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News Briefs

Concrete decisions lead to food scarcity

VATICAN CITY (CNS) — The international community must not remain resigned to the plight of those suffering hunger and malnutrition, which is often caused by indifference and selfishness, Pope Francis said.

In a message to the U.N. Food and Agriculture Organization conference earlier this month, the pope said wars, terrorism and forced displacements are not “inevitable but rather the consequence of concrete decisions” that have led to the lack of food and adequate nutrition to the helpless.

“We are dealing with a complex mechanism that mainly burdens the most vulnerable, who are not only excluded from the processes of production, but frequently obliged to leave their lands in search of refuge and hope,” the pope said in the message read to the conference by Cardinal Pietro Parolin, Vatican secretary of state. The Vatican published the message July 3.

Cardinal Parolin also told participants that Pope Francis would visit the FAO headquarters in Rome Oct. 16 to attend a conference on World Food Day on the theme “Changing the future of migration.”

Successor named at Doctrine of the Faith

VATICAN CITY (CNS) — Spanish Archbishop Luis Ladaria Ferrer, 73, has been appointed prefect of the Congregation for the Doctrine of the Faith.

Pope Francis made the appointment of the Jesuit theologian who has been secretary of the congregation since 2008.

“The Holy Father Francis thanked His Eminence Cardinal Gerhard Ludwig Muller at the conclusion of his quinquennial mandate,” the Vatican announcement said. No new position was announced for Cardinal Muller, who at 69 is still more than five years away from the normal retirement age for a bishop.

Anticipating an announcement of the pope’s decision June 30, both the English *Rorate Caeli* blog and the Italian *Corrispondenza Romana* blog presented the pope’s move as a dismissal of the German cardinal, who originally was appointed to the post by now-retired Pope Benedict XVI. Pope Francis had met that morning with Cardinal Muller, whose five-year term was to end July 2.

In an interview with *Allgemeine Zeitung*, the cardinal said the pope’s decision had been unexpected since such terms were usually renewed, but that he was not bothered by it. He told the newspaper that Pope Francis wanted, in general, to limit the term of office to five years and he just happened to be the first person to which the new standard applied.

Friar to be beatified in Detroit Nov. 18

DETROIT (CNS) — Father Solanus Casey, a Capuchin Franciscan “who would provide soup for the hungry, kind words for the troubled and a healing touch for the ill,” will be beatified Nov. 18, the Capuchin Franciscan Province of St. Joseph in Detroit has announced.

The ceremony will take place at Ford Field in Detroit, which the province said would be configured to accommodate 60,000 people.

Convocation in Orlando enthuses, inspires leaders

By Carol Zimmermann

ORLANDO, Fla. (CNS) — From July 1-4 the main floor of the Hyatt Regency Hotel in Orlando was transformed into a huge parish hall with places for worship, prayer, discussion, and even coffee and doughnuts during the “Convocation of Catholic Leaders: The Joy of the Gospel in America.”

At the convocation 3,500 church leaders – men and women religious, bishops and laypeople – gathered to set a new course for the U.S. Catholic Church.

(Included at the convocation were Diocese of Steubenville Bishop Jeffrey M. Monforton and diocesan staff, including Permanent Deacon Paul D. Ward, director, Office of Christian Formation and Schools, and that office’s catechetical consultants, Carolyn A. Crabtree and Alyson M. Radford.

Father Edward A. Maxfield Jr., a diocesan priest, and Sister Mary Brigid Callan, director, stewardship and development for the Steubenville Diocese, attended, also.

Bishop Monforton told Massgoers in Steubenville, after the convocation, that he was edified by what he heard and saw. “It was encountering Jesus and sharing with others,” he said, while looking to the future, one of “immense hope.”

Deacon Ward called the convocation an amazing experience with so many Catholic Church leaders gathered in one space. He said he walked away with a sense the direction the church is heading as well as with some fresh ideas for the Steubenville Diocese.)

Following a retreat format, each day started and ended with group prayer. Mass was celebrated each day in the hotel ballroom, and there were plenty of scheduled times for the sacrament of reconciliation and private prayer in a large room turned into an adoration chapel.

Many of the keynote sessions took the form of pep talks

encouraging delegates to share their faith boldly with the world at large and within their own families and parishes. The numerous breakout sessions provided the working aspect of the gathering: closely examining what the church is doing and where it can do more. **(See column/Page 6)**

More than 155 bishops attended the gathering, sitting with their delegations for meals and breakout sessions. Cardinals and bishops who spoke at keynote sessions or in Mass homilies encouraged participants that this was their time, their moment, stressing the urgency to bring God’s message of love to a divided world.

At the final Mass, described as a “Mass of Sending,” Cardinal Daniel N. DiNardo of Galveston-Houston said the church is called to achieve great things in the face of the impossible – to unite people together by going to the peripheries of society and sharing the good news of Jesus through action rooted in faith.

“Sisters and brothers, we are in a very, very significant time in our church in this country,” said Cardinal DiNardo, president of the U.S. Conference of Catholic Bishops, and he urged the delegates to receive God’s grace for the work ahead.

None of the homilists or keynote speakers sugarcoated the challenges for the modern church and more than once speakers pointed out that Catholics are leaving the church in greater numbers, particularly young adults, than those joining the church.

But as Auxiliary Bishop Robert E. Barron of Los Angeles pointed out: “The saints always loved a good fight and we should like a good fight, too.”

The bishop, who addressed the crowd through a video hookup July 4, told them it was an “exciting time to be an
To Page 8

Schmidt to lead marriage, family, respect life office

STUEBENVILLE — A new office has been created in the Diocese of Steubenville.

Steubenville Bishop Jeffrey M. Monforton announced the Office of Marriage, Family and Respect Life.

Joseph A. Schmidt will direct the office, said James G. Piazza, executive assistant to the bishop.

Schmidt is not new to the diocese.

Born in Sidney, Ohio, Schmidt was educated in Catholic grade and high schools there. He is a graduate of the Pontifical College Josephinum, Columbus, Ohio, and earned a master’s in theology from the Athenaeum of Ohio/Mount St. Mary’s Seminary, Cincinnati.

While teaching at a Catholic high school in Springfield, Ohio, Schmidt met the woman who would become his wife. He and Christine have four children, Felicity, Gianna, Jonathan and Therese. They are residents of Marietta and members of the Basilica of St. Mary of the Assumption in the municipality. (Msgr. John Michael Campbell is rector of the basilica.)

Since 2004, Schmidt has been the director of religious education at St. Mary, Marietta, and later became the pastoral associate for the parish, also.

Three years after his employment in Marietta, Schmidt became involved with diocesan-level ministries, beginning with his assistance in revising the diocesan safe environment program, initially drawn as part of the diocese’s Decree on Child Protection.

Too, Schmidt has been involved with the diocese’s efforts dealing with marriage, catechetical planning and Respect Life.

To Page 3



Joseph A. Schmidt plans for his new role in the Diocese of Steubenville as director of the Office of Marriage, Family and Respect Life. (Photo by DeFrancis)

'Ask the Bishop'

STEUBENVILLE — Students in kindergarten through 12th grade in the Diocese of Steubenville "Ask the Bishop," Jeffrey M. Monforton.

Q: If Jesus was on this earth today, what do you think would be different about today's society?

**Lydia Gray
Cambridge**

A: While I know that while you are framing your question around the contrast between Jesus' walking the earth in human form 2 millennia ago and our carrying on the mission as his Church in the Body of Christ, we also recall that Jesus remains with us as he had promised to his disciples, "and behold I am with you until the end of the age" (Mt 28:20).

Jesus' presence endures among us and also has provided us with the capacity to know his will and follow his commandments.

For instance, Jesus established St. Peter and St. Peter's successors as the rock upon which he builds his church and that the fires of hell will never prevail against it.

Jesus entrusted St. Peter with the keys of the kingdom, thereby providing St. Peter as well as his successors to speak on his behalf.

Pope Francis' words of encouragement and correction in our contemporary era communicate to us whether or not we are following the commands Jesus has entrusted to the apostles. We recall that following Jesus' suffering, death and resurrection that we as faithful disciples had much to do to change a world which did not necessarily follow Jesus' teachings.

Jesus entered a fallen world when he became man and our work is before us to share the salvation he has given us.

Q: If we are designed in God's image, why then do we still continue to sin?

**Madison Fairchild
Cambridge**

A: This is a very good question in that one would think that if we are made in God's image and likeness we are incapable of any transgression.

However, the Catechism of the Catholic Church (Paragraph 357) instructs us that "Being in the image of God the human individual possesses the dignity of a human person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. He is called by grace to a covenant with his Creator, to offer him a response of faith and to love that no other creature can give in his stead."

A word we should underline is the word "freely."

In other words, besides these enduring and magnificent gifts the Lord has given to each member of the human race, we have, in addition to those gifts, "free will."

Our first parents, Adam and Eve, demonstrated to us that we are created to be in communion with God and when we break that relationship, we sin.

You and I freely choose to follow God and that requires docility of faith as evidenced by Mary, the mother of God.

Mary is proof positive that through the grace of God we possess the capacity to follow him unreservedly.

We, of course, have enough evidence from historical figures throughout human history that we also possess the capacity to freely turn away from God.

Together, let us pray for an open heart to freely receive God's grace in order that we may freely serve him and imitate the members of the communion of saints.

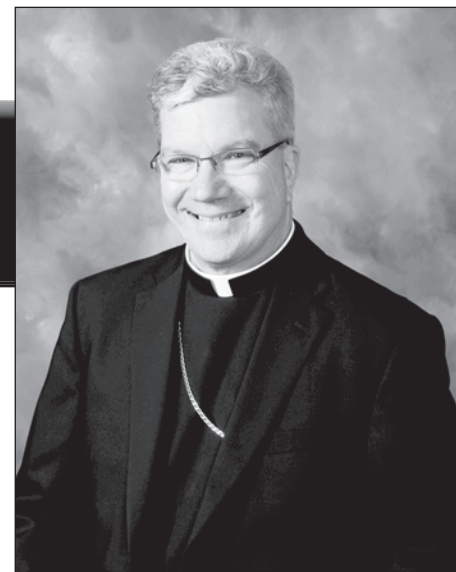


Q: Why is cremation against our religious beliefs?

**Brenna Planey
St. Clairsville**

A: Much development has occurred over the decades regarding creation and its place in the Funeral Rites of the Church, while our faith teaches us that cremation is not necessarily against our beliefs. It also teaches us that the cremains (what is left of the body after cremation) are sacred and should be treated accordingly.

Following the funeral liturgies and the process of cremation, the cremains must be placed in a sacred location such as a mausoleum or a columbium. Just as we respectfully bury our dead at the cemetery in graves, the cremains deserve the same respect. Placing the cremains on the fireplace mantel, in a locket, or any similar manner – may be the result of sentimental



(Photo by George)

Bishop Monforton

reasons – is not permitted. God has made us body and soul and both should be respected with dignity.

As we continue our summer pilgrimage, may you and I take time, even if it is during vacation, to celebrate our Lord's presence from attending Mass to taking quiet time in prayer. May God bless you and your family.

Send questions for Bishop Monforton to the Office of Christian Formation and Schools, Carolyn A. Crabtree, catechetical consultant; ccrabtree@diosteub.org.

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Diocese of Steubenville Bishop Jeffrey M. Monforton delivers his homily at the annual Fort-night for Freedom Mass. The July 4 Mass at Holy Family Church, Steubenville, marks the end of the 14-day Fortnight for Freedom, begun in 2012 by the U.S. Conference of Catholic Bishops. The campaign opened that year with a Mass at the basilica in Baltimore, location of the oldest diocese in the U.S., and ended at Mass at the National Shrine of the Immaculate Conception in Washington, D.C. During the Fortnight for Freedom, which opens June 21 – the vigil of the feasts of St. John Fisher and St. Thomas More – dioceses around the country arrange special events to highlight the importance of defending religious freedom. The dignity of all people is the foundation for Catholic teaching on religious liberty, the USCCB says, and calls religious freedom a fundamental right, which enables people of faith to have the space to serve others. As the Fortnight for Freedom drew to a close, Bishop Monforton called on Massgoers to embrace summer with absolute trust in Jesus. “Pray for our nation and all nations of this world for freedom of religion.” (Photo by DeFrancis)

Schmidt to lead

From Page 1

In his new position, Schmidt will work to strengthen and enhance the diocesan marriage, family and Respect Life programs, he said.

Schmidt will be able to utilize some of the knowledge he gained as the diocesan representative at the 2015 World Meeting of Families. He and his family represented the diocese at the meeting, attended by thousands of people and visited by Pope Francis who was on his first apostolic journey to the United States.

At the time he attended the Philadelphia gathering, Schmidt said it allowed him to enrich his faith and enabled him to bring that renewal and deepening of his faith back to the diocese. He said, also, that it gave him a wider understanding of the church’s vision of marriage and family, permitted him to network with others involved in marriage and family life and enabled him to learn what other dioceses are doing on the subject and to explore resources available. Therefore, he said he became better equipped to enrich and expand the diocese’s outreach to married couples and families, something he will do in his new role.

Presently, Schmidt has an office in the parish rectory, situated alongside the basilica on Fourth Street. With his

diocesan appointment, Schmidt will become a part-time employee of the parish in Marietta, serving as its director of religious education. He will continue to work from Marietta in his capacity as director of the diocesan Office of Marriage, Family and Respect Life and as the parish’s DRE.

Schmidt can be reached via telephone at the basilica (740) 373-3643 or via email, jschmidt@diosteub.org.

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Joe Billante

Bishop Monforton’s Schedule


July

- 15 Mass, Basilica of St. Mary of the Assumption, Marietta, 9 a.m.
Seminarian challenge breakfast, Basilica of St. Mary of the Assumption social hall, Marietta, 10 a.m.
Installation of Father Timothy J. Kozak as pastor of St. Bernard Parish, Beverly, at St. Bernard Church, 7 p.m.
- 16 Mass, followed by dinner for 150th anniversary of St. Henry Parish, Harriettsville, 2 p.m.
- 17 Infant Jesus of Prague novena, St. Mary Church, Martins Ferry, 7 p.m.
- 18 Mass, Holy Family Fest, Apostolate for Family Consecration/Catholic Familyland, Bloomingdale, 9 a.m.
- 19 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Diocesan Finance Council meeting, Steubenville, 9:30 a.m.
Meeting with Diocese of Steubenville College of Consultors, Steubenville, 1 p.m.
- 20 “Misa con Hermanas,” Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 9 a.m.
- 22 Youth conference Mass, Franciscan University of Steubenville, 10 a.m.
- 24 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 25 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 26 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 27 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.

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FDIC



Former diocesan resident is novice



(Photo provided)

Sister Clare Rose

MANITOWOC, Wis. — Tricia Oswald is one of three women accepted into the novitiate of the Franciscan Sisters of Christian Charity, Manitowoc, Wisconsin.

Oswald is the daughter of Robert and Rebecca Oswald of Kimbolton.

She was a member of Christ Our Light Parish, Cambridge.

Franciscan Sister Theresa Feldkamp — in

charge of formation for the religious order who previously served at St. Benedict, Cambridge, most recently as principal of St. Benedict School — said Oswald was accepted into the novitiate during a rite of initiation into religious life June 11 at the motherhouse in Wisconsin.

During the afternoon ceremony, Franciscan Sister Natalie Binversie, community director for the Franciscan Sisters, conferred on Oswald the religious name Sister Clare Rose.

Sister Clare Rose is pursuing a bachelor's degree in elementary education at Silver Lake College of the Holy Family, Manitowoc.

The Franciscan Sisters of Christian Charity, who have ministered in the Diocese of Steubenville for more than a century, started with five women in 1869 in rural Wisconsin.

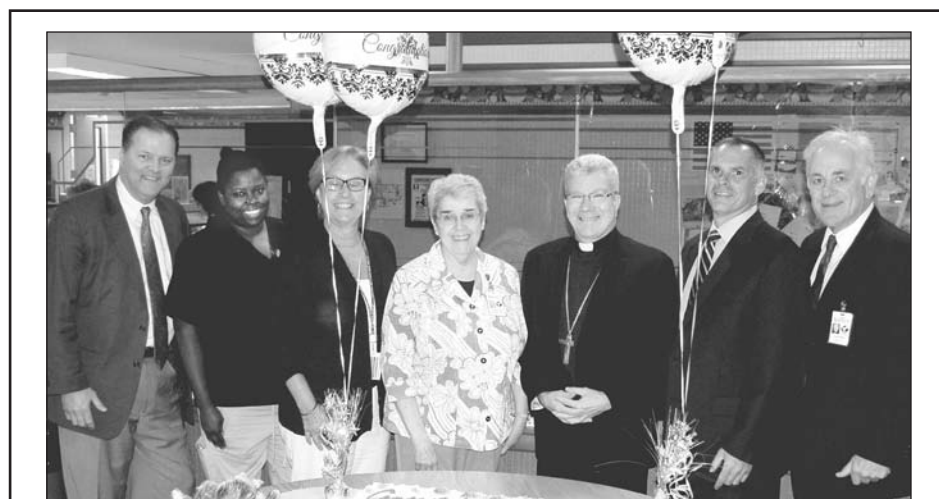
Their charisms are simplicity, joyful acceptance of poverty, love for the church and selfless dedication to others.

The ministries of the consecrated women religious are in health care, education and parishes.

Sister Feldkamp said the order is beginning to plan for its 2019 Chapter, which will be held in the same year that the community celebrates 150 years.



Sister Agnes Therese Davis stands with Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Mary Catherine Kasuboski, left, Diocese of Steubenville Bishop Jeffrey M. Monforton and Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Mary Ann Kessler, mother of the religious association of the faithful, after she made her perpetual profession June 25 as a Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother in the Father of Mercy Chapel at the motherhouse in Toronto. As Bishop Monforton presided over the Mass, during the perpetual profession ceremony, Sister Agnes Therese vowed chastity, poverty and obedience. A native of Keene, New Hampshire, Sister Agnes Therese is one of three children of J.R. and Joy Davis. Raised Lutheran, Sister Agnes Therese converted to Catholicism at the age of 14. She was a member of the Parish of the Holy Spirit in Keene. After graduating from Keene High School, she attended Franciscan University of Steubenville. A year after her 2009 university graduation with a double major in philosophy and Spanish, Sister Agnes Therese entered the Franciscan Sisters. She made her first profession of vows in 2013. Since then, she has ministered at the Heart of Mary House of Prayer and Service in downtown Steubenville, serving those in need in a variety of ways. She will continue to minister in the downtown part of the municipality, particularly at a bimonthly soup kitchen, as well as teach postulant formation classes at Our Lady of Sorrows Motherhouse, Toronto. To Sister Therese, "Consecrated life is just a thoroughgoing living of the Christian life." And, she added, "When I think about my vocation, I can't imagine doing anything else." (Photo provided)



Sister Nancy Ferguson, center, celebrates 50 years as a Sister of St. Francis of Sylvania, Ohio. Born June 20, 1946, in Toledo, Ohio, the fourth of eight children of Wayne and Eileen Ferguson, she entered the Sylvania Franciscans from St. James Parish, Toledo, after graduating from McAuley High School in 1964. She attributes her religious vocation to the Notre Dame Sisters in Toledo and Mercy Sisters from Cincinnati. As a religious, Sister Nancy has served in a variety of ministries, including in the Diocese of Steubenville as a teacher from 1970-74 at St. Pius the Tenth/Aquinas Central School, Steubenville; pastoral associate, 1989-91, St. Mary of the Hills Parish, Buchtel; and 2011-present, director/mission integration, Trinity Health System, Steubenville. Steubenville Bishop Jeffrey M. Monforton congratulates the jubilarian, along with Trinity administrators Brent Mallek, Patricia Harper, JoAnn Mulrooney, Dave Werkin and Joe Tasse. (Photo provided)

Openings for teacher/aides

Bishop John King Mussio Central Elementary School, Steubenville, Ohio, has an opening for a full-time second-grade teacher. Applicant must be a faith-filled, practicing Catholic, who demonstrates creative/effective teaching methodologies, strong communication and organization skills and a catechetical background for sacramental preparation. Interested candidates must hold appropriate state of Ohio licensure/certification.

Bishop John King Mussio Central Elementary School H.O.P.E. (Honoring Other People's Exceptionalities) programming has an opening for two aide positions for the upcoming school year. Qualified individuals must be able to obtain an Ohio Department of Education Aide certificate. They must also show compassion for students with special needs, exhibit patience and be willing to work as part of a team.

For additional information, email Theresa Danaher, BJKM school principal, at tdanaher@bishopmussiojh.org.

Parishioners support religious retirement fund

WASHINGTON, D.C. — The Diocese of Steubenville mailed a \$16,099.50 check in support of the Retirement Fund for Religious, said Presentation of the Blessed Virgin Mary Sister Stephanie Still, executive director of the National Religious Retirement Office, Washington.

Since the collection began, Steubenville

parishioners have donated \$872,107.27 to help religious communities care for senior members.

Sister Still said despite progress, hundreds of communities still struggle to provide for aging members, but U. S. bishops have renewed the Retirement Fund for Religious collection for another 10 years.

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St. Henry's is 150 – in celebration, women of the parish compile cookbook

HARRIETTSVILLE — St. Henry parishioners are celebrating 150 years of parish life, and one of the ways women in the rural parish are honoring their history is with a compilation of recipes.

Six families were on the roster when the church was charted in Noble County in 1867, near the present parish cemetery, two miles east of Harriettsville, off Ohio 565.

The present stone church was completed in the fall of 1894, history reads. The stone for the church, which sits on an acre of hilltop property, across Duck Creek, was quarried from a site approximately two miles east of Harriettsville, along Ohio 145, and hauled to the construction by congregants, records show.

For the 150th anniversary, Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate Mass at St. Henry Church at 2 p.m., July 16.

Father Timothy J. Shannon is pastor of the parish. He, as well as other diocesan priests, are expected at the Mass and dinner that follows in the adjacent parish social hall, built in 2003 by mostly volunteer labor.

Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and St. Mary Mission, Pine Grove, is native to St. Henry Parish. He has said he plans to attend the celebration, along with Msgr. Lawrence Luciana, who was pastor of St. Henry in September 1967, when the parish centennial was celebrated.

Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon presided at the 125th anniversary of the parish in September 1992. Hundreds gathered to pray and celebrate. An estimated 150 are expected at the July 16 celebration, which concludes with a 6:30 p.m. square dance.

On sale as part of the anniversary celebration is a cookbook, the second one for St. Henry's, Debbie Biehl, the parish's Catholic Woman's Club president said. A first one was printed an estimated 30 or 40 years ago.

The St. Henry CWC members gathered the recipes and compiled them in the keepsake – "St. Henry's Catholic Church 150th Anniversary Edition Cookbook – Memories." Biehl said the women asked for recipes from all St. Henry parishioners for the cookbook and scouted out old recipes to publish in memory of people.

The introduction reads: "With much gratitude and sincerity, we thank the forefathers of St. Henry's for their tireless hours and sacrifices in constructing our beautiful church. We have gathered together for the last 150 years to worship God and thank him for our many blessings. Our parish community is rooted in the deep faith of those members who lived the faith and took pride in passing it

down to us.

"In addition to passing on the faith, the women of St. Henry's past and present have created a legacy of building a God-filled community through the sharing of prayers, stories and food. The CWC of St. Henry's is well-known for its homemade noodles, angel food cakes and homemade pies that we serve as the annual Mother's Day dinner.

"Members of the St. Henry's CWC are proud of their accomplishments and wish to share some of their most cherished recipes. Some of the recipes are new and others are ones that have been passed down from generation to generation. ..."

Divided into sections, the cookbook lists appetizers and beverages, soups and salads, vegetables and side dishes, main dishes, breads and rolls, desserts, cookies and candy, and this and that.

Cookbook committee members – in addition to Biehl, Connie Legraen and Lisa Weisend – say the recipe in the book from the oldest deceased member of St. Henry Parish is a filled sugar cookie recipe from Rose Schoepner.

Betty Schott who details how to make hot German potato salad and zucchini pineapple bread is the oldest living parishioner with a recipe in the book, Biehl said. The bread is something she brings regularly to gatherings, a CWC member said.

Father Shannon, pastor, also, of Our Lady of Mercy Parish, Lowell, offered two recipes for publication. One is for "super simple salmon for two," and the second, a "really easy cheesecake."

Donna Archer, who has several recipes from the more than 200 in the cookbook, also gave out former Our Lady of Mercy and St. Henry pastor Father Victor P. Cinson's recipe for spaghetti sauce. The sauce was made by Father Cinson – pastor of Malvern and Minerva parishes – during his years as pastor of Our Lady of Mercy and St. Henry parishes and was coveted for topping spaghetti, Archer said.

The cookbook, which Biehl said was talked about for some time and for which work was started on early this year, can be purchased for \$15. To buy a book, contact



Lisa Weisend, left, and Connie Legraen display the cookbook created for the 150th anniversary of St. Henry Church, Harriettsville. The more than 200-recipe book is on sale for \$15. Telephone Weisend (740) 732-7375 or email bweisend@roadrunner.com. (Photo by DeFrancis)

Weisend at bweisend@roadrunner.com or telephone (740) 732-7375. Proceeds from the sale of the book will help with St. Henry Parish expenses, Biehl said.

As for a reason to share a recipe, the introduction to the cookbook concludes: "Happiness is like potato salad: When you share it with others, it's a picnic."

Two re-elected to Steubenville Diocese Priests' Personnel Board

STEUBENVILLE — Two Diocese of Steubenville priests have been re-elected to the diocesan Priests' Personnel Board – advisory to Bishop Jeffrey M. Monforton on placement of priests – said Father Thomas A. Chillog, episcopal vicar for pastoral planning and personnel.

Father James M. Dunfee, pastor of St. Agnes Parish, Mingo Junction, was re-elected as representative for the middle-age clergy, and Father Anthony R. Batt, pastor of

Our Lady of Mercy Parish, Carrollton, and St. Mary of the Immaculate Conception Parish, Morges, was re-elected northern area representative. The three-year terms begin Sept. 1.

Other personnel board members are Msgr. John Michael Campbell, Father Michael W. Gossett, Father Mark A. Moore, Father David L. Gaydosik and Msgr. Kurt H. Kemo, vicar general.

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St. John Paul II The Spirit and Holiness

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

“Therefore the child to be born will be called holy, the Son of God” (Lk 1:35). So, the angel Gabriel announced to Mary, of the child to be born of her. After all, he was the Son of God. What else could he be but holy, we might ask. But the angel was not referring to the divinity of Jesus, but to his *humanity*. Since the fall of man through original sin, human beings do not come holy as such. It must be given to them from above. This is the work of the Holy Spirit. Even though Jesus was conceived and born without sin, it would still be the action of the Spirit to endow his human nature with the grace of holiness. By the way, the word “grace” means *gift*. Holiness is one of the gifts that the Spirit offers mankind. We saw that the word “holy” describes the relationship of a person with God. Only *persons*, i.e., free-thinking creatures can be holy. Other creatures (e.g., places, objects) are called holy only in an analogous sense because they are made and used in the context of a relationship with God. In the case of Jesus, his human nature was endowed by the Spirit with the fullest possible grace of holiness, as was befitting his divine nature. However, that grace still came from the Spirit; it was not automatic. That is why he would say in the synagogue at Nazareth, later: “The Spirit of the Lord is upon me, because he has anointed me” (Lk 4: 18). To “anoint” is usually synonymous with “to *endow*.” Pope St. John Paul comments: “The mystery-reality of the Incarnation, therefore, signals the entrance into the world of a new holiness. It is the holiness of the Divine Person of the Son-Word. ...”

Luke’s Gospel gives us another clear instance of the Spirit’s involvement in the life of Christ. It came shortly after the Virgin Mary’s visit by the Angel, Gabriel, and her consent to God’s plan. We know it as the “visitation” of the Virgin Mary to her relative, Elizabeth. Elizabeth, we’re told, was childless and now past childbearing age. Such was then considered a great misfortune for a married woman and even something of a mark of shame,

“In the case of Jesus, his human nature was endowed by the Spirit with the fullest possible grace of holiness, as was befitting his divine nature.”

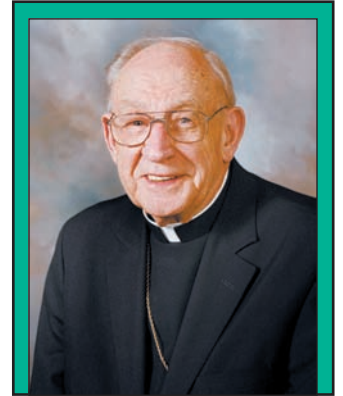
even though her childlessness was not due to any fault on her part. Mary, learning from the angel of her cousin’s pregnancy, traveled to her home outside Jerusalem to assist her in the last months of her pregnancy. Such acts of charity were not uncommon in days before obstetricians and maternity wards. We see in retrospect the special bond that would exist between Elizabeth’s child and Mary’s. That John was to be the “precursor” of Jesus probably did not occur to them, but that God’s hand was also in John’s conception was known to both. St. John Paul calls attention to the details of that meeting between the two women: “When Elizabeth heard Mary’s greeting, the infant in her womb leaped for joy, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice, ... “Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Lk 1:39-45).

John Paul calls attention to the fact that Luke uses the divine title “‘Lord,’ not only to speak of the God who reveals ... but also of the son of Mary, Jesus.” He notes that elsewhere in the New Testament this title is given to Jesus only after his resurrection. Here, it is given before Jesus was even born! He explains: “That means that Elizabeth, ‘filled with the Holy Spirit,’ was introduced into the depths of the mystery of the coming of the Messiah. With her, the Holy Spirit worked a special enlightenment. ...” She was obviously not present at the Annunciation to Mary, but apparently she now knows about it and about God’s

plan. “The text of Luke shows his conviction that the Holy Spirit was acting, enlightening and inspiring both Mary and Elizabeth.” Mary responds with the canticle the “Magnificat” (see, Luke, Chapter 1, Verses 4-7), which appears to be suggested by the canticle of Anna, mother of Samuel, in the Old Testament (see, 1 Samuel, Chapter 2, Verses 1-10) with which Mary was apparently quite familiar. How do we know this? The pope opines: “That is what the evangelist came to know so well on the basis of private conversation which he directly or indirectly shared with Mary.”

Moving on in Luke’s narrative, we next find what is now the Holy Family in the Temple of Jerusalem on the 40th day after Jesus’ birth. John Paul comments that this is one of a number of events in the early life of Christ in which the Holy Spirit is a “key player,” as we might say. This “presentation” in the Temple of the first-born and a customary sacrifice was prescribed in the Law of Moses. It is also called the rite of “purification” of the mother. Giving birth, as well as other functions associated with life and death, rendered a person “unclean” in Mosaic law. This had to do with eligibility for public worship; it had nothing to do with morality as such. It might be noted that some people even today refer to the ritual “blessing of mothers after childbirth” – incorrectly – as their “purification.”

Mary, of course, observed the law as prescribed, and encountered two people who were obvious recipients of the Holy Spirit’s graces. One was an elderly gentleman named Simeon who was waiting for the “consolation of Israel,” meaning, presumably, the coming of the Messiah. He prayed that he would see that day. Upon meeting the Holy Family, he took the child Jesus in his arms and thanked God, saying, “Now, Master, you may let your servant go in peace, for my eyes have seen your salvation. ...” He also foretold that Jesus was destined for the fall and rise of many, and that Mary’s own heart would be pierced with a sword of sorrow – things he could know only by divine revelation! There was also a holy woman on the scene named Anna, a widow and a prophetess, according to Scripture. She came forward, giving thanks to God and later speaking about the child “to all who were awaiting the redemption of Jerusalem” (see, Luke, Chapter 2, Verses 22-38). The pope comments: “These passages show that the evangelist was especially sensitive to the presence and action of the Holy Spirit ... from the first to the final moment of Christ’s life.”



Bishop Sheldon

Let’s Encourage the Elders in Our Church

By Sister Constance Veit

I recently participated in the Convocation of Catholic Leaders in Orlando, Florida. The purpose of this large, unprecedented encounter between U.S. bishops and laity was to study what Pope Francis has termed the “new peripheries” and to form missionary disciples.

I was invited to the convocation to speak about the elderly. The 90-minute session would be the only moment when the unique needs and aspirations of seniors would be discussed.

I prayed that our panel would effectively represent the elderly as both agents and recipients of the church’s charitable and evangelizing mission, but as I heard more and more discussion about the “peripheries” – Pope Francis’ term for those on the margins of society – the Holy Spirit inspired me with a new and unexpected conviction.

Numerous speakers referred to immigrants

and young adults as the future of the church in the United States. As I reviewed the statistics I planned to present on the exponential aging of western societies, I had a sudden realization. The most significant and rapidly growing demographic in the church is not Hispanics, Asians, or young adults; it is older persons!

Already senior citizens disproportionately fill the pews of our Catholic churches and serve in large numbers in every imaginable ministry. According to well-known Catholic journalist John L. Allen Jr., by 2030, 6.8 million additional U.S. Catholics will enter their retirement years, the stage of life when people are most likely to pray and go to church, and by 2050, elderly Americans will outnumber youth by over 16 million. Older people are not a periphery, but the mainstay, the bulwark, of our church!

During the panel, my co-presenters and I shared our practical expertise and our convictions about the dignity of every human life and the irreplaceable role of elders as wisdom figures with many gifts to offer. I was inspired by the commitment and compassion of those who participated in our session, but what really amazed me was how God led me to numerous encounters with inspiring older people during the rest of the convocation.

I met a retired college professor who was there to assist her daughter, a vibrant young disabled woman who had been selected to attend the convocation. A group of widows

from Florida invited me to dine with them and enthusiastically shared how their lives had been transformed through the Cursillo movement. One older couple described their experiences training generations of altar servers in their

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Sister Veit

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Receiving the Seed

15th Sunday in Ordinary Time, Cycle A

By Father Paul J. Walker

The parables of Jesus are alarmingly disarming. They invite us into a world where our reality is turned upside down and inside out. Within the world of parables things are not what they seem – we are moving about in a world where our basic assumptions about God and his kingdom are being shattered. We are then invited to pick up the pieces of our wrecked world and put them together in a new way. When Jesus' contemporaries did this, they found themselves probing a mystery: In Jesus' stories and his actions (parables in themselves) the God of Israel was inviting seers and sages, experts on the Law and ordinary folks "to look again" and "to see anew."

Jesus' parables are about the reign of God, God is present, though unnamed, in every parable. So the parables are not offering moral imperatives, they are not telling us what we should or should not *do*. They are telling us how to *see*. We look *through*, not *at*, the stories Jesus tells. Usually, his parables took something commonplace, simple, ordinary (wheat, grain, yeast, wayward sons, lost sheep and lost coins, crafty stewards, dishonest judges and a farmer sowing seed) and revealed the mystery of the reign of God hidden from the learned and clever, but caught by the merest children.

The parable we hear on the 15th Ordinary Sunday (July 16) could easily be aimed at both preachers and hearers of the word. Jesus cautions those hearing the story: "... they may indeed see but not perceive ... may indeed hear but not understand." If they have misunderstood him from early on, then his stories will show how profoundly the true messianic kingdom differs from their expectations.

The parable of the sower is offered in all three synoptic Gospels, which give it a kind of star billing. It varies only in length as it appears in these texts: Matthew allows it 23 verses; Mark 25; and Luke 15. It was an assumption of Jesus' contemporaries that the kingdom will be a parochial, visible proposition – a theocratic, military, political state that would be handed to them sometime in the near future. Thus, the series of parables that begins here and runs through the 13th chapter of Matthew's Gospel, are laden with images, pictures, icons of the mystery unfolding in their midst, a seed, ridiculously small, and simply looking and behaving like a seed, can offer insight into the mystery

of God's reign now unfolding even as they spoke.

Who is it that hears the word? The word of God is accepted in different ways so that the fruit which results from hearing depends on the heart of whoever accepts it. Who are the hearers Jesus describes? You and me – listen: First there is the hearer whose mind is closed. There are people into whose minds the word has no more chance of entering than the seed has of settling into ground that has been worn hard by many feet. What is it that can shut out the word in us? Prejudice can make you blind to something you do not want to see.

There is such a thing as an unteachable spirit – it can result from pride, which does not know that it needs to know; it can result from fear that refuses to adventure on the pathways of imagination. Often our way of life can close up our minds; and there is the truth that condemns the things we love or the way we live, accusing the things we do – no one wants to listen to the truth that brings self-condemnation.

Then there is the hearer whose mind is like shallow ground – one who fails to think things out or think them through. Some people are at the mercy of every new craze. They acquire some new accomplishment with enthusiasm and then lay it aside. Some people's lives are littered with tasks and projects never finished. We can be like that with the word: we hear it and may be swept off our feet with an emotional reaction; but no one can live on emotion. We have a mind and it is a moral obligation to have an intelligent faith. The offer of the Christian life is not only a privilege, it is also a responsibility. The Christian life is not some kind of emotional "renewal weekend" high; for the word sown at the heart of that Christian life will demand of us, it will involve us, it will challenge us, and it will send us. It will hand us the cross. Weekend enthusiasm has little substance; it becomes a dying fire; it is shallow. The word sown needs depth in which to sink its roots.

Then there is the hearer who has so many interests in life that the truly important things get crowded out. Modern life becomes increasingly crowded and increasingly fast. We are so preoccupied with our breakneck pace (especially in families where children are being raised) that we simply forget to pray. Or, even worse, feel no need to pray, no need to study the word of God. We can become so involved in committees and good works and charitable services that we

leave ourselves no time for him from whom all love and service come. We believe the great deception that our work is our prayer!

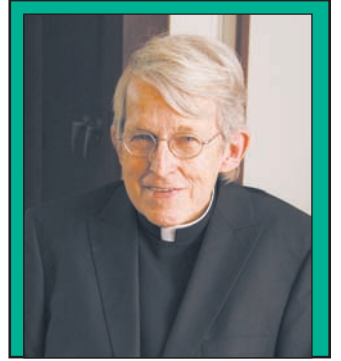
The real hearer is the one who takes time to listen, takes time to study so that understanding is increased – not achieving more knowledge as data or information, but growing in our understanding of what it is to be a disciple.

Finally, we can cast a glance at the sower. This parable is, I believe, a marvelous story of the limitless patience and mercy of God. Does it not seem odd that someone sowing seed would just toss it any direction – to the "four winds"? It seems he would look for ground he felt would be capable of producing growth. Is this perhaps a parable of God's mercy and amazing grace? Remember all the parables are about the reign of God, even though God is not named in any of them. It is this God (the sower) who lavishes his word, his life, his truth, his love on all – the whole of creation. He does not have a select few, no special group, or club or church – no in and out group with God! He sows his life and grace abundantly in us all. We need to listen with an open mind and heart.

Pope Benedict XVI in his book "Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration," Page 146, calls for such a posture:

The first and essential thing is a listening heart, so that God, not we, may reign. The kingdom of God comes by way of a listening heart. That is its path. And that is what we must pray for again and again.

Father Walker is a Diocese of Steubenville priest, who is retired from active parish ministry. He was a former director of the diocesan Office of Worship. A resident of McConnelsville, his hometown, Father Walker often celebrates Mass at St. James Church, there. He, too, writes a column for The Steubenville Register, regularly.



Father Walker

Inchoate Desire

By Father Ron Rolheiser

Sometimes while praying the psalms, I'm caught looking quite uncomfortably into a mirror reflecting back to me my own seeming dishonesty. For example, we pray these words in the psalms: *My soul longs for you in the night. ... Like a deer that yearns for flowing streams, so my soul longs for you my God. ... For you alone do I long! For you alone do I thirst!*

If I'm honest, I have to admit that a lot of times, perhaps most times, my soul longs for a lot of things that do not seem of God. How often can I honestly pray: *For you, God, alone do I long. For you alone do I thirst!* In my restlessness, my earthy desires, and natural instincts, I long for many things that don't appear very God-focused or heavenly at all. I suspect that's true for most of us for good parts of our lives. Rare is the mystic who can say those prayers and mean



Father Rolheiser

them with her full heart on any given day.

But human desire is a complex thing, there's a surface and there's a depth, and in every one of our longings and motivations we can ask ourselves this: What am I really looking for here? I know what I want on the surface, here and now, but what am I ultimately longing for in this?

This discrepancy, between what we're aware of on the surface and what's sensed only in some dark, inchoate way at a deeper level, is what's captured in a distinction philosophers make between what's *explicit* in our awareness and what's *implicit* within it. The *explicit* refers to what we are aware of consciously ("I want this particular thing!"); whereas the *implicit* refers to the unconscious factors that are also in play, but of which we are unaware. These we only sense, vaguely, in some unconscious part of our soul.

For instance, Karl Rahner, who was fond of this distinction and who puts it to good use in his spirituality, offers us this, crass though clear, example of the distinction between the *explicit* and the *implicit* within our motivation and desires. Imagine this, he says: A man, lonely and restless and depressed on a Saturday night, goes to a singles' bar, picks up a prostitute and goes to bed with her. On the surface his motivation and desire are as undisguised as they are crass. He's not longing for God in his bed on this particular night. Or is he?

On the surface, of course he's not, his desire seems purely self-centered and the antithesis of holy longing. But, parsed out to its deepest root, his desire is ultimately a longing for divine intimacy, for the bread of life, for heaven. He's longing for God at the very depth of his soul and at the very depth of his motivation, except he isn't aware of this. Raw desire for immediate gratification is all that he's consciously aware of at this time, but this doesn't change his ultimate motivation, of which this is a symptom. At a deeper level, of which he is not consciously aware, he's still longing for the bread of life, for God alone. His soul is still that of a deer, longing for clear flowing streams, except that on this given night another stream is promising him a more immediate tonic that he can have right now.

Recently, I taught a course on the spirituality of aging and dying. Stealing a line from Goethe's poem "Holy Longing," I entitled the course poetically: *Insane for the Light*. In a term paper, one of the students, a woman, reflecting on her own journey toward aging and dying, wrote these words:

"And then last night I began to think that dying is making love with God, the consummation after a lifetime of flirtations, encounters, meetings in the dark, and constant

Convocation

From Page 1

evangelist” but that they also should pick up their game to evangelize effectively.

Throughout the convocation Pope Francis was pointed out as a model for modern Catholics to follow in inviting others, especially those on the peripheries, to Christ. Speakers also were quick to quote his 2013 apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”), which lays out a vision of the church dedicated to evangelization – or missionary discipleship – in a positive way, with a focus on society’s poorest and most vulnerable, including the aged, unborn and forgotten.

Two homilies during the convocation specifically quoted the pope’s admonition in “*Evangelii Gaudium*” that Catholics shouldn’t be “sourpusses” but should reflect joy.

Washington Cardinal Donald W. Wuerl

acknowledged that Catholics are not always comfortable with the idea of evangelizing, but said they need to be willing to step out of themselves and talk with people about their faith as part of an encounter the pope speaks about.

Part of this simply involves listening to people, caring for them and leading them to Jesus, said speaker Sister Miriam James Heidland, a sister of the Society of Our Lady of the Most Holy Trinity.

Delegates were repeatedly encouraged to reach out to the peripheries especially to immigrants and the poor but also to all members of the church’s diverse family – people of all races, women and young people.

Hosffman Ospino, associate professor of theology and religious education at Boston College, said it is time for the church to start building a “language of communion” rather than dividing the church community

into different groups and individually responding to those needs.

“It’s the church serving the church,” he said. “We all are the church.”

That message inspired Sister Kathleen Burton, a Sister of St. Joseph who is co-director of the Office of Faith Formation, Family Life and Lay Ministry Formation in the Diocese of Camden, New Jersey, who said: “The walls need to come down.”

“There’s a renewed sense of evangelization and re-evangelization,” the delegate told Catholic News Service. “We’re being challenged that we don’t wait for people to come to us, but we’ve got to go out to them.”

For many delegates, seeing the church’s diversity – Latinos, African-Americans and Africans, Native Americans and Asians from across the continent at the convocation – was an inspiring sight, helping them better understand the idea

of the church as family.

Vanessa Griffin Campbell, director of the Office of Ministry to African American Catholics in the Diocese of Cleveland, said the key to embracing diversity and going to the peripheries will be teamwork among laypeople, clergy and diocesan staff.

The church should “not just open the doors on Sunday,” she said, “but make sure our doors are open Sunday to Sunday.”

At the end of the closing Mass, Archbishop Christophe Pierre, apostolic nuncio to the United States, who attended all four days of the convocation, congratulated attendees for the invigorating discussion.

He called it a “*kairos*,” or opportune moment, in the life of the U.S. church and said he would tell Pope Francis: “the Spirit is alive in the church in the United States.”

“I will tell him of the commitment of many missionary disciples and their love for the church,” he added.

Convocation delegates sent home to imitate Jesus in reaching the margins

By Dennis Sadowski

ORLANDO, Fla. (CNS) — Jesus took a few loaves and fishes and turned them into a feast for thousands, offering the church an example of faith in action, Cardinal Daniel N. DiNardo of Galveston-Houston said in sending 3,500 delegates home from the “Convocation of Catholic Leaders: The Joy of the Gospel in America.”

In the face of adversity and naysayers in today’s world – not unlike the apostles who wondered how they would feed the masses – the church is called to take what they have, as Jesus did and reap the rewards of achieving great things in the face of the impossible, Cardinal DiNardo said in his homily during the convocation’s closing Mass July 4.

“When we see the complexity, when we see the impossible ... Jesus will say, ‘Just give me what you have.’ Imagine what we will have left over after we do it at the Lord’s word,” he said.

“Jesus gives the apostles and everybody who listens to them ... he gives them that power. Do we believe? St. Paul says if we believe, we can go out and do what

is asked,” said Cardinal DiNardo, who is president of the U.S. Conference of Catholic Bishops.

Citing the Gospel reading from John (Chapter 17, Verses 11, 17-23), the cardinal also urged the delegates to reflect on how Jesus during the Last Supper reminded the Twelve Apostles that he will pray for all who believe he is the savior that they may be united in one family under God.

Such is the call of the church, he explained, as the delegates returned home – to unite people together by going to the peripheries of society and sharing the good news of Jesus through action rooted in faith.

“Sisters and brothers, we are in a very, very significant time in our church in this country,” Cardinal DiNardo said. “John 17 today reminds me of how contemplative we’re going to have to be if we are going to be active. Never are you more active than when the word of God is so recalled by you. You are seated there in God’s loving grace, and when you are seated there, you realize how much God blesses you.”

The cardinal urged the delegates to engage in their ministry humbly and to realize that they are nourished in their

work through the body and blood of Jesus at Mass.

“We leave here (at the altar) nourished and refreshed and we go and do what we

Let’s Encourage

From Page 6

parish and another detailed their ministry preparing engaged couples for the sacrament of marriage.

I met with several women from the Long Island-based group Catholics for Freedom of Religion, an initiative launched in 2012 in response to the Health and Human Services Contraceptive Mandate. The purpose of Catholics for Freedom of Religion is “preserving America’s First Amendment freedom of religion for our times and for ages and millions yet unborn.” The non-partisan group establishes parish groups to educate and advocate for religious liberty according to the original intent of the U.S. Constitution. Catholics for Freedom of Religion sponsors diocesan events during the annual Fortnight for Freedom, gives presentations in parishes and schools and develops and distributes educational resources on religious freedom for school children. With the full support of their local bishop, Catholics for Freedom of Religion has already spread to five states!

As I engaged with the women of Catholics for Freedom of Religion, I recalled a homily by Pope Francis when he compared the elderly to “fine vintage wine and good bread” and of a very recent homily in which he told cardinals in Rome that they are “grandfathers” called to share their wisdom and experience and to pass on their dreams to today’s youth.

With such great numbers and so much to share, the elderly can hardly be considered a periphery in the church. They will only become a periphery if younger generations push them aside and refuse to accept the gifts they have to offer. So let us welcome the new embrace between young and old that Pope Francis so ardently desires!

Sister Veit is the United States director of communications for the Little Sisters of the Poor.

have to do,” he said.

As the Mass ended, Archbishop Christophe Pierre, apostolic nuncio to the U.S., congratulated convocation participants for a lively and invigorating four days. He recapped the keynote presentations, reminding the delegates what they can do in their communities, much like the apostles, to “give comfort and peace to the wounded.”

“We are journeying together in the common bonds of the journey of faith,” said the archbishop.

Inchoate Desire

From Page 7

yearning, longing, and sense of loneliness that does make one insane for the light. I reflected on the Song of Songs and thought that it could be an analogy of how I see dying, not necessarily as the body’s disintegration and demise, but rather as the entire transition that I was born destined to make. I think of my life as a love story with its ups and downs like any love story, but always going in the direction of God with the finality of death being the wedding of the love between God and myself after a lifetime betrothal.”

She puts it as well as Rahner and the philosophers, though her words are more direct. She, too, in analyzing her desire, points out there are levels, *explicit* and *implicit*, conscious and unconscious.

Yes, our lives, with all their tensions, restlessness, youthful immaturities, adult depressions, cold, lonely seasons, times of doubt, times of desperation, breakdowns and occasional irresponsible exuberance will surely be marked by flirtations and encounters that seem to exhibit desires that are not for the bread of life. But, they are, ultimately, and one day they will find and know their full consummation.

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio. He is an author, a retreat master and a widely circulated newspaper columnist. More information on Father Rolheiser’s ministry is available on his website: www.ronrolheiser.com.

Four-day convocation in Orlando ‘a journey’

ORLANDO, Fla. (CNS) — Theirs was a monumental responsibility: shepherding lay leaders, cardinals, archbishops, bishops, religious, deacons, musicians, event staff and a legion of volunteers at the historic “Convocation of Catholic Leaders: The Joy of the Gospel in America” July 1-4 in Orlando.

“This convocation is a journey, and there will be three of us here to guide you through the next four days,” said Bishop Edward J. Burns of Dallas, one of the event’s emcees.

The consistent presence – on stage and off – of Bishop Burns, along with emcee Julianne Stanz, director of new evangelization for the Diocese of Green Bay, Wisconsin, and moderator Gloria Purvis, co-host of “Morning Glory” on EWTN Radio, kept the entire program flowing smoothly.

Sponsored by the U.S. Conference of Catholic Bishops, the convocation brought

together more than 3,100 lay and religious leaders from 160 dioceses and 185 national organizations. They gathered to explore the current challenges and strengths of the church and its evangelization efforts.

Bishop John G. Noonan of Orlando, host of the convocation, joked that when New York Cardinal Timothy M. Dolan, an event chairman, “called me five years ago to tell me he’d like to come to Orlando in July – he didn’t tell me how many he had invited!”

The event, which marked a first in U.S. church history, was a national response to Pope Francis’ 2013 apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”), according to organizers. The exhortation lays out a vision of the church dedicated to evangelization – or missionary discipleship – in a positive way, with a focus on society’s poorest and most vulnerable.

Vatican asks bishops to ensure validity of matter for Eucharist

By Carol Glatz

VATICAN CITY (CNS) — Bishops should look at ways to help verify and guarantee the validity and worthiness of the bread and wine used for the celebration of the Eucharist, the Vatican said in a recent document.

Because bread and wine for the Eucharist are no longer supplied just by religious communities, but “are also sold in supermarkets and other stores and even over the internet,” bishops should set up guidelines, an oversight body and/or even a form of certification to help “remove any doubt about the validity of the matter for the Eucharist,” the Vatican’s Congregation for Divine Worship and the Sacraments said.

The recommendations came in a circular letter, “On the bread and wine for the Eucharist,” sent to diocesan bishops “at the request of the Holy Father, Pope Francis.” Dated June 15 – the feast of the Body and Blood of Christ – the letter was made public by the Vatican July 8. The letter was signed by Cardinal Robert Sarah, congregation prefect, and Archbishop Arthur Roche, secretary.

Because the church requires certainty regarding the conditions necessary for the validity of the sacraments, the congregation offered some suggestions so that bishops can continue to “watch over the quality of the bread and wine” as well as “those who prepare these materials.”

The congregation underlined that every bishop “is bound to remind priests, especially parish priests and rectors of churches, of their responsibility to verify those who provide the bread and wine for the celebration and the worthiness of the material.”

Bishops must also provide information to the producers of the bread and wine for the Eucharist and to remind them of the absolute respect that is due to the norms, it said. Producers “must be aware that their work is directed toward the eucharistic sacrifice and that this demands their honesty, responsibility and competence,” it added.

The congregation suggested ordinaries offer guidance, for example, by “guaranteeing the eucharistic matter through special certification.”

Bishops may want to agree on and establish “concrete regulations” on the national level through their bishops’ conferences, it suggested.

“Given the complexity of situations and circumstances, such as a decrease in respect for the sacred, it may be useful to mandate a competent authority to have oversight in actually guaranteeing the genuineness of the eucharistic matter by producers as well as those responsible for its distribution and sale,” the Vatican congregation wrote.

A competent authority, for example, could be “one or more religious congregations or another body capable of carrying out the necessary checks on production, conservation and sale of the eucharistic bread and wine in a given country and for other countries to which they are exported,” it wrote.

The letter also reiterated norms already in place regarding eucharistic matter:

- “The bread used in the celebration of the most holy eucharistic sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.”

- Bread made from another substance, even grain or mixed with another substance so different from wheat that it would not commonly be considered wheat bread, “does not constitute valid matter.”

- The introduction of any other substances, “such as fruit or sugar or honey, into the bread for confecting the Eucharist,” it said, “is a grave abuse.”

- Low-gluten hosts are valid matter for people who, “for varying and grave reasons, cannot consume bread made in the usual manner,” provided the hosts “contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.”

- Completely gluten-free hosts continue to be “invalid matter for the celebration of the Eucharist.”

- Wine used in the celebration of the eucharistic “must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances,” well conserved and have not soured.

- “It is altogether forbidden to use wine of doubtful authenticity or provenance.”

- No other drinks of any kind may be admitted “for any reason, as they do not constitute valid matter.”

- For people who, “for varying and grave reasons,” cannot consume wine fermented in the normal manner, “mustum” is valid matter for the celebration of the Eucharist. “Mustum” is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature, for example, by freezing.

- Eucharistic matter made with genetically modified organisms can be considered valid matter.

- Permission must be given by the ordinary for an individual priest or layperson to use low-gluten hosts or “mustum” for the celebration of the Eucharist. “Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission.”

People who live with celiac disease are unable to digest gluten, a type of protein commonly found in grains such as rye, barley and wheat. There also are people who live with nonceliac gluten intolerance or gluten sensitivity whose health can be adversely affected by gluten.

The U.S. bishops’ Committee on Divine Worship has said Catholics who cannot receive Communion wafers at all, even under the species of low-gluten hosts, “may receive holy Communion under the species of wine only.” The church teaches that “under either species of bread or wine, the whole Christ is received,” it said.

Medical certification of a condition justifying the use of “mustum” or low-gluten hosts for Communion is not required, the committee said.

Art as you’ve never seen it: New film highlights Pope Francis’ vision

By Carol Glatz

VATICAN CITY (CNS) — What do the Sistine Chapel, a used car with 186,000 miles on the odometer and a statue of Our Lady of Lujan made out of metal from an abandoned factory have in common?

Besides being found in the Vatican Museums’ collections, the 1984 Renault, the Renaissance frescoes and the recycled scrap all help showcase Pope Francis’ concept of art, according to museum officials.

Blessed Paul VI’s close relationship and active outreach to artists is well-known, as is St. John Paul II’s love of theater and poetry and retired Pope Benedict XVI’s passion for music.

But not many people know about Pope Francis’ love of film, literature, music and the role he believes art can play in evangelization, social change and spiritual transformation. A new documentary produced by the Vatican Museums and Vatican City State aims to fill that void.

Titled “My Idea of Art,” the 45-minute film is based on the book of the same name, authored by Pope Francis after Italian journalist Tiziana Lupi transcribed it from a sit-down interview with the pope in May 2015.

While the book is available only in Italian, the documentary film aims for a global audience, with subtitles in six languages and yet-to-be-announced theatrical releases worldwide. The Vatican also approved plans to submit the film for Academy Awards consideration for 2018.

Like the book, the film presents “the ideal art gallery” of Pope Francis, offering stunning visuals of selected masterpieces in the Vatican’s collections to colorfully illustrate the pope’s vision for art.

Using high-resolution 4K cinematography and state-of-the-art drones, filmmakers provide panoramic bird’s-eye views of St. Peter’s Square, the basilica and Vatican Gardens, and close-up details of hard-to-see pieces like the hieroglyphics on the 85-foot tall Egyptian obelisk in St. Peter’s Square and the Sistine Chapel’s frescoed ceiling.

The images are layered with insight from Lupi, explanations of the artwork by Sandro Barbagallo, curator of historical collections at the Vatican Museums, and snippets of Pope Francis speaking about the culture of waste and how art and evangelization exalt the beauty of God’s creation and seek to recover what others have thrown away.

For example, one of the 11 works chosen as exemplifying Pope Francis’ “gospel of art” is the “Belvedere Torso,” from around the time when Christ lived. The contorted and damaged marble figure is missing arms, head and lower legs, which prompted Pope Julius II to ask Michelangelo to fix it.

But Michelangelo was so taken by its beauty, he dared not touch it, making it, instead, his model for the Sibyls in the Sistine Chapel, Barbagallo said in the film’s narration. Many other artists saw beauty in this nude’s brokenness, too, and Auguste Rodin’s “The Thinker” was inspired by this rejected piece of marble,” the curator said.

“The artist is a witness of the invisible,” Pope Francis says in the film’s narration, “and works of art are the clearest proof that the incarnation is possible.” Which is why, the pope says, artists can counteract today’s throwaway culture and evangelize, because art reveals “what cannot be seen; for some it’s an illusion. Instead it is hope which we all can believe in.”

“Pope Francis thinks like an artist, without a doubt,” Argentine sculptor Alejandro Marmo told Catholic News Service at the documentary’s debut at the Vatican Museums in late June.

The same way artists find beauty in and shape the materials right there before them, Pope Francis welcomes and gives form or direction to the malleable heart in his midst, he said. It’s a hands-on, artist’s approach in offering pastoral care, he said.

“He combines intelligence, humility, human labor and his closeness to people who have no power. For me, this is the way to create real beauty,” said Marmo, who got to

know the pope when he was archbishop of Buenos Aires.

Then-Cardinal Jorge Bergoglio and Marmo – at the time a troubled and disgruntled young man – found they were both alarmed by the culture of waste and hopelessness in their city, which was facing severe economic and social crises, Marmo has said.

Marmo approached other church leaders with a desire to use art as a way to have a positive impact on people and society, but Cardinal Bergoglio “was the first bishop who listened” to his angry and “abstract” rantings, Marmo told Catholic News Service.

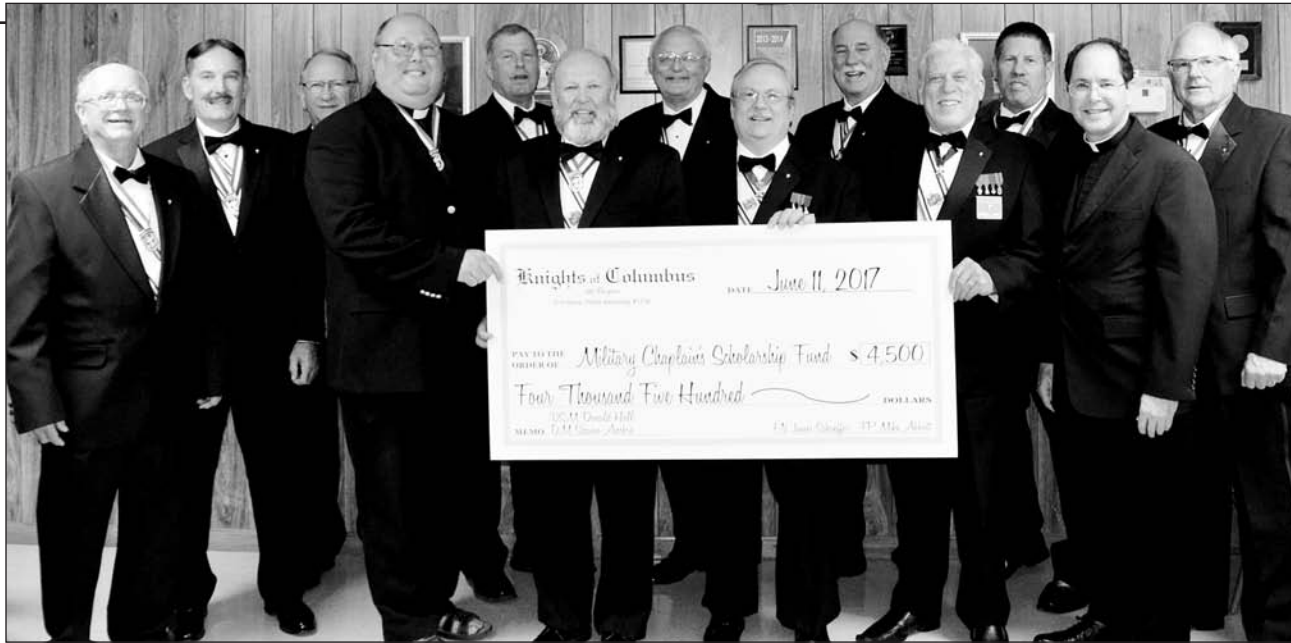
While church leaders are usually very well-educated and cultured, “to speak with an artist, listen to his ideas is difficult, and I believe that this was what was so important for me, because he opened up the spiritual world for me,” Marmo said. He said the cardinal showed him that Jesus – broken and discarded – was present in the real world, “in the peripheries.”

The pope took Marmo, also a son of immigrants, to the outskirts where art usually has no place, and told him to create a “bridge” and dialogue with the people there. Marmo soon began the kind of initiatives he still runs today, involving young people discarded by society to sort through and use materials thrown away by the economy and then to breathe new life into both.

After the cardinal was elected pope, he and Marmo kept in touch, with Marmo creating a crucified “Christ the Worker” and “Our Lady of Lujan” for the pope. Now in the Vatican Gardens, the two pieces were built with scrap metal culled from junk piles at the papal summer villa and farm in Castel Gandolfo.

“My testimony is a young man who once spoke with his bishop, he listened to him and he healed him of a disease called sadness, of being absent in life, of missing a spiritual life,” Marmo said.

“I believe this is the art of a bishop. Because a bishop’s art can’t be seen in an office. You see it out there,” he said, pointing to the peripheries.



Fourth-degree Knights of Columbus Father Francis Trettel Assembly 1736 raised \$4,500 for the military chaplain's scholarship fund. St. Joseph of Monroe County Council 5009, Woodsfield, and Council 1641, Cambridge, gave donations. Noble County parishes – Corpus Christi, St. Stephen, St. Michael and St. Mary of the Immaculate Conception and the Guernsey County parish – Christ Our Light – took up collections at Memorial Day Masses, said Knight James Schaeffer. He said the K of C military chaplain scholarship program enables the military archdiocese to contract with participating dioceses to fund 50 percent – typically \$12,500 per year – of the cost of a seminarian's five-year education. In return, the candidate agrees that following ordination and three years of ministry at a parish, he will commit to serve as a military chaplain for three-to-five years. Knights who display a replica of the donation include Marty Schumacher Jr., Stephen Burkhart, Carl Duch, Tony Schumacher, Herman Gray, Mike Abbott, Jim Schoeppner, John Nau, Father Wayne E. Morris, pastor of Noble County parishes, Schaeffer, Shawn Ansbro, Donald Hall and Father Paul E. Hrezo, Christ Our Light Parish pastor. (Photo provided)

Life Line Screening – the power of prevention – July 27, Holy Family Church, 2565 Alexander Ave., Steubenville
 telephone (877) 237-1287 or visit www.lifelinescreening.com to preregister



John Michael Traina accepts a \$500 Knights of Columbus Council 11380 scholarship from Greg Rhodes, grand Knight. Father Victor P. Cinson, pastor of St Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, looks on. The scholarship is awarded annually, named in honor of the late Msgr. Cronan T. Molloy, to a high school senior who is an active member of St. Francis Xavier or St. Gabriel. Msgr. Molloy was a Diocese of Steubenville priest who served as a parish pastor, rector of the diocesan seminary and superintendent of diocesan schools. Home-schooled, Traina expects to attend Walsh University, North Canton, Ohio, in the fall and major in business finance. While in high school, he completed eight courses at Walsh University. At his parish, St. Gabriel, Traina participates in eucharistic adoration. A member of the Stark County Home School Band, Traina plays trombone. He, too, has volunteered in the community, started a property maintenance business and was scheduled to attend a summer Catholic youth retreat. He is the son of John and Christine Traina. (Photo provided)



JEFFREY
 By Appointment of the Apostolic See
 BISHOP OF STEUBENVILLE

DECREE OF PROMULGATION
 Age of Confirmation

By virtue of this decree, I the undersigned Bishop of the Diocese of Steubenville, hereby promulgates in accord with canon 891 that in the Diocese of Steubenville the Sacrament of Confirmation is to be conferred at the "age of discretion," which will, in the Diocese of Steubenville, be the fifth grade level (age 11-12).

This decision was made after consultation with the Presbyteral Council. Changes for youth to receive the sacrament will be made in a reasonable time, and smaller parishes may combine fifth, sixth and seventh grades for Confirmation. Introduction of the common age for Confirmation will be done in a deliberate way, over a three-year period of time.

Signed and dated at Steubenville, Ohio on this 1st day of June in the Year of Our Lord 2017:

Jeffrey M. Monforton
 Most Reverend Jeffrey M. Monforton
 Bishop of Steubenville

Linda A. Nichols
 Mrs. Linda A. Nichols
 Chancellor



Bellaire — The Catholic Daughters Court 367 will host a “Paint N Nibble” Aug. 8, beginning at 6:30 p.m., at St. John Church hall. Cost of \$25 is payable in advance. For reservations or additional information, telephone Susan Stewart at (740) 671-9377, prior to July 31.

Bellaire/Neffs — Diocese of Steubenville Permanent Deacon Richard G. Adams will preach at St. John Church, Bellaire, at the celebration of the 5 p.m., July 29 Mass and at the 10:30 a.m., July 30 Mass. He will also preach at Sacred Heart Church, Neffs, at the 6:30 p.m., July 29 Mass and again at the 9 a.m., July 30 Mass.

Beverly/McConnelsville — Father Timothy J. Kozak will be installed pastor of St. Bernard Parish, Beverly, July 15, at the 7 p.m. Mass, at St. Bernard Church. Mass will be celebrated by Diocese of Steubenville Bishop Jeffrey M. Monforton. Father Kozak is also pastor of St. James Parish, McConnelsville. A small reception will follow the installation, in the church hall.

Cambridge — Christ Our Light Parish, with the branch affiliation of the Calix Society, will hold a group gathering for anyone recovering from forms of addiction. The inaugural gathering is planned for July 29, in the St. Benedict Church conference room, following the celebration of the 5 p.m. Mass. For more information, telephone (740) 432-7609.

Glouster — Vacation Bible school will be held July 17 through July 19, from 6-8 p.m., at Holy Cross Church.

A bake sale will be held at Holy Cross Church, in support of the CWC, Aug. 6, following the celebration of the 9 a.m. Mass.

Guysville — An annual St. John homecoming will be held July 30, at the chapel, which is located on Dutch Ridge Road. Beginning at noon, a chicken or ham dinner will be served. Cost of the meal is \$8 for adults and \$4 for children. There will be bingo, raffles and other games during the afternoon.

Marietta — “Saturday With the Seminarians” will be held July 15 at the Basilica of St. Mary of the Assumption. Mass will be celebrated at 9 a.m. by Diocese of Steubenville Bishop Jeffrey M. Monforton, followed by coffee and light breakfast snacks from 10-11:30 a.m., in the basilica social hall. To make reservations or for additional information, email Sister Mary Brigid Callan, mcallan@diosteub.org, or telephone (740) 317-5678.

Miltonsburg — St. John the Baptist Parish will hold a festival, with a chicken and beef dinner, Aug. 6, from 11 a.m. to 2:30 p.m. Games and raffles will be part of the event. A square dance, with music provided by Deep Down Country, will be held from 8-11 p.m.

Miltonsburg/Sardis/Woodsfield — Rite of Christian Initiation of Adults begins in September in the Monroe County Catholic Community. For additional information, telephone (740) 472-0187.

Pomeroy — A rummage sale will be held Aug. 5, from 8 a.m. until 2 p.m., at Sacred Heart Church. Donations of books, collectibles, glassware, clothing, etc., will be accepted; no large items. For additional information, telephone (740) 992-3994.

Steubenville — A benefit pasta dinner for the Fabian family, members of Triumph of the Cross Parish, will be held July 15, from 1-6 p.m., at Holy Rosary Church hall. There will also be a silent auction and a 50/50 raffle. All donations will go to the family. Donations may also be made at www.gofundme.com/supportthefabians.

Tiltsville — The 35th annual St. Joseph Holy Name Society four-man golf scramble will be held Aug. 12 at Fairway River Links, Rayland. Entry fee for the 7 a.m. shotgun start is \$50 per golfer. The fee includes a golf cart and continuous food and beverages. Cash prizes, a skins game, a closest-to-the-pin competition and 50/50 raffle are scheduled. Hole sponsorships are available at \$25. Registration can be done at Fairway River Links or by telephoning (740) 859-9304 or (740) 859-2698.



Father John F. Mucha, pastor of St. Joseph and St. Anthony of Padua parishes, Bridgeport, joins St. Joseph Catholic Women's Club members to announce a card party. Themed “Sports,” the event will be held Aug. 2 at Marian Hall, St. Mary Church, St. Clairsville, say Barbara Trytko, Donna Turner, center, and Maureen Flowers, right. Doors to the hall, in the 200 block of West Main Street, will open at 6 p.m. Admission to the card party is \$6. To make reservations, telephone (740) 635-2836 or (740) 635-2102. (Photo provided)

Around and About

Cambridge — The Guernsey Association of Churches will hold a “Back to School Giveaway” July 29, from 9-11 a.m., at the Cambridge Armory, Cambridge City Park, 1101 McFarland Drive. Families in need can register their children to receive a free backpack for the first day of school. The backpacks will contain pencils and pens, ruler, notebook and paper.

Lowell — An American Red Cross blood drive will be held at the Lowell Volunteer Fire Department, 1331 E. Commercial Ave., July 17. For additional information, telephone (740) 896-2843.

Steubenville — Third Order Regular Franciscan Father Gregory Plow, Franciscan University of Steubenville coaches, alumni and cross country runners will participate in the 50-mile Burning River Ultramarathon July 29, in Cuyahoga National Park, near Cleveland, to benefit the university's Spirit of St. Francis Scholarship Fund. The scholarship fund benefits students who demonstrate a high level of need and have goals that exemplify the mission of Franciscan University. To make a donation in support of the run, visit giving.franciscan.edu/spirit.

Wheeling, W.Va. — There will be a “Circle the City With Love” event in the chapel at Mount St. Joseph, 137 Mount St. Joseph Road, July 16, from 3-3:30 p.m. For additional information, telephone Sister of St. Joseph Mary Clark, at (304)-232-8160.

Youngstown, Ohio — The United Nations International Pilgrim Virgin Statue of Fatima will

travel throughout the Diocese of Youngstown, Aug. 13-27, during the centennial of the appearance and messages of Our Lady of Fatima, May 13, 1917, in Fatima, Portugal.

This image of Our Lady of Fatima was one of the four statues carved out of solid blocks of cedar in 1947 by Jose Thedein, according to the specifications of Sister Lucia, one of the seers at Fatima. The statues were blessed by Pope Pius XII, May 13, 1947, and have traveled around the world to promote the Fatima message of prayer, penance and reparation. On Oct. 13, 1952, the Bishop of Fatima blessed the image for its mission to the United Nations.

Some Ohio locations the statue will visit include: Sunrise Senior Living and Beeghly Rehab, Boardman, Aug. 14; Holy Trinity Ukrainian Byzantine Church, Youngstown, Aug. 15; St. Mary Church, Youngstown, Aug. 16; Holy Trinity Church, East Liverpool, Aug. 19; Basilica and National Shrine of Our Lady of Lebanon, North Jackson, Aug. 20; Little Flower Church, Canton, Aug. 21; St. Elizabeth Ann Seton Church/St. James site, Warren, Aug. 23; St. Stephen Church, Niles, Aug. 25; Park Vista Nursing Home, Youngstown, Aug. 26; and the Basilica of Our Lady of Mount Carmel, Youngstown, Aug. 26 through Aug. 27.

The visitation is sponsored by the World Apostolate of Fatima, Warren/Youngstown, Ohio division. For additional information, visit www.thefatimastatue.org, or telephone (330) 647-3833.

Obituaries

Virginia L. Burch Conaway, 67, St. Joseph, Bridgeport, June 27.

David Davis, 66, Basilica of St. Mary of the Assumption, Marietta, June 24.

John J. Figuray Jr., 96, Bridgeport, St. Joseph, July 2.

Jerome L. “Jerry” Huffman, 68, Lewisville, St. Sylvester, Woodsfield, July 1.

Blanche Juba, 80, St. Joseph, Tiltonsville, June 30.

Doris S. Kennan, 89, Belpre, St. Ambrose, Little Hocking, June 28.

Nancy Leis, 67, Rayland, St. Joseph, Tiltonsville, June 7.

Maurice “Moe” Mattone, 83, Powhatan Point, St. John Vianney, June 17.

John C. Nese, 78, Triumph of the Cross, Steubenville, July 6.

Adalia Durazio Thomas, 93, Arizona, St. Joseph, Tiltonsville, Jan. 6.

Larry C. Vucelich, 48, St. Clairsville, St. Joseph, Bridgeport, July 2.

Francesca “Fran” Zamana, 63, Triumph of the Cross, Steubenville, July 5.

On anniversary of floods, West Virginia priest says need still great

By Colleen Rowan

RICHWOOD, W.Va. (CNS) — A year after historic floods devastated parts of West Virginia, “there is still a lot of work to be done,” said Father Quy Ngoc Dang.

The small town of Richwood, where Father Dang is administrator of Holy Family Parish, was devastated by flooding when a total of 7 inches of rain fell in just three hours there on the evening of June 23, 2016.

The Cherry River, which flows just below Holy Family Church, quickly spilled over its banks, ravaged the town of roughly 2,000 residents. Father Dang watched from church grounds last year as the river flooded the center of town.

The flooding was among the worst the state has experienced. Twenty-three people across the state lost their lives. Almost 500,000 people were without power, and 44 counties were under a state of emergency. In addition to Richwood, especially hard hit were the Mountain State’s small towns of Clendenin, Elkview, Rainelle and White Sulphur Springs where homes and businesses were literally ripped from their foundations and washed away. People lost everything.

In the year since the flood, Father Dang, a priest of the Society of the Divine Word, said his town of Richwood has received so much help in recovery efforts from many different organizations, including Catholic Charities West Virginia. However, he said, many flood victims are still in need of assistance.

At the heart of the recovery this past year are the vol-

unteers, Father Dang said, who still come into Richwood every week to help a year later.

“Two groups are working on houses right now,” he said in an interview June 28 with *The Catholic Spirit*, newspaper



Standing on the grounds of Holy Family Church in Richwood, West Virginia, Father Quy Ngoc Dang, parish administrator, gazes upon the now tranquil waters of the Cherry River June 29. Last June, Father Dang watched from the church as the river below overflowed its banks, submerging the bridge pictured and flooding the center of town. (CNS photo/Colleen Rowan, *The Catholic Spirit*)

of the Diocese of Wheeling-Charleston (West Virginia). Many groups have 12-to-20 volunteers at a time. The largest was a group of 30.

Volunteers have come to Richwood from many different parts of the country and from many different religious denominations building new homes and repairing homes.

One group came all the way from California, Father Dang said. Most of the volunteers have been students.

Wheeling Jesuit University (West Virginia) has had three volunteer groups in Richwood this year. Students from the University of Notre Dame (Indiana) also came to the town to join the volunteer effort. They are just some of the many groups that have been there to help in the last year.

“The people here are all very grateful for all of the work that the volunteers have done for them,” Father Dang said. “They have said they cannot express enough their gratitude. ... To have something happen to you and then all of the sudden there is a room of people ... coming to you to tell you they are going to help you to rebuild your house – it’s so amazing.”

The houses, he noted, that have been built for flood victims are beautiful. Father Dang said that he was especially touched by the determination of volunteers to replace what was lost, many even working through the winter months to complete projects and repairs. “The weather was really cold,” Father Dang recalled, “but they were still out there working.”

To help volunteers while they are helping flood victims, Father Dang has opened the top floor of the parish’s food pantry for lodging. He also provides the volunteers with cots on which to sleep.

Holy Family Parish had another volunteer group coming to Richwood July 8.

Flood recovery efforts are continuing across the state.

Pope Francis appoints Bishop Perez to head Diocese of Cleveland

WASHINGTON (CNS) — Pope Francis has named Auxiliary Bishop Nelson J. Perez of Rockville Centre, New York, to head the Diocese of Cleveland.

The appointment was announced in Washington July 11 by Archbishop Christophe Pierre, apostolic nuncio to the United States.

Bishop Perez, 56, succeeds Bishop Richard G. Lennon, who resigned in December at age 70 citing health reasons. Bishop Perez has been an auxiliary bishop of Rockville Centre since 2012. He is vicar for the diocese’s Hispanic Apostolate.

During his introduction to the diocese and the media at the Cathedral of St. John the Evangelist July 11, Bishop Perez said he was “absolutely thrilled” to come to Cleveland to lead a church with many rich ethnic cultures.

“I’ve been getting texts and calls and emails since 6 o’clock this morning. Thank God I got up early,” he said. “And they all had this theme: ‘Congratulations and Cleveland rocks!’”

Bishop Perez said that the 677,000 Catholics in the eight counties of the diocese show that the church in Northeast Ohio remains vibrant and alive. He said he looked forward to working alongside the faithful as missionary disciples, as Pope Francis calls the faithful to be.

“I hope that these 677,000 missionary disciples will go out, each one of them, and call more people to get to know Jesus Christ and love the church,” Bishop Perez said.

“Those 677,000 people that make up this local church, our church, my church, is all potential. And we have to be joyful and excited and enthusiastic about that.”

Bishop Perez was warmly welcomed by Bishop Daniel E. Thomas of Toledo, Ohio, who has served as apostolic administrator of the Cleveland Diocese since Bishop Lennon’s retirement. Both share a connection with the Archdiocese of Philadelphia, where they served as priests in the past.

The new bishop also expressed gratitude to the Diocese of Rockville Centre’s leaders, retired Bishop William F. Murphy, and the diocese’s current bishop, Bishop John O. Barres, for guiding him during his five years as an auxiliary bishop in the diocese. “Both have helped me to learn how I can imitate their love for the church,” he said.

Bishop Perez also held up fellow Rockville Centre Auxiliary Bishops Robert J. Brennan and Andrej J. Zglejszewski for their kindness and friendship.

In his opening remarks, he offered a few words in Spanish to Cleveland’s Latino Catholics. He recapped his background including his work in evangelization and

ministry to Hispanics throughout his priesthood.

Bishop Perez will be installed as the 11th bishop of Cleveland Sept. 5.

He was born in Miami in 1961, the son of Cuban parents. He briefly described how his parents fled their homeland in 1960 because of restrictions on their freedom under the regime of Fidel Castro. The Perez family moved to New Jersey a few years later when the bishop was a child.

Bishop Perez graduated from Montclair State University in New Jersey with a bachelor’s degree in psychology. He taught for a year at Colegio la Piedad, a Catholic elementary school in Puerto Rico, before entering St. Charles Borromeo Seminary in Philadelphia, to study for the priesthood.

Ordained in 1989 as a priest of the Archdiocese of Philadelphia, Bishop Perez served as a parochial vicar in one parish and pastor of two others. He also was the founding director of the Catholic Institute for Evangelization, an archdiocesan office for adult faith formation development and lay ministry training. In addition, he served as assistant director of the Office for Hispanic Catholics of the archdiocese.

In 2012, he was appointed auxiliary bishop of the Rockville Centre Diocese. There, he was a member of the Corporate Board of Directors for Catholic Health Services, vice chair of Catholic Charities, and served on the Priests Personnel Board, Presbyteral Council and Diocesan Advisory Committee for Hispanic Ministry.

He is chairman of the U.S. Conference of Catholic Bishops’ Subcommittee on Hispanic Affairs and is a former member of the bishops’ subcommittee overseeing the Catholic Campaign for Human Development.



Pope Francis has named Auxiliary Bishop Nelson J. Perez of Rockville Centre, New York, to head the Diocese of Cleveland. (CNS photo/Gregory A. Shemitz, *Long Island Catholic*)