arms to others and give witness to "a love that goes beyond justice, a love that knows no limits. This is the love we are responsible for despite our contradictions," and weaknesses, he said.

Later in the day, the pope appeared at the window of the apostolic palace to recite the noonday Angelus with visitors in St. Peter's Square.

He focused on the day's Gospel reading according to St. Luke, in which people in the crowd, including tax collectors and soldiers, asked St. John the Baptist "What should we do?" in order to convert and become acceptable for the coming of the Lord.

St. John does not leave them waiting for an answer, the pope said, and replies with concrete instructions: to live justly, in moderation and in solidarity toward those most in need. "They are the essential values of a life that is fully human and authentically Christian," the pope said.

The saint said to share food and clothing, do not falsely accuse others, do not practice extortion and do not collect more than the tax prescribes, which means, the pope said, "no bribes. It's clear."

By addressing people who held various forms of power, the prophet showed that God excludes no one from being asked to follow a path of conversion in order to be saved, not even the tax collectors, who were considered among the worst of all sinners.

God "is anxious to be merciful toward everyone and welcome everyone in the tender embrace of reconciliation and forgiveness."

Advent is a time of conversion and joy, he said. But today, in a world that is "assailed by so many problems, the future weighed down by the unknown and fears," he said, people really need courage and faith to be joyful.

In fact, life lived with Christ brings the gift of solid and unshakable joy because it is rooted in knowing "the Lord is near" always.

The same morning, U.S. Cardinal James M. Harvey, archpriest of the Basilica of St. Paul Outside the Walls, opened that basilica's Holy Door.

Pope Francis is scheduled to open the fourth and last Holy Door in Rome at the Basilica of St. Mary Major Jan. 1, the feast of Mary, Mother of God.



**Diocese of Steubenville Bishop Jeffrey M. Monforton prays before unsealing the Holy Door in Christ the King Chapel at Franciscan University of Steubenville (Antony Cherian, a university student, assists the bishop). Third Order Regular Franciscan Father Sean O. Sheridan, Franciscan University president, center, and Third Order Regular Franciscan Father Shawn Roberson, university chaplain, right, join Bishop Monforton. An estimated 1,000 university students, faculty, staff and visitors, also, took part in the Dec. 8 ceremonies that began with Mass in the university's Finnegan Field House and continued with a procession across the courtyard to the chapel. (Photo by Kevin Cooke)**

## The 'Waze'

From Page 6

originally chosen. She calmly recalculates and determines the best way to get to your goal, given the choice you have made. God indeed has a plan for each of us. He has determined, in his wisdom and love, the best way for us to get to our goal, which is full union with him. But like Israel of old, we all wander from the path, convinced that we are brighter than the Lord of the universe, or perhaps just enamored of asserting our own freedom. But God never gives up on us; rather, he reshuffles the deck, recalculates, and sets a new course for us. Watch this process, by the way, as the scriptural narrative unfolds. And watch it happening, again and again, in your own life: what looks like a complete dead end

turns into a way forward; the wrong path turns, strangely, into the right path.

No matter where you go, Waze can track you and set you on the right road, and this "all-seeing" quality has given us confidence in its direction. As we have learned to trust the mechanical voices of our GPS systems in regard to the relatively trivial matter of finding our way past traffic jams, so may we learn to trust the Voice of the one who, as the Psalmist puts it, "searches us and knows us and discerns our purpose from afar."

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

## Lacking

From Page 7

a saint when that big heart, courage and love haven't, first, been felt in an affective and effective way inside of that person's own life.

So what's helpful in knowing this? A deeper self-understanding is always helpful and there can be a consolation, though hopefully not a rationalization, in knowing that our hesitancy to step out publicly and do things like Mother Teresa is perhaps more rooted in our lack of a healthy ego than in some kind of selfishness and egotism. But, of course, after that consolation comes the challenge to throw away the crutches we have been using to cope with our wounds and our crippled self-image, so as to begin to let our heart, courage and love manifest themselves more publicly. Our tongues won't break off if we speak out loud about our love and concern, but we will only know that once we actually

do it. But, to do that, we will have to first step through a paralyzing shame to a self-abandon that up to now we haven't mastered.

And there's a lesson in this too for our understanding of ego within spirituality. We've invariably seen ego as bad and identified it with egotism; but that's oversimplistic because spiritual giants generally have strong egos, though without being egotists. Ironically too many of us are crippled by too little ego and that's why we never do great things like spiritual giants do. Egoism is bad, but a healthy, robust ego is not.

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



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**Bellaire** — Confessions will be heard at 3 p.m., Dec. 20, at St. John Church.

**Buchtel** — An Advent penance service will be held at 5:15 p.m., Dec. 22, at St. Mary of the Hills Church.

**Cambridge** — The Christ Our Light Parish choir will celebrate the Advent season and prepare for Christmas with an afternoon of “Lessons and Carols.” The event will begin at 3 p.m., Dec. 20, at St. Benedict Church, and will include readings, meditation on Scripture and the singing of hymns.

**Carrollton** — The Ladies of Mercy will sell wooden Christmas ornaments of Our Lady of Mercy Church for \$10 each, or two for \$15. For additional information, or to purchase an ornament, telephone the parish office from 9 a.m.-noon, weekdays, at (330) 627-4664.

**Colerain** — An Advent penance service will be held at 7 p.m., Dec. 20, at St. Frances Cabrini Church.

**Gallipolis** — Furniture and dishes will be sold from 9 a.m.-4 p.m., Dec. 19, in St. Louis Church Lourdes Hall. Proceeds from the sale will go toward the capital improvement fund for rewiring the church.

**Glouster** — There will be an Advent penance service at 7 p.m., Dec. 21, at Holy Cross Church.

**Ironton** — A penance service will be held at 7 p.m., Dec. 20, at St. Joseph Church. Confessions will also be heard from 1-3 p.m., Dec. 21, at St. Lawrence O’Toole Church, and from 5-7 p.m., at St. Joseph Church, and from 1-3 p.m., Dec. 22, at St. Joseph and 5-7 p.m., at St. Lawrence.

**Marietta** — A newly formed support group, for family members and loved ones of those suffering from an alcohol/drug addiction, will meet monthly at 7 p.m., beginning Jan. 19, in the Basilica of St. Mary of the Assumption social hall. The evening will begin with light refreshments and discussion, and will end with prayer and petitions in the basilica chapel at 8 p.m.



**For the feast of St. Nicholas, patron of children, Diocese of Steubenville Bishop Jeffrey M. Monforton visits parochial schools in the diocese, celebrates Mass with the students and gives them a small gift, afterward. This year, one of the schools he visited was Bishop John King Mussio Central Elementary School, Steubenville. Theresa Danaher is principal of the elementary school and Bishop John King Mussio Central Junior High School, also. After Mass in Holy Rosary Church, Steubenville, Bishop John King Mussio Central Elementary School students gathered in their nearby cafeteria. There Bishop Monforton hands a gift to students. (Photo by DeFrancis)**



**St. Benedict School students collected an estimated 1,200 nonperishable food items during a recent annual canned food drive, said Holly Marsh, standing left, Student Council adviser at the Cambridge parochial school. Student Council members displaying some of the donated items for distribution by a local food pantry are Garrett Milam and Taylor Forbes, kneeling; and Isaac Reed, standing second from left; Lydia Gray, center; Caden Moore, standing second from right; and Livia Wright. Jane Rush is principal of St. Benedict School, supported by Christ Our Light Parish, Father Paul E. Hrezo, pastor. (Photo provided)**

## Steubenville native, Dominican Sister dies

COLUMBUS, Ohio — Dominican Sister of Peace Catherine Siena Bosch has died.

Born Oct. 27, 1924, in Steubenville, a daughter of Leo and Lucy Miller Bosch, Sister Catherine entered the Dominican Sisters of St. Mary of the Springs, now the Dominican Sisters of Peace, in 1942 and made her first profession of vows in 1944.

Sister Catherine earned bachelor’s and master’s in elementary education from Ohio Dominican University, Columbus, and Fordham University, New York City, respectively.

She ministered in elementary schools in the Steubenville Diocese, as well as in dioceses of Brooklyn, Pittsburgh, Columbus and the Archdiocese of New York.

Too, from 1971-77, Sister Catherine served as the assistant supervisor of diocesan schools in the Diocese of Steubenville.



**Sister Catherine**

In Columbus, Sister Catherine, served as assistant supervisor of education for her congregation and worked in the office and was manager of Nazareth Towers, a ministry for the elderly. Too, she volunteered at the Dominican Learning Center, Columbus, as well as served in several capacities at the Columbus motherhouse.

A vigil of remembrance was held Nov. 4 at the motherhouse for Sister Catherine, who died Oct. 31 at Mohun Health Care Center, Columbus. A funeral was held Nov. 5 at the motherhouse; burial in St. Joseph Cemetery, Columbus.

## Obituaries

**Russell K. Armstrong**, 76, 877 Seabrights Lane, Martins Ferry, St. Mary, Dec. 7.

**Daniel Bjelac**, 82, Triumph of the Cross, Steubenville, Nov. 25.

**Malvina “Molly” Carter**, 90, Toronto, St. Joseph, Dec. 5.

**Nellie Kornacki Covington**, 94, St. Mary, Martins Ferry, Dec. 6.

**Anthony P. Cuffaro Sr.**, 71, Bridgeport, St. Joseph, Dec. 7.

**Rommel J. Dallas**, 90, Triumph of the Cross, Steubenville, Dec. 3.

**Mary Lou Davis**, 72, Triumph of the Cross, Steubenville, Nov. 27.

**William R. Hall**, 77, St. Clairsville, St. Mary, Dec. 10.

**Phillip Hawn**, 89, the Basilica of St. Mary of

the Assumption, Marietta, Nov. 28.

**Joan L. Potenzini Lawrence**, St. Agnes, Mingo Junction, Nov. 27.

**Phyllis Morsheiser**, 79, Dellroy, St. Mary of the Immaculate Conception, Morges, Nov. 24.

**Thelma Stanton Polomik**, 81, Bridgeport, St. Joseph, Dec. 5.

**Anna Preslin Slivinski**, 94, Dillonvale, St. Adalbert, Dec. 5.

**Marjorie M. Gonot Trouten**, 82, Bridgeport, St. Anthony of Padua, Dec. 4.

**Paul Weber**, 68, Hopedale, Sacred Heart, Nov. 30.

**Michael J. Werkin**, 52, Toronto, St. Agnes, Mingo Junction, Dec. 4.

**Charles W. “Bill” Wesel**, 83, the Basilica of St. Mary of the Assumption, Marietta, Nov. 22.



# Catholic activists, pope say more work needed after climate change pact

By James Martone

PARIS (CNS) — German Msgr. Josef Sayer prayed over a crowd of environmental activists at Saint-Merry Catholic Church, where they had joined for Mass after two weeks of intense lobbying in and around the U.N. climate change conference.

“We have to start and struggle again, and it is a harsh way in front of us,” Msgr. Sayer told Catholic News Service minutes after the Mass at the 16th-century church Dec. 13, the day after the climate conference produced its final agreement. He and other Catholic groups varied as to which of their summit ambitions had been met and which had not, but all of them contended that their struggle to save the environment was just beginning, and they called for further mobilization.

The same day, after reciting the Angelus at the Vatican, Pope Francis said the agreement required a “concerted commitment” to continue forward.

“In the hopes that it guarantees particular attention to the most vulnerable populations, I urge the entire international community to continue the path undertaken with care, in a sign of solidarity that becomes ever more constructive,” Pope Francis said.

The conference in the Paris suburb of Le Bourget ran one day longer than expected in an effort to produce an agreement. Catholic activists had lobbied for the inclusion of human rights protections and lowering the threshold for the earth’s temperatures to be more in line with scientific research. They also advocated for adequate financing for poor countries to adapt to cleaner energy, and the phasing out of fossil fuels.

Bernd Nilles, who served on the Vatican’s official delegation to the climate change conference, said because the issue of human rights for indigenous and other vulnerable people had made it only to the preamble and not in the new

accord’s binding body, some nations might say “Yes, we have to reduce greenhouse gas emissions, so we build major hydroelectric, or major dams and we move all these people.”

“It will give us a lot of headaches in the future because governments now can take climate action by ignoring the local population,” Nilles said.

Genevieve Talbot, who lobbied at the Paris talks for the Canadian Catholic organization Development and Peace, concurred that “the human rights aspect should have been included in the operative part” of the text, as well as the issue of food security. “In fact in the operative part, we no longer mention food security, but rather food production, which is quite worrisome: It means that in order to ensure food security, (greenhouse gas) emission can increase,” Talbot said.

Michel Roy, secretary-general of Caritas Internationalis, said that despite the new accord’s “essential connection between climate change, poverty eradication and equitable access to sustainable development,” it was “regrettable that human rights are not at the core,” adding “we should avoid vested interests prevailing over the common good.”

On another key issue – what the highest threshold should be for the earth’s heat – some Catholic groups heralded what they saw as a major feat. Throughout the two-week conference, the groups had referred to scientific studies showing that limiting global warming to an increase of 1.5 degrees Celsius would benefit millions of the world’s people by reducing adverse weather disasters, such as floods, drought, typhoons and rising sea levels. The accord’s “long-term goal is well below 2 degrees Celsius, which is a great step,” said Talbot.

Talbot and Chloe Schwabe, who lobbied for Maryknoll Office of Global Concerns at the U.N. conference, lamented a lack of guidelines or enforcement mechanisms in the agreement to ensure nations would comply with the new temperature thresholds laid out only as aspirations in

the new agreement. “The 1.5 Celsius degree temperature rise target will only help achieving climate justice if all countries do their fair share,” said Talbot. “Ensuring there is enough ambition to stay below 2 degrees and meet the overall 1.5 goal will be a challenge,” Schwabe added.

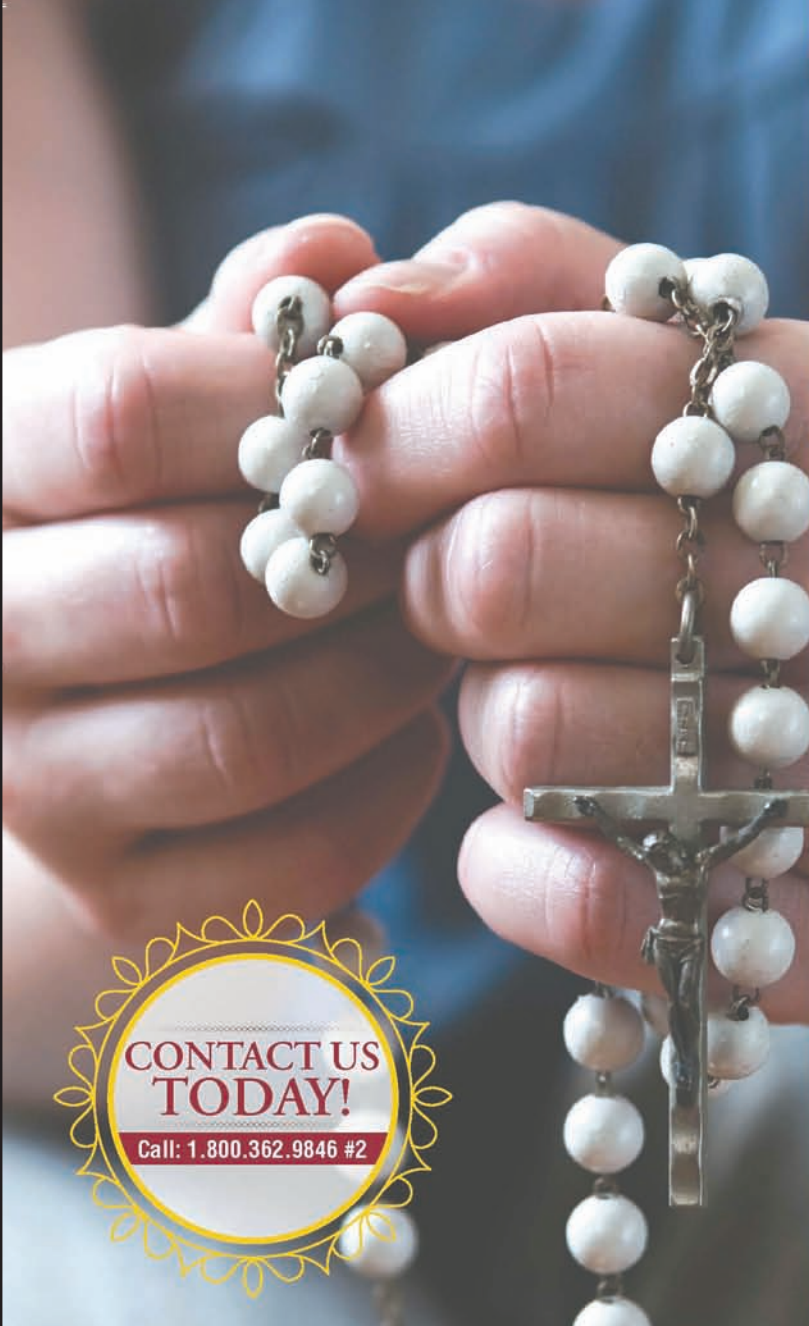
Another long-term goal of Catholic and other activists in Paris – to wean the world off fossil fuels, whose extraction and burning are responsible for the global warming that the summit ostensibly aimed to curb – was not met, said Nilles, secretary-general of the international Catholic development coalition CIDSE, an alliance of Catholic development agencies based in Brussels.

The final text of the accord set no clear limits on greenhouse gas-emitting fuels, said Nilles, something he blamed on several big industry countries, including Saudi Arabia and the United States. “I was a member of the Holy See delegation, so I could clearly see how Saudi Arabia and others were working really hard to undermine a strong agreement because by phasing out fossil fuels, we take their blood line away,” he said.

He expressed disappointment that the financing measures that the accord laid out to help developing nations adopt cleaner sources of energy were “built on hope that industries and companies will invest,” and not enough on public funds.





Schwabe agreed that the climate accord’s lack of public financing for adaptation to alternative fuels was a problem. “Adaptation is already necessary for some countries and vulnerable communities,” she said. “We must make sure there is enough money in place to assist communities on the front lines of climate change to adapt to the impacts of climate change we already witness.”

In light of the Paris agreement, and ahead of U.N. climate talks scheduled for next year in Morocco, Catholic groups said further mobilization on a widespread scale would continue to be vital.



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