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## News Briefs

### Relics part of 'Witnesses for Freedom'

BALTIMORE (CNS) — Baltimore Archbishop William E. Lori linked urgent matters of “immigration, marriage and the church’s teaching on sexuality” to a pair of 16th-century martyrs during a Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore that began the fifth annual Fortnight for Freedom.

The theme of this year’s fortnight is “Witnesses to Freedom.” It features relics of St. Thomas More and St. John Fisher, an English layman and bishop, respectively, who were martyred in a 16-day span in 1535, when they refused to accept Parliament’s Act of Supremacy, which had declared that King Henry VIII was head of the church in England.

During the Mass, Archbishop Lori’s homily connected Sts. Thomas More and John Fisher to an array of 21st century struggles, among them the Health and Human Services contraceptive mandate that the Little Sisters of the Poor continue to challenge in the nation’s highest courts.

Steubenville Bishop Jeffrey M. Monforton will close the Fortnight for Freedom in the Diocese of Steubenville at a 9 a.m. Mass July 4 at Holy Family Church, Steubenville.



As part of the Year of Reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary, the statue will be on view beginning June 30 at Our Lady of Mercy Church, Carrollton; July 8, St. Mary of the Immaculate Conception, Morges; July 14, St. Gabriel, Minerva; and July 22, St. Francis Xavier, Malvern. (Photo by DeFrancis)

To view on the web the June 4 Marian Procession through downtown Steubenville that opened the Year of Reconsecration of the Diocese of Steubenville to the Immaculate Heart of Mary, go to

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Diocese of Steubenville Bishop Jeffrey M. Monforton, front center, and the diocese’s Bishop Emeritus Gilbert I. Sheldon, front second from left, join diocesan priests, active and retired from active parish ministry, permanent deacons and diocesan seminarians for the diocese’s Annual Priests’ Jubilee Celebration June 20 at St. Mary Church, St. Clairsville. Bishop Sheldon, celebrating 40 years of ordination as a bishop and 63 years as a priest, was the homilist (Homily/Page 4). Other jubilarians include Msgr. Anthony J. Giannamore, 60 years of ordination to the priesthood; Father Martin J. Holler, front left, and Father Thomas A. Magary, front, second from right, 50 years of ordination to the priesthood; Father Robert D. Borer, front right, 40 years of ordination to the priesthood, as well as Msgr. Gene W. Mullett, Father Joseph N. Safranec and Father Richard J. Tuttle, and Father Paul J. Walker, newly retired. Other diocesan priests at the jubilee celebration include Msgr. Kurt H. Kemo, vicar general; Father Thomas A. Chillog, episcopal vicar for pastoral planning and personnel; Father William D. Cross, judicial vicar; Father Anthony R. Batt, Msgr. Gerald E. Calovini, Msgr. John Michael Campbell, Father Victor P. Cinson, Father James M. Dunfee, Father H. Christopher Foxhoven, Father Robert A. Gallagher, Father Michael W. Gossett, Father Matthew W.J. Gossett, Father Ryan B. Gray, Father Thomas F. Hamm, Father Daniel Heusel, Father Paul E. Hrezo, Father David L. Huffman, Msgr. Robert J. Kawa, Msgr. John C. Kolesar, Father Timothy J. Kozak, Father Thomas Marut, Father Edward A. Maxfield Jr., Father John J. “Jack” McCoy, Father John F. Mucha, Father Thomas R. Nau, Father Thomas A. Nelson, Father Samuel R. Saprano, Father Timothy J. Shannon, Father Leonard T. Cencula, Msgr. George R. Coyne, Msgr. Mark J. Froehlich, Msgr. Patrick E. Gaughan, Father Walter E. Heinz, Msgr. Donald E. Horak, Msgr. Thomas C. Petronek and Father Dale F. Tornes. Permanent Deacons at the jubilee include Dominic Cerrato, Mark A. Erste, Daniel P. Murray, Randall Redington and Lee V. Weisend. Seminarians there include Andres Chivel, Joshua Erickson and Nicholas Ward. (Photo by Campbell)

## At annual DCCW convention, it’s all about ‘mercy’

STEUBENVILLE — The Diocesan Council of Catholic Women gathered — in “Mercy — the Heart of It All” — for a 71st annual convention

As he welcomed the DCCW to Steubenville June 7 and June 8, Diocese of Steubenville Bishop Jeffrey M. Monforton said the convention theme fits in with the quote from Luke’s Gospel — “Be merciful, just as your Father is merciful,” which reminds us that we are fellow pilgrims in this world, exploring and ascertaining the many ways in which we may share God’s inexhaustible mercy. It is my prayer that these words will equip you in a deeper way to encounter Our Lord Jesus, the source of Divine Mercy, especially in this Jubilee Year of Mercy.”

The 2016 convention, centered at Holy Family Church

June 8, was dedicated to Barbara Jean Applegarth and Vivian Kuhn, past DCCW presidents who died in 2015. Joanne Raha, a former DCCW president and province director, eulogized Applegarth, 82, a St. Clairsville resident and St. Frances Cabrini, Colerain, parishioner and DCCW president from 2000 until 2004, and Kuhn, also 82, a Toronto resident and St. Francis of Assisi, Toronto, parishioner, who was DCCW president from 1988 until 1992 and province director from 1992 until 1994.

As is tradition, all DCCW members who have died during the past year are recognized at a memorial service, prior to the start of a morning Mass. Bishop Monforton celebrated the Mass in Holy Family Church — where Msgr. Gerald E.

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## 'Ask the Bishop'

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

**Q:** Why do we have the corporal and spiritual works of mercy?

**Taneil Ramirez  
Dillonvale**

**A:** Let us list the spiritual works of mercy and the corporal works of mercy:

*corporal works of mercy –*

- feed the hungry,
- give drink to the thirsty,
- shelter the homeless,
- visit the sick,
- visit the prisoners,
- bury the dead,
- give alms to the poor;

*spiritual works of mercy –*

- to instruct the ignorant,
- to counsel the doubtful,
- to admonish sinners,
- to bear wrongs patiently,
- to forgive offences willingly,
- to comfort the afflicted,
- to pray for the living and the dead.

By performing one of these works, we live our daily lives imitating Jesus' earthly ministry. For instance, Jesus was constantly reaching out toward others through forgiveness, comfort and prayer. Moreover, we reach out to others and enable them to be more like Jesus. In performing these works of mercy, we answer the call of Jesus in the Gospel passage, "For I was hungry, and you gave me something to eat; I was thirsty, and you gave me something to drink; I was a stranger, and you invited me in; naked and you clothed me; I was sick, and you visited me; I was in prison, and you came to me" (Mt 25:35-36).

Performing these works of mercy is our answer to Jesus' invitation to care for others. By performing these works of mercy, you and I become the hands of Jesus reaching out to friends and neighbors, informing them that they matter in God's eyes as well as ours. Remember these works of mercy by their foundation in Jesus Christ himself.

**Q:** Was the cross a bad symbol? By that I mean, why did they crucify people on a cross?

**Sydney Dillon  
Ironton**

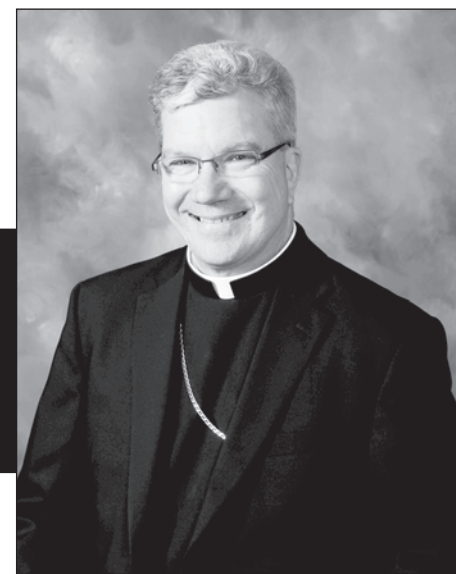
**A:** As we gaze upon the cross, either in our parish church, a chapel, in a classroom, or at home, we are reminded of the depth of God's love for us. Jesus took all of our sins upon himself and died for us so that we may have eternal life.

When Jesus was crucified nearly 2,000 years ago, the motivation of others crucifying him was to punish him and crucifixion in ancient times was a form of capital punishment, a punishment intended to scandalize others. What Jesus did in his self-sacrifice on the cross was to change the capital punishment of crucifixion into a symbol of eternal mercy for the human race. Jesus took a symbol which had negative overtones and changed it to a means of our salvation.

**Q:** What is your favorite story in the Bible? Why?

**Laney Dressel  
Ironton**

**A:** Some biblical images remain in our hearts and minds since childhood, and the Nativity of Jesus remains my favorite story in the Bible. Of course, let us not forget that Jesus was conceived by and born of Mary



**Bishop Monforton**

in order that he could offer his life for us, the story which is shared in the Passion and Easter narratives we hear during Holy Week and at Easter.

One of the reasons the Nativity is my favorite story in the Bible is because Jesus' birth is a hope-filled story for such a diverse number of people. Both Mary and Joseph were filled with great joy at Jesus' birth in the manger. The shepherds in the field were amazed at the news that came to them by the angels proclaiming Jesus' birth. Let us not forget the Three Wise Men from the East, who most likely were not Jewish, representing the majority of the human race, which did not believe in a one and only God.

Christmas itself provides hope to our

world, reminding each one of us that God cares.

This summertime, you and I can reach out to others and perform spiritual and corporal works of mercy, for there is no vacation from our Christian life. Together we can encourage others to recognize the truth that in the holy name of Jesus there always is hope.

To "Ask the Bishop," direct questions to the Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; telephone (740) 282-3631.

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## At annual DCCW convention

From Page 1

Calovini is parish pastor – concelebrated by several diocesan parish priests.

Continuing on the convention's theme, Bishop Monforton challenged the women to consider how they demonstrate mercy toward others in their lives. In this Year of Mercy and the diocesan Year of Reconsecration, he suggested that the women allow the Immaculate Heart of Mary to lead them to the Sacred Heart of Jesus.

Earlier, Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish and DCCW moderator, called on the women during this jubilee year, to examine themselves by asking: "Do I really believe in God's mercy; are there situations in my past where God's mercy was offered but not fully accepted; (and) is it not time to accept the mercy offered?"

Pamela Ambrose, DCCW president, chaired the annual convention, during which resolutions were for: the women to answer the call to evangelization through direct service and volunteerism to their parishes, being good examples for others in striving to live the Gospel message; take time to recognize the presence of Jesus in their midst and listen to his guidance as they struggle to be merciful to others; unite in prayer for the pope, bishops, priests and all God's faithful that they will be willing to extend their hearts and hands to all nationalities living in the United States and foreign countries; make small sacrifices and offer them for the intention of their diocesan priests who will minister to God's people through the sacrament of penance and through their hearts with God's loving forgiveness; recognize the need in their communities and parish families to reach out and minister to those in need and continue to support the Archdiocese of Cusco, the Madonna Plan and Cross Catholic Outreach (DCCW provides monetary support to the archdiocese and the two organizations for the less fortunate) and continue to pray for the dead.

Featured speaker to the approximate 200 gathered was Family of Jacopa Association Sister Rose Catherine Marshall of Steubenville. She centered her topic on "Compassion in the Year of Mercy." As she explained the apostolates of prayer and service, especially to widows, priests, the elderly, mothers and families, of the Family of Jacopa Association she founded in the Diocese of Steubenville, Sister Rose Catherine called on women to have and utilize a Bible and a Catechism of the Catholic Church. The woman who was born in 1956 in Cleveland and is a widow and a mother said, "We've got to know our faith; we've got to share our faith."

As the convention neared an end, individual Catholic Woman's clubs were recognized for projects in parishes. Awards handed out included ones to the CWC of **St. Casimir** Parish, Adena, for planning and participating in a Mother's Day Mass, after which each mother was presented with a gift; **St. Paul** Parish and **Christ the King University** Parish, Athens, leading an educational program on the meaning of suffering; **Corpus Christi** Parish, Belle Valley, conducting a "baby bottle campaign" with proceeds to assist expectant mothers and holding a "soup luncheon" to provide five college students with financial assistance; **St. Joseph** Parish, Bridgeport, hosting a garden party featuring a covered-dish buffet dinner

for fellowship, fun, food and faith sharing; **St. Stephen** Parish, Caldwell, providing information during the month of May on "Our Lady, Undoer of Knots" and supporting the Right to Life booth at the Noble County fair; **Christ Our Light** Parish, Cambridge, supporting transitional and permanent deacons by preparing and serving lunches during their studying at Sts. Peter and Paul Oratory, Lore City; **St. Ann** Parish, Chesapeake, sponsoring a retreat for women – "Join the Joyful Dance – Growing in the Spirit," presented by School Sister of Notre Dame Joan Marie VanBeek, Sacred Heart Retreat House, Torch; **St. John the Baptist** Parish, Churchtown, preparing and serving dinner for raising money for renovations to a house for unwed mothers; **St. Adalbert** Parish, Dillonvale, assisting the youth group of the parish when students presented Stations of the Cross in mime at parishes during Holy Week; **St. Louis** Parish, Gallipolis, supporting Right to Life and sponsoring three young people to attend the January Right to Life March in Washington, D.C.; **Holy Cross** Parish, Glouster, sponsoring the annual vacation Bible school and providing supplies and food for participants, as well as providing gifts for those celebrating the sacraments and holding receptions for those receiving first Communion, confirmation, graduating from high school and attending Rite of Christian Initiation of Adults; **St. Henry** Parish, Harriettsville, organizing removal of furnishings from the church and then returning them after painting in preparation of the church's 150th anniversary and hosting a dinner for the workers; the Harrison County parishes of **St. Teresa of Avila**, Cadiz, and **Sacred Heart**, Hopedale, and mission of **St. Matthias**, Freeport, holding an annual yard sale to raise money for parishes' ministries; **St. Ambrose** Parish, Little Hocking, supporting the local women's center that provides solutions for pregnant women; **Our Lady of Mercy** Parish, Lowell, hosting an annual back-to-school breakfast in August and preparing annual dinners for Boy Scouts and local high school honor students; the **Basilica of St. Mary of the Assumption**, Marietta, donating to and volunteering at a nonprofit soup kitchen that offers free meals on a regular basis to those in need; **St. James** Parish, McConnelsville, hosting receptions for a retiring pastor and new administrator; **St. Francis Xavier** Parish, Malvern, holding bake sales with proceeds supporting parish ministries; **St. Gabriel** Parish, Minerva, hosting a mother/daughter dinner for the ladies and their daughters of St. Gabriel and St. Francis Xavier parishes; **St. John the Baptist** Parish, Miltonsburg, furnishing paint and supplies to refresh the interior of the church hall; **St. Agnes Parish**, Mingo Junction, collecting food for the community's social services and giving financial assistance to families for utilities and rent; **St. John Fisher** Parish, Richmond, sponsoring a blood pressure clinic during February, "Heart Month," after weekend Masses; **St. Mary** Parish, Shady-

side, congratulating high school seniors of local schools with a pizza party following a Mass; **Holy Family** Parish, Steubenville, participating in the Lenten Rice Bowl and donating nonperishable foods to the local food pantry; **St. Peter** Parish, Steubenville, collecting 80 bags of nonperishable food for distribution to those in need through the Samaritan House in Steubenville; **Triumph of the Cross** Parish, Steubenville, sending cards and notes weekly in support of a seminarian preparing for ordination to the priesthood and holding a luncheon and reception for Father Ryan B. Gray after his first Mass as a newly ordained priest for the diocese; **St. Francis of Assisi** and **St. Joseph** parishes, Toronto, conducting a fifth annual "giving tree" that provided assistance to 15 families, including 31 children, for Christmas gifts and giving a large cash donation for aid to other families; **Our Lady of Lourdes** Parish, Winterville, donating money and food items for distribution to the less fortunate; **St. Sylvester** Parish, Woodsfield, holding a "basket bingo" and donating the proceeds to St. Sylvester Central School, Woodsfield.

DCCW officers, in addition to Ambrose, a St. Frances Cabrini, parishioner, include Nancy Doerr, St. John Fisher, vice president; Joanne Kolanski, St. Mary, St. Clairsville, secretary; DeDe Kidder, St. Francis, Toronto, treasurer; Elizabeth Duche, Christ Our Light, auditor; and Carolyn Estadt, St. Stephen, historian. Also, serving the DCCW are: spirituality commission, Diana R. Vargo; service commission, Camille Recznik and Kidder; leadership commission, Eileen Ackerman; public relations, Harriett Huck; publicity, communications and website, Kidder.

(Photos/Page 12)

### Bishop Monforton's Schedule

#### July

- 4 Closing Mass for Fortnight for Freedom, Holy Family Church, Steubenville, 9 a.m.
- 5 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 6 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.  
Radio segment WDEO 990 AM, 12:20 p.m.
- 7 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.  
"Misa con Hermanas" Spanish Mass, Daughters of Holy Mary of the Heart of Jesus, Steubenville, 8:30 a.m.
- 9 Mass, St. Lucy Church, Yorkville, 5 p.m.
- 10 Mass, youth conference, Franciscan University of Steubenville, 10 a.m.
- 11 Mass, Holy Family Fest, Apostolate for Family Consecration, Bloomingdale, 9 a.m.
- 12 Mass, Holy Rosary Church, Steubenville, 7 a.m.

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## Bishop Emeritus Sheldon homilist at Annual Priests' Jubilee Celebration

**Editor's Note: Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon was the homilist at the diocesan Annual Priests' Jubilee Celebration June 20 in St. Mary Church, St. Clairsville. Bishop Sheldon, nearly 90, is celebrating 63 years of ordination to the priesthood and 40 years as a bishop, this year.**

**His homily follows:**

After 63 years in the business, I think I'm entitled to reminisce a bit. I won't bore you with the story of my life, but I'd like to mention some people who had a great deal of influence on me.

First, there was the first pastor that I served under: Msgr. Ed Kirby. He was a great man in many ways – wise, well-read, kindly and spiritual. When I arrived with the oil of ordination still wet on my hands, he said to me: "You're a priest just as I am; anything I can do, you can do, so go ahead and do it." He had a fine sense of humor, too. He used to say: "Judgment Day will be a great day. I would love to have the popcorn concession!" Those were pre-Vatican II days when the sacrament of the sick was called "extreme unction." Many people died at home in those days, instead of in a hospital or nursing home. There was a superstition then that newly ordained priests were fatal on sick calls. In my case, the first dozen or so people that I was called to actually did die, not counting those who were DOA when I got there. Anyway, Kirby kidded me about it. He'd say, "Gil, when you anoint these people, don't *press* so hard!" He said things, too, like: "Anyone who gave his life to God will never lose his soul."

The normal time in the Diocese of Cleveland for a priest's apprenticeship" was several five-year tours as an "assistant," as they called us then. While I was on my third assignment, I was reassigned to the Office of the Propagation of the Faith. It was a full-time job to publicize and support the mission efforts of the church. While my boss was still my own bishop, I worked under Bishop Fulton Sheen, the national director of the society. His was one of the most popular programs in the early days of TV. All of the proceeds from his TV work and books went to the Propagation of the Faith. He was an ardent promoter of the missions!

We called my office the "mission office," because it handled all things associated with the missions. Among them was a mission the diocese began in El Salvador, Central America, as other U.S. dioceses were doing at the time. Those who staffed it were volunteers: priests, religious and lay women. (One of the last people I saw off to the mission was Sister Dorothy Kazel,

an Ursuline Sister, one of the four women who were murdered there.) For all of them it was a "culture shock." At the beginning some lived like the native "compesinos" – on dirt floors without running water. The usual introduction to the mission was a bout of dysentery, otherwise known as Montezuma's revenge. I have to take my hat off to them; they toughed it out.

My work involved travel. How else to promote the missions, unless I had seen something of them? With the bishop's approval, I accepted invitations from missionary communities to visit their mission stations. It was a reciprocal relationship, since I was in a position to assign them to speak in our parishes under what is called the "Missionary Cooperation Program." Of the two dozen or so countries I saw, most were in the underdeveloped, or Third World. By the way, that Montezuma guy must have gotten around, because I had Montezuma's revenge on three different continents! My worst bout with it was at Manaus, 600 miles up the Amazon River in Brazil.

That brings up the matter of immunizations that were usually necessary for this kind of travel. There is none for dysentery, as such, but besides the usual typhoid, tetanus and smallpox that I received in the service, I was inoculated against cholera, yellow fever and bubonic plague. For yellow fever, I had to go to the federal health office. Since it was in downtown Cleveland, not far from my office at the chancery, I thought I'd walk over on one of my lunch hours. I presented the prescription from my doctor and was ushered into a large waiting room filled with people, mostly women. There was a sudden hush when I walked in – followed by stares and whispers. I thought to myself: "Haven't these people ever seen a Roman collar before?" In a short time my name was called, and I went into a room where a nurse was administering the injections. I asked her whether all these people were traveling somewhere. "Oh, no, Father," she said. "This is the day for their regular VD shot!"

I met many people through the missions whom I learned to admire. Just to mention a few: There was Donal Lamont, bishop of Umtali in Southern Rhodesia. He showed the other two "Prop" directors and me around his diocese in a Peugeot with 200,000 miles on it. (I don't know too many bishops here in the States that drive cars with that much mileage!) He showed us one of his hospitals that was run by missionary sisters. Some were scrubbing the surgery floor on their hands and knees. Lamont introduced us to the sister in charge. She was a qualified physician and surgeon. The rest were trained

nurses. It seems that the natives have a taboo against working in hospitals, so the staff does the menial work as well! For most of the natives at that time, the only education or health facilities available to them under the apartheid government were those offered by the missionaries. Bishop Lamont spent the last years of his pontificate in prison under the prime minister, Ian Smith, for his opposition to apartheid practices. He was released when Britain set Rhodesia free and it became the Republic of Zimbabwe.

I met Msgr. William McNaughton, a Maryknoll priest, the prefect apostolic of Inchon, Korea. The French had been there beforehand and built a beautiful Gothic cathedral with an adjoining bishop's mansion. The problem was that the cathedral stood out like a sore thumb in the middle of pagoda-like structures. Among other things, it was a symbol of the hated foreign influence. McNaughton turned the mansion over to the Maryknoll Sisters as an orphanage and moved into what used to be the caretaker's house. The orphans were mostly little girls who had been abandoned by their parents. For poor Koreans, girls were a financial liability. Boys, they kept, because boys could start working in the rice paddies at around age 6, unless they were crippled or handicapped. In that case, they were usually abandoned, too. McNaughton was later made bishop of Inchon and built up a native clergy that now replaces the foreign missionaries. That's really what the job of a missionary is all about: to plant the church and tend it until it can fend for itself.

A little closer to home, I met Francis Hurley, the archbishop of Anchorage, Alaska. He showed me and my companion priest around Anchorage and the surrounding territory in his Cessna 120. The most practical way to get around in Alaska is by air. The priests there are the modern "bush pilots" that used to be the subject of many adventure stories. The archdiocese covers the Aleutian Islands, which have some of the worst flying weather in the world. His farthest parish is in the Aleutians – a thousand miles from Anchorage. When you consider that – Ironton doesn't seem so far!

These are but a sample of the people I met in the missions. It occurs to me that, if some of the Twelve Apostles were to come back today, they might have a hard time recognizing their successors. We have accumulated a lot of baggage in 2,000 years, much of it from the era of medieval

feudalism: things like coats of arms, titles, distinctive dress, and so forth. I don't think, though, that the apostles would have any trouble recognizing their successors in men like Lamont, McNaughton and Hurley.

After my mission office days and a couple years as a pastor, I was "reinvented," as they say. I was ordained a bishop.

I could point to any number of bishops that I admire, but I'll mention only one name: John Paul II. My time as an active bishop was parallel to his pontificate: I was ordained a bishop in 1976; he was elected pope in 1978. I retired in 2002; he died in 2004. I met him several times, including a discussion once about clergy abuse (this was five years before the situation in Boston received national headlines.) His writings and sermons covered the entire range of Catholic doctrine. In his travels, he was seen and heard by more people than all the apostles and St. Paul together. If anyone deserves the title "doctor of the church," it is John Paul II! Not only that, but he was a major player in world events.

When Napoleon was excommunicated for his invasion of the Papal States, he asked: "Will this excommunication make the weapons fall from my soldiers' hands?" Well, a funny thing happened on his way back from invading Russia: the Russian winter set in, and, lo and behold: The path of his retreat from Moscow to the Russian border was strewn with muskets that fell from the hands of his freezing and starving troops! One hundred thirty-four years later, at the San Francisco Peace Conference – where the allied nations sought to put the world back together after World War II – someone suggested that the pope be invited to the conference. Stalin is quoted as asking, sarcastically: "How many divisions does he have?" Forty-nine years later, the Soviet Union collapsed without a shot being fired – due in no small way to the efforts of John Paul II!

The Gospels tell us that the apostles said to Jesus once: "We have left all to follow you. What's in it for us (or words to that effect)?" Jesus answered: "You will receive in this world a hundredfold – as well as persecution; after that – eternal life!" I can say that I have received my hundredfold – and not much persecution. I look forward now to what comes next. Every minute of my 63 years has been worth it.

Gentlemen, if you can accept a word from an old-timer, I say to you: Hang in there! You won't regret it.

Thanks for listening!

### CATECHETICAL CONSULTANT

The Diocese of Steubenville is seeking a full-time catechetical consultant for the Office of Christian Formation and Schools. **Primary tasks** will include coordination of the diocesan catechist formation program, with teaching responsibilities; diocesan-sponsored efforts for evangelization and adult/young adult faith formation. The **applicant must be** a practicing Catholic, have a master's in theology or catechetics, and be willing to undergo FBI/BCI background checks. **Applicants should** submit, by July 15, a resume, three references, transcripts for graduate work and a cover letter to: Paul D. Ward, director, Office of Christian Formation and Schools, Diocese of Steubenville, 422 Washington St., P.O. Box 969, Steubenville, OH 43952, or email pward@diosteub.org.

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# Valley Hospice Care Center North relocated to Trinity West in Steubenville

STEUBENVILLE — A community open house will be held July 10 at the newly renovated hospice center at Trinity Health System West, Seventh Floor.

More than 10 years ago, Valley Hospice opened the first inpatient hospice care center in the Steubenville area. This July, after more than a decade of providing physical, emotional and spiritual support for patients and their families, Valley Hospice will move its Care Center North from Trinity East to Trinity West in Steubenville.

“Since its opening in 2004, Care Center North has received great support from the community,” said Dr. John Figel, Valley Hospice associate medical director. “It has been my privilege to collaborate with Valley Hospice to help make specialized end-of-life care available in our area. The move to Trinity West is a wonderful opportunity and will have a positive impact on our patients.”

The new care center was made possible because of a \$250,000 capital campaign. “Without the support of our community and our generous donors this move to Trinity West would not have been a possibility,” said Cynthia

Bougher, Valley Hospice chief executive officer.

The Mary Jane Brooks Charitable Trust of Steubenville was the major sponsor for this project, granting the trust naming rights for the updated care center. Because of the donation, the new facility will be called the “Valley Hospice Mary Jane Brooks Care Center North.”

Valley Hospice received contributions, also, from the public and its staff and board members, as well as grants from the Charles M. Pugliese and Thelma M. Pugliese Charitable Foundation and the Esther Simmons Charitable Trust.

The Valley Hospice Mary Jane Brooks Care Center North, scheduled to open the week of July 11 on the seventh floor of Trinity Health System West, will have six private rooms.

The state-of-the-art facility will look and feel like home, with comfortable furnishings, a homelike family room, an eat-in kitchen where families can make home-cooked meals and a spa, a Trinity spokeswoman said.

Valley Hospice patients will have access to 24-hour nursing care with a low staff-to-patient ratio.

“Trinity Health System is pleased to partner with Valley Hospice in bringing its inpatient unit to our west campus,” said JoAnn Mulrooney, Trinity Health System vice president of operations and chief operating officer. “For our Trinity patients, the relocation eases the transfer from acute care to hospice care by simply a short elevator ride rather than an ambulance ride across town. Valley Hospice provides quality, compassionate care. We’re looking forward to making the service even more accessible to our community and patients.”

“We are very excited for the opportunity to move our care center to Trinity West,” said Bougher. “The new space will provide a welcoming and homelike environment for patients and their families. As your community hospice, we are committed to providing the best possible care.”

The open house at the newly renovated Valley Hospice Mary Jane Brooks Care Center North will be held from 1:30 p.m. until 3:30 p.m., July 10, at the seventh floor Trinity Health System West location. Anyone can tour the facility and learn about Valley Hospice services.

# Diocesan couple recipients of award for outstanding efforts in promoting NFP

CINCINNATI — The Couple to Couple League has announced the recipients of awards for outstanding efforts in promoting natural family planning during 2015,



(Photo provided)

**Lisa and Greg Popcak**

and Steubenville residents Greg and Lisa Popcak are among those singled out.

The Popcaks are recipients of the Father Richard M. Hogan Award. The award is given to those who have excelled in promoting natural family planning in the fields of theol-

ogy, psychology or related social science.

When the couple was named, a representative of the Couple to Couple League wrote, “These Catholic media personalities have dedicated their careers to promoting

the beauty of the church’s teachings on marital love and NFP, and have found countless ways to support and guide couples in living out this sometimes difficult teaching.

“Specifically related to the Couple to Couple League, psychologist Greg has authored a column, ‘The Marriage Counselor,’ in Family Foundations magazine for over 15 years, and readers consistently rank it as one of their favorite parts of the magazine. In the wider NFP community, Greg and Lisa are supporters of all methods and organizations, and regularly speak at Catholic events on marriage and family topics.

“Greg founded the Pastoral Solutions Institute, a tele-counseling practice that provides solutions for marriage and family issues that are consistent with the Catholic faith, they are best-selling authors on marriage and family topics, and a husband-wife radio team (most recently with More2Life) that often champions NFP, while also helping couples navigate the difficulties that often accompany that choice.

“Greg and Lisa are tireless supporters, defenders and advocates for living out marriage according to God’s amazing design.”

The Popcaks were among the featured speakers at the September 2015 World Meeting of Families in Philadelphia.

They are members of Holy Family Parish, Steubenville, and led a Marriage Enrichment Day in 2014 at two locations in the Diocese of Steubenville.

He has psychology and theology degrees, a master’s in clinical social work and a doctorate in human services with a specialization in pastoral counseling. Greg Popcak is an adjunct professor at Franciscan University of Steubenville, also.

With more than 600 certified volunteer teaching couples, the Couple to Couple League is the largest provider of NFP services in the United States. Its programs are approved under the U.S. bishops’ Standards for NFP.

The Couple to Couple League provides a main NFP course, as well as postpartum and premenopause classes, in a classroom setting, through live online classes, and through a self-paced online class.

The mission of the Couple to Couple League is to build joyful marriages by teaching NFP, couple to couple.

## Parishioners support communications

WASHINGTON, D.C. — The Office of National Collections, Washington, D.C., has acknowledged receipt of a check from the Diocese of Steubenville in support of the 2015 Collection for the Catholic Communication Campaign.

A check for \$4,696 was sent to the Office of National Collections, U.S. Conference of Catholic Bishops, from the Diocese of Steubenville’s Vicar General and Chief Finance Officer, Msgr. Kurt H. Kemo.

Taken up annually in May in parishes in the diocese, and nationwide, the collection supports evangelization through the internet, television, radio and print publications.

Fifty percent of funds collected remain in the diocese to support local communications projects.

The campaign also funds projects in developing nations, where the local church lacks resources to spread the Gospel message.

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## St. John Paul II Resurrection As Mystery

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II continues his reflections on the resurrection of Christ as both historical fact and as mystery. We have seen that the resurrection was a fact from the testimony of many that saw, ate and spoke with Jesus, beginning on the Sunday after his crucifixion. It was their witness that explains the remarkable birth and growth of the Christian religion to a pre-eminent role in the history of western civilization. We have no record or claim by anyone to have actually observed Jesus' return to life. The Gospels tell us that the guards were bribed by the Sanhedrin to say the body of Jesus was stolen by his disciples, but we have no record of what they actually saw, if anything.

Let us now turn to the mystery dimension of the resurrection. In general, "mystery" means reality to which there is

more than meets the eye. In the context of the resurrection of Jesus, it means that there is further reality and that there are other implications surrounding that fact, some of which are readily understandable, some of which are not.

Pope John Paul suggests as the first of these, that "Christ's resurrection is the new Passover ... which must be interpreted against the background of the ancient Passover which prefigured and foretold it. The ancient Passover celebrated the escape of the Hebrew people from bondage in Egypt and the beginning of their existence as a free and independent nation. It also celebrated the fact that God himself made that escape possible by intervening miraculously on their behalf against the Egyptians, thereby constituting the Hebrews as God's Chosen People." How can we say that it "prefigured" the resurrection of Jesus, in the fact that the human race, prior to the coming of Christ, was in "bondage" to sin and Satan. The death and resurrection of Jesus broke that bondage and set mankind on the way to achieving the life that God originally intended for his highest creatures: life shared with himself for all eternity. In this sense, "While the resurrection is an event that is determined according to time and place, nevertheless it

... *'It is clearly evident that Christ's resurrection is the greatest event in the history of salvation. ...'*

transcends and stands above history."

For another thing, the return to life of Jesus from the dead was not the same as other "resurrections" in the Gospels. We have spoken before about the son of the widow of Naim, the daughter of the official Jairus and Our Lord's own friend Lazarus. They died and were raised again to life by Jesus. We have no clue as to their consciousness of their experience of being dead. A good possibility is that they had no remembrance of it at all, much like that of a patient awakening from an anesthetic following an operation. In any case, they found themselves back in the life they knew before their death, that same mortal life as before, a life that still led once again, eventually, to death. Such was not the case with the resurrected Jesus. We saw

that he was the same person with the same body (witness the scars of his wounds), but at the same time different – wonderfully so. He apparently could move about at will and not be impeded by such obstacles as locked doors! His was

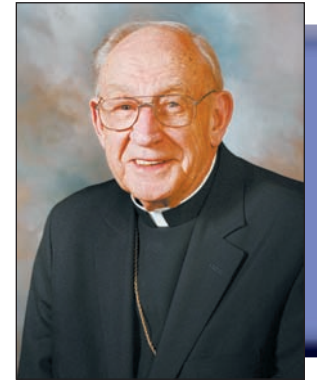
a "glorified" body, impervious to such things as defects, diseases and death! Such has no parallel in human experience and therefore transcends history itself!

The pope comments: "In this sense, Christ's resurrection is beyond the purely historical dimension. It is an event pertaining to the trans-historical sphere, and therefore eludes the criteria of simple human empirical observation."

Most of us assume that Jesus arose from the dead by his own power. After all, he said himself, "... I lay down my life that I may take it up again. No one takes it from me. But I lay it down on my own. I have power to lay it down and I have power to take it up again" (Jn 10:17-18). On the other hand, the Acts of the Apostles tell us: "But God raised him up, releasing him from the throes of death" (Acts 2:24); "The author of life you put to death, but God raised him up from the dead; of this, we are witnesses" (Acts 3:15). The creed that we recite at Mass says: "He ... rose again on the third day. ..." It's really a moot point: Jesus is both God and man. He suffered and died as man, but, as with all his miracles, he rose, exercising the power he shared with the Father and the Holy Spirit.

John Paul tells us: "The Cross and the Resurrection con-

stitute the one paschal mystery in which the history of the world is centered. Therefore, Easter is the church's greatest solemnity. Every year she celebrates and renews that event." That celebration makes up the "Easter triduum," i.e., Good Friday, Holy Saturday and Easter Sunday. We see featured there the prophecies of the



Bishop Sheldon

Old Testament, beginning with the "Protoevangelium" that foretold the undoing of original sin (Gn 3:15). It includes passages from Isaiah that foretold a Messiah who would come, not as a conqueror of nations, but as a suffering servant of God (see, Isaiah, Chapters 49-66). It includes the hopes and expectations of the other prophets for God's intervention to restore and renew the Chosen People who are but a type of the new people of God, the Church of the New Testament. It shows the realization of those hopes in the Gospels that tell us of Jesus and his passion, death and resurrection – the climax of the paschal mystery when the kingdom of God definitively entered into human history.

The pope continues: "It is clearly evident that Christ's resurrection is the greatest event in the history of salvation, and, indeed, we can say in the history of humanity, since it gives definitive meaning to the world." It does so because it demonstrates for us what God intended when he created mankind: We, too, are one day to rise in our bodies (regardless of their condition at the time of death or thereafter), but with that body glorified as was that of Jesus. The resurrection of Christ is also the answer to "the mystery of life," itself. For those who seek the answer, they need look no further. Those of us who learned our faith from that little primary catechism knew it all the time: "Why did God make me?" "God made me to know, love and serve him in this life in order to be happy with him forever in the next!"

## The Struggle to Love Our Neighbor

By Father Ron Rolheiser

"The most damaging idolatry is not the golden calf but enmity against the other." The renowned anthropologist Rene Girard wrote that, and its truth is not easily admitted. Most of us like to believe that we are mature and big-hearted and that we do love our neighbors and are free of enmity toward others. But is this so?

In our more honest, more accurately perhaps in our more humble moments, I think that all of us admit that we don't really love others in the way that Jesus asked. We don't turn the other cheek. We don't really love our enemies. We don't

wish good to those who wish us harm. We don't bless those who curse us. And we don't genuinely forgive those who murder our loved ones. We are decent, good-hearted persons, but persons whose heaven is still too predicated on needing an emotional vindication in the face of anyone or

anything that opposes us. We can be fair; we can be just; but we don't yet love the way Jesus asked us to, that is, so that our love goes out to both those who love us and to those who hate us. We still struggle, mightily, mostly unsuccessfully, to wish our enemies well.

But for most of us who like to believe ourselves mature that battle remains hidden, mostly from ourselves. We tend to feel that we are loving and forgiving because, essentially, we are well-intentioned, sincere, and able to believe and say all the right things; but there's another part of us that isn't nearly so noble. The Irish Jesuit Michael Paul Gallagher (who died recently and will be dearly missed) puts this well when he writes ("Into Extra Time"): "You probably don't hate anyone, but you can be paralyzed by daily negatives. Miniprejudices and knee-jerk judgments can produce a mood of undeclared war. Across barbed wire fences, invisible bullets fly." Loving the other as oneself, he submits, is for most of us an impossible uphill climb.

So where does that leave us? Serving out a life sentence of mediocrity and hypocrisy? Professing to loving our enemies but not doing it? How can we profess to be Christians when, if we are honest, we have to admit that we are not measuring up to the litmus test of Christian discipleship, namely, loving and forgiving our enemies?

Perhaps we are not as bad as we think we are. If we are still struggling, we are still healthy. In making us, it seems, God factored in human complexity, human weakness, and how growing into deeper love is a lifelong journey. What can look like hypocrisy from the outside can in fact

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Father Rolheiser



## On the Road to Jericho; the Power of Parables

### 15th Sunday in Ordinary Time – Cycle C

By Father Paul J. Walker

On Sunday, July 10, we will hear again the parable of the Good Samaritan. The term “Good Samaritan,” or even just “Samaritan,” has become common parlance for much of western civilization. Webster’s New World Dictionary lists as a second meaning of Samaritan, “a person who comes to the aid of another.” Thus, the common or popular interpretation of the parable has to do with helping others in need, and recognizing my neighbor as anyone who is in need. While these interpretations could be applied, I don’t believe they represent the heart or the engine that drives the parable, that gives the jolt or shock that it carries.

One first needs to understand parables as Jesus used them. They were not new, nor did they first appear in the public ministry of Jesus. Certainly one of the most famous in the Hebrew Scriptures is the prophet Nathan’s story that led to King David’s self-indictment for adultery and murder (see, 2 Samuel, Chapter 12, Verses 1-7). Parables were used by rabbis of Jesus’ day often to teach a lesson or a moral imperative. You listen to the story and follow the teaching it contains. In the hands of Jesus, parables did not invite you to look “at” the story, as if to discover some moral imperative to follow. Jesus’ parables invited you to look “through” the story, calling for a new way of seeing, not merely acting. Looking “at” the story places me outside where, at best, I am an interested observer. Looking “through” the story scrambles my perceptions of reality. My assumptions about God, the world, myself are blown apart, not merely to destroy them for the sake of destruction, but so that I may gather up the pieces, putting them together in new ways that offer new possibilities,

new insights. Assumptions are powerful realities in our lives. Our behaviors are grounded in them and often we are not consciously aware of them. Jesus’ parables could cut through the surface of life and challenge the basic assumptions out of which people lived.

Let us see how this works in the story of the Good Samaritan. The parable results from the question of an insincere lawyer (“... wishing to justify himself”). It should be noted that the lawyer first asks, “What must I *do* to inherit eternal life?”— as if such inheritance flowed from his good deeds and his observance of the law. Jesus responds, as he often does, with another question asking him how he reads the law. Love of God and neighbor being the correct answer, the lawyer then tries to drag Jesus into the casuistry that underlies his own perception of the law: “and who is my neighbor?” Is it somebody who lives two miles away? How about a mile-and-a-half? How about somebody who pays tithes? How about somebody who is kin to me – goes to the same synagogue – a fellow Israelite? Once again, Jesus does not answer his questions, but invites him into a story.

In the story the victim of robbers is neither named or identified. He is, in a sense, everyman, someone, a certain person. He has been stripped of clothing, so he has no identifying clues to nationality or social status. His only claim is his need. Not so the other three travelers on the same road. The priest and Levite were temple personnel, highly conscious of their ritual purity. Perhaps, they sensed a dilemma: help the guy on the road (who could have been dead) and risk ritual defilement by touching a corpse, or fulfill their social obligations (also required by the Torah) to help another person. They elect to protect their cultic purity and hurry on by.

The Samaritan (having no ritual obligations) comes upon the same man. Herein lies the shock, even outrage of Jesus’ hearers. Our 21st century sensibilities are deadened to this hatred of the Jews for Samaritans and vice versa. The shock of the story is that the one who truly fulfills the law is the despised Samaritan! This is how the parable shatters religious and national bigotry, as well as a narrow interpretation of the law. The story challenges, it calls into question the hearer’s understanding of God and whom God approves. The parable both challenges and subverts: it challenges us to move beyond our social and religious notions of good and evil; it subverts our tendency to divide the world into insiders and outsiders! Are there any people today who are as despised, shunned or rejected by Christians as were the Samaritans in first-century Judaism? In answering this for ourselves, we should note that this parable occurs in Luke’s Gospel and bears a familiar hallmark of his narrative: inclusivity versus exclusivity. Jesus’ actions are parabolic – he pulls to himself those whom others push away.

The central thrust of the parable, then, is not so much to do a good deed, but to put together two impossible and contradictory ideas for the same person: “Samaritan” (see Luke, Chapter 10, Verse 33) and “neighbor” (Luke,

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Father Walker

## The Interwoven Tradition of Care for Creation and Care for the Poor in the Catholic Church or Pope Francis Is Building on Not Creating Social Teaching

By Eric J. Fitch

Reactions to Pope Francis’ encyclical “Laudato Si’: On Care for Our Common Home” are many and varied. Many rejoiced at its clear and simple message of care for the global environment, especially from human made harm, and that care for the poor is inextricably linked to stewardship of the environment. Some, whose economic and/or political fortunes are linked to activities which harm the environment, such as the burning of fossil fuels, claimed that Pope Francis was intruding into the realms of business, politics and science where he did not belong. These people often also mistakenly claim that the Holy Father was breaking new ground in terms of the church’s moral teaching. Truth be told, Pope Francis was not speaking politically or economically but in his role of lead teacher of the faith. As for the science, Pope Francis is a chemist and has the counsel of some of the finest scientists in the world, so

that criticism is invalid as well. And although Pope Francis very eloquently in this pastoral teaching document expressed concern about care for creation and humankind’s moral duty to steward the Earth, this is far from the first time the church much less a pope highlighted these

moral realities to the world.

Holy Scriptures speak clearly about the goodness of God’s creation and of humanity’s stewardship role. One need look no further than the Pentateuch (the first five books of the Old Testament) to see numerous examples of God’s praise of creation and of him entrusting its care to humanity. Two of the better examples are found in Genesis and Leviticus and Deuteronomy. In Genesis, Chapter One, God at the end of each day of creation pronounces it good, and entrusts Adam with not just naming the animals but stewardship of the Garden itself. In Leviticus and Deuteronomy, God calls upon his people to let the land/nature rest every seventh (sabbatical) year and every seven times seven plus one (50) years (jubilee) let the land/nature rest and redistribute the land back to its original Tribes of Israel, so that the poor would once again be able to have something upon which to support themselves.

In the 50-plus-year period following the Second Vatican Council, every pope has spoken and written about the necessity, the moral obligation of environmental stewardship. In 1972, Pope Paul VI published an apostolic letter entitled “Octogesima Aveniens” (“A Call to Action”)— this letter was published on the 80th anniversary of “Rerum Novarum” (the foundational Social Justice encyclical written by Pope Leo XIII). In it, Pope Paul VI listed 11 emerging social problems that needed to be challenged by the church and the faithful. One of these was the overexploitation of nature by humankind leading to its destruction and resultant victimization of current and future generations. The following year, Pope Paul addressed the first

United Nations Conference on the Environment, where he spoke to the evil of the growth of nuclear and biochemical weapons as a threat to humanity and the environment. He, also, however, addressed the overexploitation of nature and the resultant devastation of the biosphere, and that this destruction needed to be addressed as moral necessity in itself and for the benefit of current and future generations. He invoked the spirit and teachings of St. Francis of Assisi as an alternative model.

Pope John Paul II, after the brief reign of Pope John Paul I, was elected in 1978. In 1979, he proclaimed St. Francis to be the patron of ecologists and told the UN that “the church’s commitment to the conservation and improvement of our environment is linked to a command of God.” Over his long reign as pope, John Paul II consistently addressed issues of environment. In his 1988 Letter on the Vocation of the Laity, he jointly addressed the need to deal with the ecological crisis of the world in conjunction with the provision of work and combating poverty. In his 1991 encyclical “Centesimus Annus” (on centenary of “Rerum Novarum”), he wrote that the state has an obligation to protect the common resources of the natural environment and not trust this protection to market forces. The most significant spoken and written documents of his papacy on the subject of environmental stewardship were his 1990 World Day of Peace Message, the address of His Holiness Pope John Paul II to the Conference on Environment and Health, and the Common Declaration of John Paul II and the Ecumenical Patriarch His Holiness Bartholomew I. In

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Eric Fitch

## The Struggle

From Page 6

be a pilgrimage, “a Camino walk,” when seen within a fuller light of patience and understanding.

Thomas Aquinas, in speaking about union and intimacy, makes this important distinction. He distinguishes between being in union with something or somebody *in actuality* and being in union with that someone or something *through desire*. This has many applications but, applied in this case, it means that sometimes the heart can only go somewhere through desire rather than in actuality. We can believe in the right things and want the right things and still not be able to bring our hearts onside. One

example of this is what the old catechisms (in their unique wisdom) used to call “imperfect contrition,” that is, the notion that if you have done something wrong that you know is wrong and that you know that you should feel sorry for, but you can’t in fact feel sorry for, then *if you can wish that you could feel sorry*, that’s contrition enough, not perfect, but enough. It’s the best you can do and it puts you at the right place at the level of desire, not a perfect place, but one better than its alternative.

And that “imperfect” place does more for us than simply providing the minimal standard of contrition needed for forgiveness. More importantly it accords rightful

dignity to whom and to what we have hurt.

Reflecting on our inability to genuinely love our neighbor, Marilynne Robinson submits that, even in our failure to live up to what Jesus asks of us, if we are struggling honestly, there is some virtue. She argues this way: Freud said that we cannot love our neighbor as ourselves, and no doubt this is true. But since we accept the reality that lies behind the commandment, that our neighbor is as worthy of love as ourselves, then in our very attempt to act on Jesus’ demand, we are acknowledging that our neighbor is worthy of love even if, at this point in our lives, we are too weak to provide it.

And that’s the crucial point: In continuing to struggle, despite our failures, to live up to Jesus’ great commandment of love, we acknowledge the dignity inherent in our enemies, acknowledge that they are worthy of love and acknowledge our own shortcoming. That’s “imperfect” of course, but, I suspect, Thomas Aquinas would say it’s a start!

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

## On the Road to Jericho

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Chapter 10, Verse 36). One must say what is a contradiction in terms: good plus Samaritan. To say the impossible is to have one’s world turned upside down and radically questioned in its presuppositions. The point being, I think, is that in just this way does the reign of God explode into human consciousness and demand that I overturn long-held values, closed options, set judgments and established conclusions. Jesus’ words and deeds proclaimed that the kingdom would meet his followers where and when their world was overturned and challenged to it’s very core.

As I noted earlier, this parable (as are most

of Jesus’ parables) is not so much a matter of “doing” as of “seeing.” So what I must do will emerge from how I see.

The explosive power of this parable is not so much a tidy, moral exhortation to assist the injured man on the road, but is more the unsettling invitation to put the notion of *neighbor* and *Samaritan* together. Now, the true Israelite who keeps the Law is the Samaritan. How can this be? The scholar of the Law, the disciples, or any observant Jew, could not wrap their imaginations around such a concept. As the reign of God is emerging in the world in Jesus, the old categories of who is *in* and who is *out* are shattered and something new is unfolding that requires a

fresh way of thinking and seeing.

We are challenged as well: Can we recognize the bond that binds people beyond the divisions our personal and social discriminations and prejudices impose? Is God lurking about in places we would least expect?

Dominican Father Edward Schillebeeckx offers this insight on the power of parables in “Jesus: An Experiment in Christology,” Pages 156-157:

*A parable turns around a scandalizing center ... it often stands things on their head; it is meant to break through our conventional thinking. ... Parables open up new and different potentialities for*

*living, often in contrast with our conventional ways of behaving. ... Parables point to ... a new potentiality ... a real possibility of coming to see life and the world ... in a way quite different from the one we are accustomed to.*

**Father Walker is a Diocese of Steubenville priest, retired from active parish ministry, who continues to reside in his hometown, McConnellsville, and celebrate Masses at St. James Church there. Father Walker is a previous director of the diocesan Office of Worship and has been a regular columnist for The Steubenville Register for many years.**

## The Interwoven Tradition

From Page 7

each of these addresses, Pope John Paul II forcefully pointed out the moral necessity of addressing environmental degradation and ecological destruction, that the actions that cause these things are moral ills/sins against God and his creation, and sins against current and future generations of humans that rely upon the biosphere for life itself. Finally, in the new edition of the Catechism of the Catholic Church that came into being under his watch, the obligations toward environmental stewardship and what could and would be considered “environmental sins” were detailed in this prime teaching document of the church.

Pope Benedict XVI during his papacy was so prolific in his writing on the faith and the environment that one of his nick-

names is “the Green Pope.” This pope has written so many documents on the environment, and human-nature relations, under the umbrella of the Christian faith that there are edited collections and dissertations on the material. One must remember that Pope Benedict came from a lifetime in academe before being made bishop, cardinal and then pope. Pope Benedict’s most important writings on these subjects are found in two magnificent tomes where he addresses issues of the environment as theologian and scholar, who uses the best that science can share in his commentary. “The Environment,” published in 2012, collects a series of these writings and commentaries. These readings show a consistently strong and proactive voice demonstrating the

moral imperatives toward environmental stewardship dealing with issues as old as agricultural soil degradation up through the crisis of climate change. In 2014, Pope Benedict’s “The Garden of God: Toward a Human Ecology” was published. This book comes directly from the pope’s hand and details the interwoven problems that have arisen in the environment and the roles and needs of humans to address these problems not just through faith, but through science and other creative gifts.

Pope Francis has presented the church and the world with a wonderful document in “Laudato Si’”, but the idea that he has branched off into a completely new area of Catholic thought, reason and moral theology is just wrong. He stands so tall, sees so far and is heard so broadly, in

part, because he stands on the shoulders of giants.

**Fitch is an associate professor of environmental science and leadership, and director of the environmental science program at Marietta (Ohio) College. He has a bachelor’s in biology from St. Meinrad (Indiana) College; master’s in environmental science, Miami University, Oxford, Ohio, and Ph.D., resource development (specialization in environmental policy and law and public policy), Michigan State University, East Lansing, Michigan. A parishioner at the Basilica of St. Mary of the Assumption, Marietta, Fitch is a member of the Diocese of Steubenville Task Force, formed in response to “Laudato Si’”.**

## Retired Pope Benedict XVI says he ‘feels protected’ by Pope Francis

VATICAN CITY (CNS) — In his first public address in almost a year, retired Pope Benedict XVI expressed his sincere gratefulness to Pope Francis, saying that his goodness “from the first moment of your election, in every moment of my life here, touches me deeply.”

“More than the beauty found in the Vatican Gardens, your goodness is the place where I live; I feel protected,” Pope Benedict said June 28.

Pope Benedict also conveyed his hope that Pope Francis would continue to “lead us all on this path of divine mercy that shows the path of

Jesus, to Jesus and to God.”

Pope Francis led a Vatican celebration for the 65th anniversary of Pope Benedict’s priestly ordination. The two were joined by the heads of Vatican offices and congregations and several guests, including a delegation from the Orthodox Ecumenical Patriarchate of Constantinople.

Those gathered gave Pope Benedict a standing ovation as he made his way into the Clementine Hall and took his seat to the right of the pope’s chair.

A few minutes later, Pope Francis entered the hall and made a beeline for his predecessor, who respectfully removed his zucchetto before greeting him. Pope Fran-

cis has made no secret of his admiration for the retired pontiff, often comparing him to a “wise grandfather at home.”

During his return flight to Rome from Armenia June 26, Pope Francis praised Pope Benedict for “protecting me and having my back with his prayers.”

Recalling Pope Benedict’s promise of obedience to his successor in the days leading up to the conclave, Pope Francis said he had heard that some people have been “sent away” by the retired pontiff after complaining “about this new pope.”

“If (the report) isn’t true, it is well-founded, because this man is like that: a man of his word, a righteous man!” Pope

Francis exclaimed.

Speaking at the anniversary celebration, Pope Francis praised Pope Benedict’s life of priestly service to the church and recalled his writings on Simon Peter’s response to “Jesus’ definitive call: ‘Do you love me?’”

“This is the hallmark dominating an entire life spent in priestly service and of the true theology that you have defined – not by chance – as ‘the search for the beloved.’ It is this that you have always given witness to and continue to give witness to today,” he said.

Even in retirement, he said, Pope Benedict continues to serve the church.



## Flooding devastates West Virginia; Bishop Monforton calls for support

WHEELING, W.Va. (CNS) and STEUBENVILLE — Bishop Michael J. Bransfield of Wheeling-Charleston (West Virginia) asked for prayers for those affected by the devastating floods in West Virginia that have left 26 people dead.

As of June 27, nearly 500,000 were without power and 44 counties were under a state of emergency.

“We pray for those affected by this natural disaster, including those who have lost their homes and livelihoods; those who do not have electricity, food or clean water and, most importantly, for those who are injured and have lost loved ones,” Bishop Bransfield said. “Let us prayerfully remember those who died.”

“As floodwaters rise and recede, I ask you to please join me in praying for the protection of the brave men and women who are working to bring relief to our neighbors,” the bishop added.

Meanwhile, **Diocese of Steubenville Bishop Jeffrey M. Monforton** said, “As brothers and sisters in the Lord, it seems most appropriate for us to reach out to those directly affected by this natural disaster.”

In a letter to parishioners in the Diocese of Steubenville, Bishop Monforton wrote,

“As we pray for the victims, many of whom you and I know, we also can provide material assistance to those whose lives will be forever changed.” Therefore, Bishop Monforton has asked pastors of parishes in the Diocese of Steubenville to take a second collection for the victims and their families affected by the intense flooding in the neighboring diocese.

Damage from the flooding in West Virginia was widespread, with the southeastern region of the state being hit the hardest. Walls of water came crashing into towns and small communities leaving ruin and heartbreak in their wake.

“It’s pretty devastating,” said Father Chapin Engler, pastor of St. Charles Borromeo Parish in White Sulphur Springs, West Virginia. “It was the most significant rain event I’ve ever experienced. ... The main waterway that goes through the valley of White Sulphur completely flooded its banks and took with it many houses.”

Storms brought 10 inches of rain in just four hours in White Sulphur Springs. A home ripped off its foundation and engulfed in flames floated down Howard’s Creek. There were many rescues of people in the area trapped by flood waters, Father Engler said, and residents took shelter at the former White Sulphur High School building in town.

At the Greenbrier Resort located across the street from the church, Father Engler said, there was “a raging river through the golf course.”



**Tim Bowen throws a framed photograph into a makeshift dump site June 26 for belongings destroyed by flooding in Elkview, West Virginia. The floods have killed at least 26 people, including a 4 year old and an 8 year old. As of June 27, almost 500,000 people were without power and 44 counties were under a state of emergency. (CNS photo/Marcus Constantino, Reuters)**

In Richwood, 7 inches of rain fell in just three hours. Flash flooding caused the Cherry River to overflow its banks, devastating the small town of roughly 2,000 residents. “It’s horrible,” Father Quy Ngoc Dang said, surveying the damage in the town the day after the flood. A priest of the Society of the Divine Word, he is administrator of Holy Family Parish in Richwood.

“The water is receding, but the damage is severe,” he told *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston.

Unable to reach his parishioners by phone because of power outages that morning, Father Dang was preparing to check on them at their homes. He asked for prayers for residents of the area, especially for the poor.

On the morning of June 24, officials found the body of 4-year-old Edward McMillion, who was reported missing after flood waters were rising in Ravenswood the night before. Eight-year-old Emanuel Williams died after falling into Big Wheeling Creek in Wheeling June 23. A total of 26 across the state were killed in the flooding.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, who is president of the U.S. Conference of Catholic Bishops, told the people of the statewide diocese that the U.S. Catholic Church “stands ready as a field hospital to help bind the spiritual and material wounds” of all those affected by the flooding.

“Once again, the suffering of so many calls us closer to the cross of Christ,” he said in a June 27 letter to Bishop Bransfield, as he noted the “hundreds of homes and businesses impacted by the recent flooding” and entire communities that “have seen their way of life disrupted or destroyed.”

He said he entrusted those who have died to the Immaculate Heart of Mary and prayed “those affected will find strength for the recovery.”

“Amid the widespread pain we witnessed after the violence in Orlando (Florida) and, now, the natural disaster in West Virginia, we also see how such events can draw us closer together as brothers and sisters in need of each other’s assistance,” Archbishop Kurtz said. “Let us praise God for the generosity shown in response to all of this suffering.”

On June 26, Bishop Bransfield celebrated Mass at the Cathedral of St. Joseph in Wheeling to pray

for the victims of the flooding. “We are confronted with great suffering in West Virginia,” he said in his homily, speaking of those who died, their families and the countless who have lost their homes and had their communities reduced to ruins. “Our prayers are with them. ... We will do as much as we can for them.”

Catholic Charities West Virginia is working with Voluntary Organizations Active in Disaster and state and local government to prepare for long-term recovery in the communities hardest hit by flooding. **To volunteer, log on [www.volunteerwv.org](http://www.volunteerwv.org).** After registering, contact Janet Kelley, Catholic Charities West Virginia statewide disaster coordinator, [jkelly@ccwva.org](mailto:jkelly@ccwva.org), who will help facilitate deployment. Catholic Charities is accepting donations to its Disaster Services fund at <http://catholiccharitieswv.org>.

To help with recovery efforts, Bishop Bransfield approved a special collection during Masses July 2-3. Proceeds will be used by Catholic Charities West Virginia to assist with long-term recovery efforts. All funds will be used in West Virginia and distributed through the state’s Catholic Charities network.

In his letter, Archbishop Kurtz thanked Bishop Bransfield “for the healing witness being offered by the church in West Virginia” and urged all U.S. Catholics to support “the life-saving work of Catholic Charities wherever tragedies may strike.”

## Bishops seek assault weapons ban, say civilians have no need for them

WASHINGTON (CNS) — Two U.S. church leaders called for a ban on the sale of military-style assault weapons, saying they have no place in the hands of civilians.

Archbishop Blase J. Cupich of Chicago and Bishop Kevin J. Farrell of Dallas issued their appeals in response to recent incidents in which people have been killed by attackers armed with semi-automatic rifles.

“There’s no reason in the world why these guns are available. There’s no logic,” Bishop Farrell said.

The bishops’ stance puts them in opposition to gun rights advocates, who say that any effort to limit the sale and acquisition of firearms would violate the Second Amendment of the Constitution.

The U.S. Conference of Catholic Bishops was weighing a statement June 23 as the national debate on the need for action on gun control rose in intensity. Since the mid-1990s, the bishops have called for “sensible regulation” and “reasonable restrictions” on firearms.

Bishop Farrell’s appeal came in a June 13 blog, a day after a gunman killed 49 revelers in an Orlando, Florida, nightclub.

In a separate statement, Archbishop Cupich responded to a string of violence in Chicago the weekend of June 18-19 in which 13 people were killed and more than 40 others were injured in shootings. One victim, Salvador Suarez, 21, was killed by an assailant with an assault rifle outside of a Catholic Church as worshipers attended Mass.

Bishop Farrell specifically pointed to the rising use of semi-automatic rifles in attacks as cause for concern and said he decided to express his moral outrage over inaction by Congress in the blog on the diocesan website. Readers overwhelmingly opposed his views in comments on the blog.

“I think of the children who died in Connecticut. I think of the people who died in the movie theater (in Aurora, Colorado). I think of the people in San Bernardino. I think of Orlando. What I think is what other motive would we need (to ban such weapons) than to see the way those people lost their lives?” he said.

“I ask myself, ‘What’s the common denominator in all this?’ The latest incident in Orlando, a person who should not have been able to get his hands on a military-style

weapon that’s destined and designed to kill did. This is not a gun that is used for self-defense. This is a gun that’s an attack gun,” the bishop told CNS.

“I respect the Second Amendment,” he added. “If (people) want to have a handgun, that’s their business. The argument that the politicians give is that if we give them (gun control advocates) an inch, they’ll take a mile. On what basis do they make that statement?”

Quoting spiritual writer Father Henri Nouwen, Archbishop Cupich said June 20 that the city’s “terrible violence is destroying not only those killed and wounded, but all of us. If we want to survive as a community that treasures life, liberty and the pursuit of happiness, we must act now to put an end to this carnage,” the archbishop said. “No doubt there are many causes, but we can start by getting these combat weapons off our streets.”

Archbishop Cupich urged the entire city to step up to end the violence. “Doing nothing is no longer an option,” he said.

A report by the Congressional Research Service in 2012 estimated that 310 million firearms were in civilian hands.



## Shared faith should lead to joint action, Pope Francis and patriarch say

By Cindy Wooden

YEREVAN, Armenia (CNS) — Applying the common faith they professed publicly earlier in the day, Pope Francis and Armenian Apostolic Catholicos Karekin II urged common action on behalf of persecuted Christians, welcome for refugees and defense of the family.

The pope and the Oriental Orthodox patriarch signed their joint declaration at the end of Pope Francis' June 24-26 visit to Armenia.

Earlier in the day, at an Armenian Divine Liturgy, both had spoken of their unity as believers in Christ and of their conviction that Christians are called by God to assist the poor, the persecuted and the needy.

While their joint declaration mentioned the progress made in the official Catholic-Oriental Orthodox theological dialogue and their hopes for its continuation, the heart of the text focused on common Christian action to relieve suffering.

"We are witnessing an immense tragedy unfolding before our eyes," the two leaders said. "Countless innocent people" are "being killed, displaced or forced into a painful and uncertain exile by continuing conflicts on ethnic, economic, political and religious grounds in the Middle East and other parts of the world. Religious and ethnic minorities have become the target of persecution and cruel treatment to the point that suffering for one's religious belief has become a daily reality," they said.

The Christians being martyred for their



**Pope Francis and Catholicos Karekin II, patriarch of the Armenian Apostolic Church, arrive for an ecumenical meeting and prayer for peace in Republic Square in Yerevan, Armenia, June 25. (CNS photo/Paul Haring)**

faith belong to different churches and their suffering "is an 'ecumenism of blood,' which transcends the historical divisions between Christians."

The two leaders prayed that the terrorists waging war on Christians and other minorities would convert, and they also prayed that "those who are in a position to

stop the violence" would hasten to do so.

"We implore the leaders of nations to listen to the plea of millions of human beings who long for peace and justice in the world, who demand respect for their God-given rights, who have urgent need of bread, not guns," the declaration said.

The two denounced the use of a religion

"to justify the spread of hatred, discrimination and violence."

While focused on the headline-grabbing war in Syria, the two leaders did not ignore the tensions between Armenia and Azerbaijan over Nagorno-Karabakh, an enclave in Azerbaijan where the majority of people are ethnic Armenians and had voted for independence. The joint declaration urged "a peaceful resolution" of the conflict.

"We ask the faithful of our churches to open their hearts and hands to the victims of war and terrorism, to refugees and their families," they said. The Christian faith demands concrete acts of charity, Pope Francis and Catholicos Karekin insisted.

Looking at the spread of secularization, the pope and patriarch noted how heavily cultural change is impacting the family. "The Armenian Apostolic Church and the Catholic Church share the same vision of the family, based on marriage, an act of freely given and faithful love between man and woman," they said.

## Court stops abortion doctors' requirements, denies pharmacists' appeal

WASHINGTON (CNS) — The day after the U.S. Supreme Court issued a major abortion ruling striking down regulations on Texas abortion clinics and doctors, it rejected an appeal to reinstate laws in Mississippi and Wisconsin that would place similar requirements on abortion doctors.

It also denied an appeal of a Washington state rule requiring pharmacists to dispense Plan B or other emergency contraceptives despite their religious objections to doing so.

The court June 28 refused to hear appeals from Mississippi and Wisconsin challenging lower-court rulings blocking their laws similar to the one in Texas that require abortion doctors in the two states to have admitting privileges at nearby hospitals.

Federal appeals courts in Chicago and New Orleans had previously ruled against the states.

Wisconsin Attorney General Brad Schimel said in a statement that the court's decision was "not surprising" after its rule on the Texas law. He had filed a friend-of-the-court brief in the Texas case.

Mississippi Gov. Phil Bryant said he was disappointed by the court's Texas ruling and Lt. Gov. Tate Reeves said the ruling endangers women's lives.

According to The Associated Press, if Mississippi's law had been enacted it would have likely led to the closure of the state's only abortion clinic.

The Supreme Court also refused to hear an appeal from pharmacists who have religious objections to a Washington state law that requires pharmacies to dispense Plan B or other emergency contraceptives also called "morning after pills."

Chief Justice John Roberts and Justices Samuel Alito and Clarence Thomas said they would have heard the appeal and Alito wrote a 15-page dissent against the court's decision not to hear the case, calling it an "ominous sign."

"If this is a sign of how religious liberty claims will be treated in the years ahead, those who value religious freedom have cause for great concern," he added.

A trial judge ruled twice for the pharmacists in the long-running lawsuit Stormans

Inc. v. Wiesman, but was overturned by the U.S. Court of Appeals for the 9th Circuit.

Even before the Supreme Court issued a decision on whether it would take the case, the pharmacists' case already had gathered 14 friend of the court briefs from supportive groups — including the U.S. Conference of Catholic Bishops.

The case was filed with the court by the legal group Alliance Defending Freedom.

Kristen Waggoner, a senior counsel with the firm, said in a statement: "No one should be forced to participate in the taking of human life. We had hoped that the U.S. Supreme Court would take this opportunity to reaffirm these long-held principles."

She added that the state of Washington allows pharmacists to refer customers to other pharmacists for just about any reason — except reasons of conscience — and the other 49 states allow conscience-based referrals, which are fully supported by the American Pharmacists Association and dozens more pharmacy associations.

"We are disappointed that the high court didn't take this case and uphold the (federal

district) trial court's finding," she added.

In court papers, Washington state officials argued that while individual pharmacists can refuse to fill an order, an entire place of business cannot refuse to fill a legal prescription. It also said the pharmacy's main objection of dispensing emergency contraceptive is not as strong because the product is now available over the counter.

The pharmacists, Margo Thelen and Rhonda Mesler, and the Stormans family, who operate the family-owned pharmacy Ralph's Thriftway, in Olympia, Washington, have been fighting the issue in court since 2007. That year a federal district court ruled in favor of the Stormans, but that decision was overturned by the 9th Circuit. Their appeal of the state law described them as "Christians who believe that life is sacred from the moment of conception."

"Because of their religious beliefs," the appeal said, the petitioners cannot stock or dispense emergency contraception noting that "dispensing these drugs would make them guilty of destroying human life."

## Annual World Day of Migrants to reflect on vulnerable, voiceless minors

VATICAN CITY (CNS) — Migrant children, the most vulnerable and fragile victims of war and persecution, will be at the heart of the Catholic Church's annual day of reflection and prayer on the situation of migrants and refugees.

The theme chosen by Pope Francis for World Day of Migrants and Refugees 2017 will reflect on "vulnerable and voiceless"

minors, the Vatican announced June 22.

The pope also will release a message for the world day prior to its celebration, which will be Jan. 15 in most countries.

Explaining the pope's choice for the theme, the Pontifical Council for Migrants and Travelers said the pope wants "to focus attention on the littlest of the little."

"Oftentimes, children arrive alone in

their countries of destination, they are unable to make their voices heard and easily become victims of grave violations of human rights," the council's statement said.

The World Day of Migrants and Refugees began in 1915 "to raise awareness on the phenomenon of migration and promote a collection to support pastoral work" for Italians emigrating to other countries and

the formation of missionaries to assist them, the council said. Today, however, "migration is a global phenomenon, not just European or Mediterranean," the council's statement said. "All continents are touched by this reality that does not exclusively affect people looking for work or better living conditions, but also adults and minors who are fleeing true tragedies."



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**Beverly** — Patrick Tornes, Carolyn Plummer and Bill Smrek were recently elected to three-year terms for St. Bernard Parish Council.

**Cambridge/Lore City** — Coffee or tea mugs, with Christ Our Light Parish and St. Benedict Church, Cambridge, and Sts. Peter and Paul Oratory, Lore City, names listed on the mugs, are being sold for \$5 by the parish hospitality ministry. For additional information, telephone (740) 432-7609.

Summer vacation Bible school has been scheduled for July 17 through July 21, from 6-8 p.m., at St. Benedict Church social hall. A closing program will be held July 24, at the parish picnic, which will be held at Cambridge City Park, 1101 McFarland Drive. For additional information, telephone (740) 432-7609.

**Gallipolis** — Inquiry sessions for Rite of Christian Initiation of Adults, for anyone interested in learning about the Catholic faith, will be held following the celebration of the 10 a.m. Mass, July 17, at St. Louis Church. For additional information, telephone the church office, (740) 446-0669.

**Glouster** — Holy Cross CWC will hold a bake sale July 3, following the celebration of the 9 a.m. Mass, in the church hall.

Vacation Bible school will be held from 6-8 p.m., July 5-8, at Holy Cross Church hall. Dinner will be provided each evening for the children.

**Ironton/Pine Grove** — Parishes in the Ironton Catholic community will participate in the 12th annual "Tools 4 Schools" event, which will be held Aug. 6, beginning at 10 a.m., at Sixth and Center streets. School supplies and backpacks can be taken to St. Joseph Church and St. Lawrence O'Toole Church, Ironton, and St. Mary Mission, Pine Grove. Supplies will be given to the less fortunate of the area.

**Marietta** — The Basilica of St. Mary of the Assumption will host an American Red Cross blood drive from 1-6 p.m., July 25, in the basilica social hall. Telephone Suzanne Baker at (740) 373-0311, for information or to reserve a time to donate.

**Minerva** — "Barnyard Round-Up" vacation Bible school will be held from 9:30 a.m.-noon, July 11 through July 15, at St. Gabriel Church hall. Children 4 through 12 years of age can attend; those in seventh grade and above can volunteer as small-group leaders and helpers. For additional information, telephone the parish office, (330) 868-4498.

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

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

The Women of St. Mary's are accepting donations of books for an upcoming book/bake sale, which will be held Sept. 30 through Oct. 2. For additional information, telephone Lu Riley, (740) 699-0597 or Marie Berher, (740) 695-1315.

Anyone in need of employment can visit the St. Mary Church website, [www.stmaryschurch.weebly.com](http://www.stmaryschurch.weebly.com), to check for job opportunities possibly available within the local community. If business leaders have available job openings, they can contact the parish offices at (740) 695-9993, or email [stmarysc@comcast.net](mailto:stmarysc@comcast.net).

**Shadyside** — The annual St. Mary Parish festival will be held July 8 through July 10. Festivities will begin Friday with Coleman's fish being served from noon-6 p.m. Saturday, a car show will be held from 3:30-8:30 p.m., and a homemade Italian sausage dinner will be served from 5:30-10 p.m. A barbecue chicken dinner will be available on the final day of the festival, July 10, from noon-7 p.m. Food, refreshments and games will be available daily; raffles, music and dancing will also be a part of the festivities.

**Toronto** — The fourth annual "Mike Shuma Healthy Heart 5K Run/Walk" will be held July 2 at the Toronto Football Stadium, 330 Myers St.



A picnic-themed card party will be spread out Aug. 3 at St. Mary Church, Marian Hall, Main Street, St. Clairsville, say members of the St. Joseph Parish Catholic Woman's Club — Donna Turner, seated left, and Linda Ishmael, seated right, and standing from the left, Theresa Leo, Hugie Burke, Carolyn Skocik and Marguerite Primovic. The annual St. Joseph CWC card party features, also, raffles, food and homemade fudge. Doors open at 6 p.m. the day of the card party. Admission is \$6. For reservations, telephone (740) 635-2836 or (740) 635-2532. (Photo provided)

Registration will begin at 8 a.m. Cost is \$15 per person; the first 150 participants will receive a T-shirt. Proceeds from the event will benefit the cardiopulmonary rehab department at Trinity Heart Center, Steubenville; the Mended Heart Program;

provide a month's membership to the YMCA, for recovering heart patients; and also provide a high school scholarship in Shuma's name. Shuma was a lifelong member of St. Francis of Assisi Parish. For additional information, telephone (740) 537-2152.

## Around and About

**Carey, Ohio** — A "Year of Mercy" celebration will be held July 3 at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St. Mass will be celebrated at noon; the sacrament of reconciliation will be offered from 11 a.m.-noon. For additional information, telephone the shrine office at (419) 396-7107, or visit [www.olcshrine.com](http://www.olcshrine.com).

**Carrollton** — A balloon memorial 5K will take place July 30 on the grounds of St. John Villa, 701 Crest St. The day will begin with registration at 7:30 a.m., followed by a "Kids Fun Run" at 8:30 a.m. The 5K will begin at 9 a.m. Memorial balloons will be available for \$5 each. They will be released following an awards ceremony. For additional information or to purchase balloons, telephone Susan DeChiara or Danielle Snider at (330) 627-9789.

**Carrollton** — Children, 18 years of age or under, can eat free July 5 through Aug. 5 at Carrollton Elementary School, 252 Third St. Hours are Mondays through Thursdays, 11 a.m.-12:30 p.m.; snacks, from 9-10 a.m. There is no cost or paperwork to participate in the summer feeding program.

**Harrisville, Ohio** — A second singspiration, sponsored by the Harrisville United Methodist Church, will be held at 6 p.m., July 10, at the church, located at 49355 Ohio Route 250. Individuals or groups interested in participating in the event can contact Rebecca Kinsey at (740) 310-3384, or email

[rdawes22@gmail.com](mailto:rdawes22@gmail.com), at least one week prior to the event. The singspiration will focus on contemporary Christian music.

**Mingo Junction** — Knights of Columbus Msgr. Joseph F. Dooley Council 4361 will hold a car cruise from 2-5 p.m., July 17, at the K of C hall, 117 Legion Drive. To rent a table at the show, telephone Shawn Zarych at (740) 535-8037. Food and pop will be available for purchase; arts and crafts will be on display in the hall.

**Mobile, Ala.** — A summer vocation discernment retreat "Opening the Door to the Joy of Mercy," for single women 17-35 years of age, will begin at 5 p.m., Aug. 5, and conclude at 7:30 p.m., Aug. 6, at the Little Sisters of the Poor Sacred Heart Residence, 1655 McGill Ave. Register by Aug. 3 at [vocmobile@littlesistersofthepoor.org](mailto:vocmobile@littlesistersofthepoor.org) or telephone (215) 591-3700. There is no charge for the retreat.

**North Canton, Ohio** — The Youngstown Diocese will present a "Faith and Family" festival, hosted by Walsh University, at Hoover Park, 1875 E. Maple St., from 11 a.m.-6 p.m., July 10. A closing Mass will be celebrated at 5 p.m. For additional information, visit [www.doy.org](http://www.doy.org).

**Waynesburg, Ohio** — Registrations for the upcoming school year are being accepted at St. James School, 400 W. Lisbon St. Telephone (330) 866-9556 or (330) 323-6730, for an application.

## Obituaries

**Patsy M. Alfred**, 80, Belpre, St. Ambrose, Little Hocking, June 17.

**June M. Furda**, 52, Triumph of the Cross, Steubenville, June 22.

**Elizabeth Garn**, 78, St. James, McConnelsville, June 3.

**Mary C. Kunzler**, 70, Triumph of the Cross, Steubenville, June 13.

**Louis J. Saling**, 55, St. Ambrose, Little Hocking, June 15.

**Dorothy Wright**, 88, Carrollton, Our Lady of Mercy, May 15.





Diocese of Steubenville Bishop Jeffrey M. Monforton welcomes the Diocesan Council of Catholic Women to Mass, during a 71st annual convention. Concelebrating Mass with Bishop Monforton at Holy Family Church, Steubenville, are Father Timothy P. McGuire, left, DCCW moderator; Msgr. Kurt H. Kemo, third from right, diocesan vicar general; Father Michael W. Gossett, second from right, parochial vicar to Msgr. Kemo, who is pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Winterville, also; and Father Thomas R. Nau, pastor of Triumph of the Cross Parish, Steubenville, and rector of Holy Name Cathedral, Steubenville.



Pamela Ambrose, Diocesan Council of Catholic Women president, above, greets the featured speaker at the June DCCW convention – Family of Jacopa Association Sister Rose Catherine Marshall. At a memorial service, DCCW members place roses, symbolic of deceased peers.



Past presidents of the Diocesan Council of Catholic Women include, from left, Joanne Raha, 1996-2000; Nina Huffman, 1973-77; Veronica Way, 1992-96; Gladys Evans, 1969-73; Mona Barrett, 2004-08; and DeDe Kidder, 2008-12.



Father Samuel R. Saprano, above, and Father Paul E. Hrezo, left, share food and fellowship with parishioners at the Diocesan Council of Catholic Women convention June 8.



Msgr. John C. Kolesar, top, Father Chester J. Pabin, center, and Father Frederick C. Kihm, above, join women from parishes for lunch at the annual Diocesan Council of Catholic Women convention. (Photos by DeFrancis)

