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News Briefs

Prayer for peace scheduled for Sept. 9

WASHINGTON (CNS) — Archbishop Wilton D. Gregory of Atlanta has been appointed as chair of a new task force of the U.S. bishops to deal with racial issues brought into public consciousness following a series of summertime shootings that left both citizens and police officers among those dead.

The task force's charge includes helping bishops to engage directly the challenging problems highlighted by the shootings.

Task force members will gather and disseminate supportive resources and "best practices" for their fellow bishops; actively listen to the concerns of members in troubled communities and law enforcement; and build strong relationships to help prevent and resolve conflicts.

"By stepping forward to embrace the suffering, through unified, concrete action animated by the love of Christ, we hope to nurture peace and build bridges of communication and mutual aid in our own communities," read a July 21 statement from Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops. In addition to creating the task force and appointing its members, Archbishop Kurtz also called for a national day of prayer for peace in our communities, to be held Sept. 9, the feast of St. Peter Claver.

Church joins project to resettle refugees

MANCHESTER, England (CNS) — The Catholic Church in England and Wales has joined a government project to resettle an estimated 20,000 refugees from the Syrian war.

A parish in the Diocese of Salford will be the first to welcome a family from a refugee camp in the Middle East as part of a sponsorship plan, which involves welcoming and helping to rehabilitate families of Syrian refugees.

Philip McCarthy, chief executive of Caritas Social Action Network, the Bishops' Conference of England and Wales agency coordinating the project among the parishes, said all the refugees would be rigorously screened by the British government and the U.N. refugee agency, UNHCR.



The Immaculate Heart of Mary statue, standing in parishes in the Diocese of Steubenville during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary, leaves St. Ann Church, Chesapeake, for an Aug. 5 arrival at St. Mary Mission, Pine Grove. She will remain there until Aug. 12, when she will be placed in St. Joseph Church, Ironton. (Photo by DeFrancis)

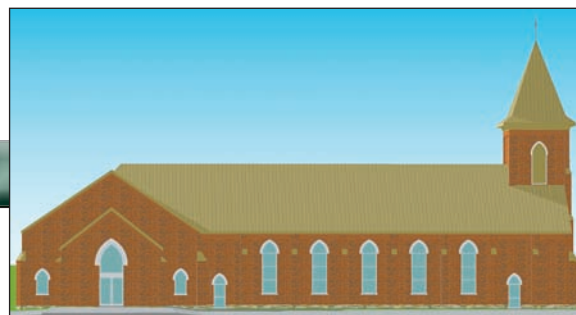


Father Anthony R. Batt, pastor of Our Lady of Mercy Parish, Carrollton, and St. Mary of the Immaculate Conception Parish, Morges, stands in front of where the altar will sit in the new Our Lady of Mercy Church, under construction in Carroll County. (Photo by DeFrancis)

Our Lady of Mercy Church under construction

CARROLLTON — Work has begun on the new Our Lady of Mercy Church.

Soil started to be dug June 6 and blocks laid for a foundation for the church, being built on donated acreage approximately a half mile west of the present Our Lady of Mercy, said Father Anthony R. Batt, pastor of Our Lady of Mercy Parish and St. Mary of the Immaculate Conception



Projected view of completed Our Lady of Mercy Church on which ground has been broken. (Scan provided)

Parish, Morges.

The 19-hilltop acres, off Ohio 39, where Our Lady of Mercy is under construction, was donated initially to Bishop John A. Watterson of the Diocese of Columbus (Ohio) in 1888 by Allen and Annie Pearch, Father Batt said records read. In 1983, then Diocese of Columbus Bishop James A. Griffin deeded the
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The Diocese of Steubenville contingent to World Youth Day – from left, Kyleigh Falcone, Joseph Zinno, Rachel Russell, Alyson Orsatti, Isabella M. Gessler, Catherine Beaulieu, John Beaulieu, Alyson M. Radford, Bryce Ramsay and Mike Stapleton – departs the Pittsburgh International Airport July 24 for World Youth Day in and around Krakow, Poland. (Photo provided) Story/Picture/Page 12

'Ask the Bishop'

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

Q: Why was Jesus a descendant of Judah, instead of Joseph or Reuben?

Aiden Moran
St. Clairsville

A: It seems each one of us wishes to explore our own ancestry in order to ascertain a few things about ourselves. Our ancestry most certainly provides us an understanding of our own characteristics and mannerisms.

In the case of the genealogy of Jesus Christ (see, Matthew, Chapter 1, Verses 1-25), we learn in Verses Two and Three that of the 12 sons of Jacob, who also is known as Israel, Judah is one of Jesus' ancestors. Furthermore, we see in Verse Six that King David shares the same ancestor, namely Judah.

This is important, for Judah is the son through whom we recognize the kingly succession, an ancient lineage which Jesus Christ brings to fulfillment.

Of course, we recognize in the genealogy of Jesus Christ that he is both God and man.

Q: When did the term Roman Catholic Church first come into being?

Ava Watson
Tiltonsville

A: We continue the theme of "tracing our roots" with the question about the terminology of Roman Catholic Church. Contrary to what many may believe, using the term *Roman* as a description of the Catholic Church is rather recent in our Church's history.

History instructs that this term of *Roman* was attached to the Catholic Church more as an insult than as an objective description. This term was employed

to improperly identify that the Roman Catholic Church was just another Christian denomination and something lesser than the Catholic Church. For example, things got so contentious and deplorable that in 16th-century England there was great division in England over who governed the local Church. At that time, we recognized many of the great English martyrs, such as St. John Fisher and St. Thomas More.

Did you know that the word *Christian* can be traced back to the first century, namely, the Acts of the Apostles, Chapter 11, but the word *Christian* was not usually used as a description of the Church. Near the beginning of the second century, St. Ignatius of Antioch provided the first written statement of the Catholic Church as he was to be martyred for the Faith.

Over time, the term *Roman* has taken on a more positive connotation, but does not describe the complete Universal Church, namely, the Catholic Church. May we all recognize the great breadth of the Catholic Church, both in the East and in the West, North and the South.

Q: If a person who is divorced goes to Confession and receives God's grace and mercy, why do they still need their marriage annulled to receive Communion?

Brooke Lander
Rayland

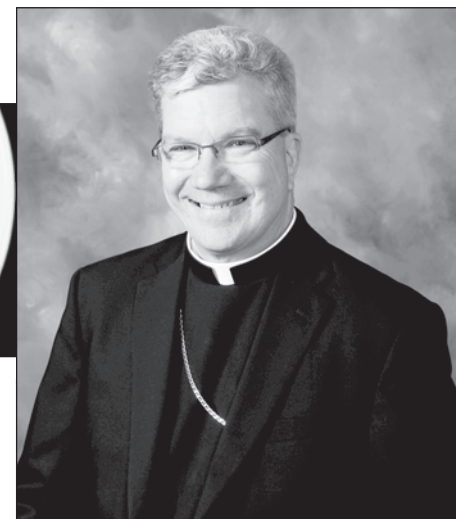
A: Recently, Pope Francis wrote about the great need for pastoral outreach by the Catholic Church toward all people, especially those who find themselves in complicated situations with respect to Church teaching, namely, those divorced and remarried without the benefit of an annulment. Here, let us differentiate between the person divorced, yet not remarried, and the one who is divorced and has remarried, without the benefit of an annulment.

It is, hopefully, commonly understood that the person divorced and not remarried

is free to receive the Sacrament of the Eucharist as long as the person possesses no impediments preventing him or her from receiving Holy Communion. On the other hand, one who has divorced and remarried without the benefit of an annulment is living in contradiction to Church teaching specifically regarding the Sacrament of Matrimony. Your insight into one going to Confession, and receiving God's grace and mercy, is a perfect beginning for that individual to have his or her faith life normalized with Church teaching.

Pope Francis recently provided instruction in order that many annulments may be processed more quickly out of pastoral sensitivity for the people petitioning the Church for an annulment. *It is my hope* that more and more people will take advantage of this new canonical process in order that they may be in full conformity with Church teaching on the sacred nature of matrimony.

In this Jubilee Year of Mercy we are constantly reminded that we are to be open to God's grace and mercy. It behooves us to reach out to all people, especially those



Bishop Monforton

who have perhaps had their Christian journey alter course to a different trajectory than the Church would have hoped. Each one of us is made in God's image and likeness and consequently we should extend unreservedly God's compassion and love to all.

During this Extraordinary Ordinary Time may each of you find great comfort in knowing that each one of us is precious in God's eyes. We are one family in faith because Our Lord and Savior Jesus Christ has made it so.

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At Franciscan University of Steubenville, Diocese of Steubenville Bishop Jeffrey M. Monforton calls for youth discerning a vocation to receive a blessing. (Photo provided)

At Franciscan University, Bishop Monforton calls youth to be open to discern religious life

STEUBENVILLE — This summer, more than 50,000 participants at Steubenville youth conferences will encounter Christ in new ways at one of 23 conferences held across the United States and Canada. Taking an extra step in acknowledging God's will in guiding their lives, about 6,000 of these youth will answer the "vocations call," coming forward to receive a special blessing at the Sunday Mass that ends each conference.

At the July 8-10 conference held at Franciscan University of Steubenville, Diocese of Steubenville Bishop Jeffrey M. Monforton called forth the young people who were open to discerning religious life.

"Thank you for your fortitude, your humility," Bishop Monforton said, first calling the young women to the foot of the stage to receive a blessing.

Nearly 100 young women came forward, some hesitantly, some in small groups. Bishop Monforton extended his hands and invited the 2,000 people in attendance to also stretch out their hands and offer their prayers. "Knowing the Lord is inviting you to whatever lies before you, you are lights burning brightly for all to see. Continue to listen to the Lord and travel through the Immaculate Heart of Mary to the Sacred Heart of Jesus."

Then it was the young men's turn. They came from all corners of the dimly lit Finnegan Field House, some from

the bleachers, some from just a few feet from the stage. One conference worker also joined the conference participants at the foot of the stage.

Blessing the young men, Bishop Monforton quoted Luke, Chapter 10, Verse 2: "The harvest is abundant, but the laborers are few. ... And so, praying to you for more laborers, those who will tend your flock, shower your blessings upon our brothers here who are discerning the priesthood. Give them fortitude, give them strength and humility, docility to hear your word and that the life of your Son is ever grown in their hearts."

Bishop Monforton said that the vocations call is a reminder of each person's own vocation as a "common thread (that is) rooted in the love of Jesus Christ. ... One begins to have clarity of position toward a vocation when casting one's gaze on the face of Jesus. This invites response."

Attesting to the impact of the vocations call, a recent survey by the Center for Applied Research in the Apostolate showed that 10 percent of newly ordained priests and 21 percent of women professing perpetual vows in religious life said they had previously attended a Steubenville youth conference.

Bishop Monforton's Schedule

August

- 2 Dinner with vocations team and seminarians, Torch
- 3 Mass, seminarian retreat, Torch, 9 a.m.
- 4 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 6 Mass, first profession of vows, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, 11 a.m.
Invocation at "Una Sonata," Italian American Cultural Club, followed by dinner, St. Florian Hall, Wintersville, 5:45 p.m.
- 7 Candidacy Mass for seminarians, St. Peter Church, Steubenville, 10 a.m.

Longtime teacher retires



Paula Sewell

MARIETTA — A 32-year teacher at St. Mary School has retired.

Paula Sewell, a 34-year educator, has taught second, fourth and fifth grades at the school in her hometown, Marietta. Sewell said religion was an important part of her decision to teach at a Catholic school. At St. Mary's, Sewell was involved, also, in the homework/tutoring program and the social committee.

An active parishioner of the Basilica of St. Mary of the Assumption, which supports St. Mary School, Sewell was married (her husband is deceased) and is the mother of three and grandmother of two. In retirement, she will reside in Gahanna, Ohio.

To honor Sewell, St. Mary parents bought 32 books for the school library and installed a bench on the playground.

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Our Lady of Mercy Church

From Page 1

former farmland to then Diocese of Steubenville Bishop Albert H. Ottenweller.

Another lot, by the acreage, was donated, recently, to permit access for utilities at the site, Father Batt said. Water and sewer lines have been installed. That work includes installation of a fire hydrant, placed beside the church. That hydrant allows the church to be constructed without inclusion of a sprinkler system, Father Batt said, and, thus, permits a construction cost savings.

The start of the build is the realization of planning that began decades ago by Carroll County parishioners. In the 1960s, the Our Lady of Mercy parishioners started raising money and saving it with the idea that a new church would be built. Initially, Our Lady of Mercy parishioners joined with St. Mary of the Immaculate Conception parishioners to staff a booth at the Carroll County fair. By 1967, Our Lady of Mercy parishioners were serving meals at the fair and reaped profits in the thousands of dollars. An article in a 1996 Steubenville Register reads that volunteers prepared 500 pounds of roast beef, 100 pounds of Sloppy Joes, 1,350 steaks and 1,300 cabbage rolls, as well as used 100 dozen of eggs during the fairs' six days.

By the time Father Batt arrived at Our Lady of Mercy in 2010, there was \$650,000 in the construction bank account, which had been used, also, for building a parish hall, which gives space for socialization and religious education.

Through a capital campaign, another

\$750,000 was raised, Father Batt said.

Projected cost of the new church is \$1.7 million.

Another \$300,000 is needed for interior work, Father Batt added.

In May 2013, Diocese of Steubenville Bishop Jeffrey M. Monforton consecrated the acreage where the church is being built, at the end of a one-fourth mile road, already mapped out, but which will be chipped, sealed and lighted.

Since the parish had the necessary level of money mandated by the diocese to start construction, the work was begun. Benchmark Construction of New Philadelphia, Ohio, is general contractor on the project.

Another capital campaign will be held in the parish, fundraisers staged by parishioners and, hopefully, grants obtained to pay for the remainder of the anticipated costs of the church, Father Batt said.

However, he said he sees the construction of a new church as a way for all people of the diocese to become more involved with one another. "To build a new church is a grace," Father Batt said. Such construction does not occur, often, he said. To be a part of helping to build a church, no matter where it is in the diocese, is something he said he envisions as a way to unify churchgoers.

The one-story church, which will be able to be entered through a large ground-floor gathering space, will seat approximately 300 people in 16-foot pews. That is in contrast to the beginnings of the church in Carrollton. Then, Catholic families were



The tip of the construction at the new Our Lady of Mercy Church is visible from the main road that runs past the acreage in Carroll County. A gate marks off the road that leads to the hilltop, where the church will sit. Signs at the bottom of the acreage list the location and the general contractor on the project.

visited from time-to-time by missionary priests, who celebrated Masses in people's homes in the 1880s. By the 1920s, Our Lady of Mercy Church had been built at a cost of \$10,500.

In 2009, St. Joseph Church, Burkhardt, was closed. Rebuilt in 1924, after a fire, the church in Monroe County contained stained-glass windows, originating in Germany and sold through a studio in Chicago, said Father David L. Gaydosik, pastor in the Monroe County Catholic community, which includes churches in Miltonsburg – St. John the Baptist, Woodsfield – St. Sylvester, and Sardis – St. John Bosco Mission. Twelve of the windows from St. Joseph Church will be installed in the new Our Lady of Mercy Church, Father Batt said.

Some of the windows will be installed in a tower above the altar. They will provide natural light, Father Batt said. The windows are being refurbished by Associated Crafts of Pennsylvania. Radiant Arts, Beach City, Ohio, is constructing frames for the stained glass. The windows, Father Batt explained, will be protected with insulated glass.

An organ, given to the parish by Youngstown State, will be rebuilt at a cost of \$35,000 for the new church. "It's a pipe organ. We are redoing all the pipes," Father Batt said. A stained-glass window will be placed above the organ, too, he said.

To add to the ambiance of the new church, radiant heat will come from the floor. A common complaint in the present Our Lady of Mercy Church, which sits just off Ohio 43, is that it is too cold, Father Batt said.

A metal roof will cover the new building, which will include separate offices for the parish priest and secretary.

Milton Studer of Studer Architects LLC, Minerva, is the architect on the project.

Msgr. Thomas C. Petronek, a Diocese of Steubenville priest retired from active parish ministry, acted as liturgical consultant. The diocese's environment and art committee, chaired by Father William D. Cross, judicial vicar, and including Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, Marietta; Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva; Father Bradley W. Greer, master of ceremonies to Bishop Monforton and parochial vicar to Father Timothy J. Huffman, pastor of St. Peter Parish, Steubenville, and Patricia A. D'Anniballe, organist, provided input, too.

As construction began, Father Batt said the contractor projected that work on the church would be completed, substantially, in a year. Therefore, Father Batt said he hopes for a Sept. 24, 2017, – Our Lady of Mercy feast day – consecration of the new church by Bishop Monforton.



A piece of heavy equipment sits at what will be the entrance to Our Lady of Mercy Church.



Workers fill around Our Lady of Mercy Church, under construction.



The foundation of Our Lady of Mercy Church is being shaped. (Photos by DeFrancis)

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Executive director named for AIM Women's Center

STEUBENVILLE — Victoria Fallon has been named executive director of AIM Women's Center.

The Rev. Clint Quillen Jr., president, AIM Women's Center Board of Trustees, announced Fallon's selection.

She replaces Sharon Maedke who retired as AIM's director in March 2016, after a nearly 20-year association with the organization that began in 1987 to serve pregnant and at-risk women.

A native of Connecticut, Fallon came to Steubenville in 1987 as a student at Franciscan University of Steubenville. She is a 1991 graduate of the university, with a degree in mental health and human services.

While at Franciscan University, Fallon met her husband, Brad. The two married in 1991 and lived briefly in Wisconsin and Colorado before returning to Steubenville. Brad Fallon was on staff at Franciscan University. He died in 2005. The Fallons had seven children. The youngest of the children continue to reside in Toronto with their mother. They are members of St. Joseph Parish, there.

Quillen, in a letter of introduction, said of the new appointee, "Victoria has been a dedicated and faithful supporter and staff person at AIM for many years. ... Victoria's love for AIM began many years ago, and her passion to help in any way possible to fulfill the mission of AIM has continually deepened and strengthened over the years."

Fallon said she has been associated with AIM since December 2012, when she became its development coordinator. Then, she said, she moved into patient services and later served AIM as community outreach director. In May of this year, Fallon became AIM's interim executive director.

"Victoria is a faithful, gifted and visionary leader whose dedication to life and love and commitment for the clients and community AIM serves radiates from a heart of gratitude, discipleship and compassion," Quillen said.

Located at 248 N. Fifth St., Steubenville, AIM was founded in the 1980s by Dan and Lynette Hawrot, who began answering telephone inquiries in their home from pregnant women in need of assistance.

In 2015, there were 1,269 visits to AIM Women's Center recorded. Free services provided by AIM have included pregnancy testing, obstetrical ultrasound, medical consultation, prenatal vitamins and nutrition instruction, material assistance, an educational program with material incentives, sexual integrity and abstinence program, Rachel's Vineyard Retreats/post-abortion help, adoption referral and abortion pill reversal referral. Its ministry goals: "To erase the need for abortion through effectively serving pregnant, at-risk women by transforming their fear into confidence. To reach the right women, at the right time, and to serve them in the right way for the greatest possible gain on behalf of patients, babies, staff, donors and the organization, the community and God."

As she pointed to the service areas in the downtown center, Fallon said, "I have always loved AIM ministry. I am excited to step into this role."



(Photo by DeFrancis)

Victoria Fallon

Spirit of flood victims labeled 'great example'

By Colleen Rowan

RICHWOOD, W.Va. (CNS) — Bishop Michael J. Bransfield of the Diocese of Wheeling-Charleston visited flood-devastated Richwood July 18 to see the progress of recovery in the town following historic flooding in June that claimed the lives of 23 people across the state.



Bishop Michael J. Bransfield of the Diocese of Wheeling-Charleston (West Virginia) bestows a blessing July 19 on Nancy Mullins of Richwood, West Virginia. Mullins' house was destroyed in a June 23 flood. With Bishop Bransfield and Mullins is Deacon David Galvin of St. James Parish, Charles Town, West Virginia. Deacon Galvin has been volunteering in flood recovery efforts in West Virginia. (CNS photo/Colleen Rowan)

"To actually see the places where this terrible flooding took place in West Virginia is to begin to understand how much suffering has gone on amongst our people," Bishop Bransfield said. "They have been through a horrible disaster, and their spirit is a great example to all of us."

This was the bishop's second visit to an area recovering from the floods. On July 2, he visited White Sulphur Springs, where he celebrated Mass at St. Charles Borromeo Church.

During his trip to Richwood, the bishop visited a neighborhood that sits beside the Cherry River, which quickly overflowed its banks the evening of June 23 as 7 inches of rain fell in just three hours. He also visited three residents of the neighborhood who are trying to repair their homes, which were destroyed in the flood.

Nancy Mullins was one of those residents.

"I watched the water come up," she said to the bishop as she walked him through what is left of her house.

Outside of her house and all along her street, piles of debris await pickup. Mud still cakes the street, and dust clings to the air. Many residents cannot stay in their houses as repairs are made because the damage is so severe.

With the bishop that day was Divine Word Father Quy

Ngoc Dang, pastor of Holy Family Parish in Richwood, who has been with the people through this tragedy.

Holy Family Church sits high above the small town of a little more than 2,000 residents. The Cherry River flows just below the front of the church, where a direct view of the center of Richwood can be seen.

"The night of the flood," Father Dang said, "it looked like there was a waterfall downtown."

Recovery from that night is going to be long term, said Deacon David Galvin of St. James Parish in Charles Town. Deacon Galvin has been volunteering with flood recovery in the area.

He said much has been done to help victims of the flood, but the need is still so great in the town.

"Anyone who shows any care at all, there is incredible thanks, Deacon Galvin said of the people.

"I really think

that with contributions from Catholic Charities that we have a chance to really make sound investments in people's lives."

Since the flood occurred, volunteers have been helping with cleanup and recovery. They have come from around the state and throughout the country to help in Richwood and in other parts of West Virginia that were devastated, also, by the flood.

• Rowan is editor of *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston.

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St. John Paul II Our Resurrection

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

A final aspect of the resurrection of Jesus is stated by St. John Paul thus: "The definitive victory over death, already won by Christ, is shared by him with humanity in the measure in which it receives the fruits of redemption. It is a process of admission to the new life. ... Thanks to this process there is being formed down the centuries a new humanity, the people of the redeemed, gathered in the church, the community of the resurrection."

That Christ shares with us his victory over death means our own similar victory: just as Jesus arose in his human body as well as with his human soul, we, too, are destined to rise likewise, body and soul from the dead! St. Paul tells us: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to our mortal bodies also through his Spirit who dwells in you" (Rom 8:11). And, again: "Just as we have borne the image of the man of dust (meaning the first man, Adam), we shall also bear the image of the man of heaven" (1 Cor 15:49). The pope explains: "It is a mysterious process of spiritualization which at the moment of the resurrection will affect also the body, through the power of that same Holy Spirit. ..."

It is, of course, through baptism, which John Paul will discuss later, that we initially acquire this spiritualization and image of Christ. The Incarnation of the Son of God as man unites us with him as far as our human body is concerned. Through baptism, by the power of the Holy Spirit, we share – in a created degree – the divinity of Jesus! The pope mentioned that sharing "in the measure in which it (our individual soul) receives the fruits of redemption." One way to view the goal of our Christian life is as that of growing in an ever deeper and closer life with Christ. It is sometimes described as "life in the Spirit." St. Paul puts it: "The life that I live in the flesh, I live by faith in the Son of God who loved me and gave himself for me" (Gal 2:20).

The average Christian is not called upon to preach to his neighbors from a pulpit or a soapbox. Instead, he or she is to preach not by word, but by example. ...

As Christians, we are indeed the "new people of God," not only by God's choice, but also by God's endowing us with the very life of his Son! John Paul adds: "This certainly sustained the apostle, as it can and should sustain every Christian amid the toils and sufferings of the present life."

Pope John Paul quotes a noted theologian, Romani Guardini, in saying: "The Christian faith stands or falls according to whether or not one believes in the Lord's resurrection. The resurrection is not a marginal phenomenon of this faith, nor is it a mythological development which the faith has drawn from history and which could later be discarded without harm to its content. The resurrection is the very heart of the faith."

Fifty days after the resurrection, Peter rose up before the crowd that had come to Jerusalem in observance of the Jewish feast of Pentecost and said, speaking of Jesus: "This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God

raised him up, releasing him from the throes of death. ... God raised this Jesus; of this we are all witnesses. Therefore, let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified" (Acts 2:23-24; 32-36). This was the essence of the apostolic preaching from the very beginning. Later, after the conversion of the centurion Cornelius, Peter repeated these words and added: "We are witnesses to all that he (Jesus) did. ... He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and dead" (Acts 10:39-41).

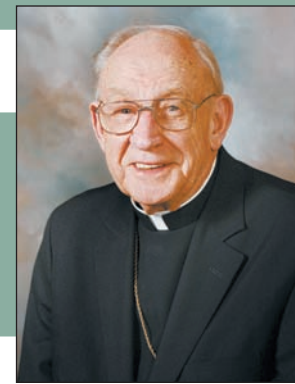
John Paul explains: "Peter, the apostles and disciples understood perfectly that their principal mission was to be witnesses to the Lord's resurrection. ... Every Christian, in every age and place, is a witness to the Lord's resurrection. He sees with the eyes of Peter and the apostles. ... He proclaims Jesus with a serene courage. The paschal witness is thus that specific characteristic of the Christian."

The Second Vatican Council in its "Pastoral Constitution on the Church in the Modern World" speaks of a universal

call to holiness to all Christians: "All the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. ... Let neither the use of the things of this world nor attachment to riches ... hinder

them in their quest for perfect love" ("Dogmatic Constitution on the Church," "Lumen Gentium," Paragraph 42). John Paul explains: "The obligation to paschal witness undoubtedly implies for the Christian a great dignity, but also a grave responsibility. Indeed, he must always be a credible witness by clarity of doctrine and consistency of life." He explains this "paschal witness" further: "Paschal witness is expressed first of all by spiritual asceticism and thus through a constant and decisive striving toward perfection in conformity with the demands of baptism and confirmation. Further, it is also expressed through apostolic commitment by accepting with a healthy realism tribulations and persecutions, ever mindful of what Jesus said: 'If the world hates you, know that it has hated me before it hated you. ... In the world you will have tribulation; but be of good cheer. I have overcome the world'" (Jn 18:16-33).

The average Christian is not called upon to preach to his neighbors from a pulpit or a soapbox. Instead, he or she is to preach not by word, but by example: the example of living the faith that one professes. The first and greatest commandment that Jesus gave us was that of charity: love God above all, and love one's neighbor as oneself. In announcing that commandment, Jesus identified whom is to be considered a neighbor by the story of the good Samaritan: The Samaritan came upon the victim of a robbery and mugging of a Jew, the traditional enemy of his people. He ministered to him as if he were one of his own. Charity knows no limits – nor does our obligation to exercise it by example!



Bishop Sheldon

Four Lessons on Divine Mercy from Women at the Well

By Archdiocese of Los Angeles
Auxiliary Bishop Robert Barron

I had the enormous privilege (earlier this summer) of addressing English-speaking priests from around the world who had gathered in Rome for a special jubilee celebration of the Year of Mercy. I met fathers from the States, Canada, Australia, Latvia, Ghana, Cameroon, Ireland, Nigeria, and many other countries. During the Communion at the Mass, which followed my talk, I saw hundreds of priests in their albs coming to the altar to receive the Lord, and I thought of the passage from the Book of Revelation concerning the white-robed army gathered around the throne of the Lamb.

As a basis for my presentation, I used the wonderful story from the fourth chapter of John's Gospel concerning Jesus' conversation with the woman at the well. From this encounter, I derived four principles regarding the divine mercy. First, I argued, God's mercy is relentless. Customarily, pious Jews of the first century would have assiduously avoided Samaria, a nation, in their minds, of apostates and



Bishop Barron

half-breeds. Yet, Jesus, journeying from Judea in the south to Galilee in the north, moves right through Samaria. Moreover, he speaks to a woman in public (something that men simply didn't do) and he consorts with someone known to be a sinner. In all of this, Jesus embodies the love of God, which crosses barriers, mocks taboos, and overcomes all of the boundaries that we set for it. Thomas Merton spoke of the Promethean problem

in religion, by which he meant the stubborn assumption that God is a distant rival, jealous and protective of his prerogatives. In point of fact, the true God is filled with "hesed" (tender mercy) and delights in lifting up human beings: "The glory of God is a human being fully alive."

And this conduces neatly to my second point, namely, that the divine mercy is divinizing. At times, we have the impression that God's mercy serves a reparative or healing purpose alone, that it solely binds up the wounds of our sin and suffering. That God's love heals is obviously true, but this tells but part of the story. Jesus asks the woman at the well for a drink, thereby inviting her to generosity. When she balks, citing the customary taboos, Jesus says, "If you

knew who was asking you for a drink, you would have asked him, and he would give you living water." This, I told the priests in Rome, is a pithy expression of the central principle of spiritual physics, what St. John Paul II called "the law of the gift." As St. Augustine knew, we are all

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You Can't Take It With You 18th Sunday in Ordinary Time – Cycle C

By Father Paul J. Walker

Very often, both the Hebrew and Christian Scriptures have a somewhat disturbing ability to settle into us and thereby unsettle us. Such is the case for the 18th Sunday in Ordinary Time (July 31), when all three readings offer such a message; stated negatively in Ecclesiastes, given a theological coloring by St. Paul, and sharply illustrated in a cautionary parable by Jesus of Nazareth.

It is unfortunate that the Lectionary does not expose us to more of the Book of Ecclesiastes. Some dislike it entirely and wonder how it ever ended up in the canon of sacred Scripture. It is part of the collection of books in the Hebrew Scriptures called the wisdom writings – along with Job, Sirach, Psalms, Proverbs, Song of Songs and the Book of Wisdom. Ecclesiastes is, along with Job, what we might call “protest writing,” or maybe a “minority report.” This is to say that it goes against the rather pious certitudes and clichés that comprise most of the wisdom writings. Most of these writings include practical instruction on how to live properly and successfully and, unlike other Old Testament writing, are not rooted in the Law or the Covenant. Instead, they look to human experience as the way to understand what God is about.

For Ecclesiastes and Job, it is a charade to fool people by simply repeating the popular wisdom that was handed down without question through the centuries; which is that virtuous living is rewarded with prosperity, peace and happiness, and the wicked would suffer and perish. “Not so,” say Qoheleth and Job. The author of Job ranted against this by the story of a just and righteous man who is struck down and practically destroyed, while the author of Ecclesiastes suffers the opposite fate – he has everything the traditional wisdom philosophy said a just and righteous person should have, though he finds it nothing but “vanity” (a better rendering might read “emptiness”). His insight is that neither wisdom, toil, pleasure nor earthly goods could help one understand anything worthwhile; time moves on, with all its inevitabilities, but we cannot understand

the meaning of it all; as he says, “... there is nothing new under the sun” (Eccl 1:9).

Colossians offers a more positive aspect to the gloomy admonitions of Ecclesiastes. The point made here is that having been raised with Christ to new life, we have a whole new set of priorities – “... set your hearts on higher realms ... be intent on things above rather than on things of earth” (Col 3:2-3). It is a call to set aside whatever is not truthful or authentic and to walk anew in the image of God, for whom there are no divisions making some rich and powerful while others are excluded; for the real truth of things is that the meaning of our lives has become clear in the risen Christ: our true and lasting treasure comes from a deep communion with God and a selfless life in community with others. So it is not possible to pursue these values and also commit all of your energy to profit and acquisition of material goods.

In the Gospel reading, Jesus uses an unsettling little parable to arrive at the truth presented theologically to the Colossians. Recall that Jesus’ parables do not call for a “moral” or an expected action or deed; rather, they are an invitation to look *through*, not *at*, the story, which here runs as follows: Once upon a time there was a man who had a bumper crop; he tears down one set of barns, and builds a bigger, second set of barns that will safely shelter all his crops and goods. He says to himself: “I will never be hungry or be in want again!” And he never was – that very night he died!

As we hear this story, we should be rightly cautioned by it since it is so characteristic of our Western culture to accumulate property and wealth as though it were an assurance of security and ongoing well-being. Such a pursuit is no guarantee against a heart attack, a stroke, cancer, a fatal accident or any unexpected disaster. Even the gloomy author of Ecclesiastes knows this preoccupation with the accumulation of wealth is sheer vanity, i.e., sheer emptiness; for at death it will be left behind to someone other than the one who stored it all up!

I used to have in my office the picture of a funeral

hearse in front of a cemetery with a U-Haul attached behind the hearse; the caption under the picture read: “Who says you can’t take it with you?” Jesus says! The way the man with all the goods

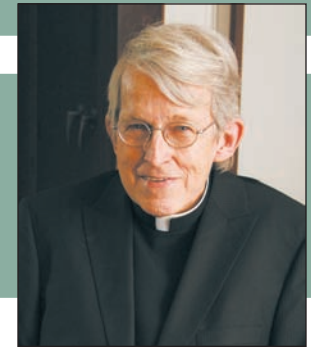
and crops questioned himself (“What should *I* do, for *I* have no place to store *my* crops?”) suggests the consequences of forgetting that land and crops are divine gifts. He has lost or forgotten the wisdom of the Torah: He is steward, and the produce of the earth is there to meet the needs of all. He has taken what he should have received gratefully as a gift. He has taken *my* crops, *my* grain, *my* goods. Now comes the shock: he hears from the forgotten auditor – the Creator. There is a foreclosure on him!

The timeless admonition for us all as we inhabit the world of Jesus’ parable seems clear: Where am I building my barns? What am I storing up in them? Is my own mortality so easily forgotten? The man in the story has set aside, and allowed to be destroyed, all his Covenant relationships – with the earth, with his community, with God and even with himself!

St. Augustine offers this thought in his commentary on Psalms, Psalm 48:

*God examines both rich and poor,
not according to their lands and houses,
but according to the riches of their hearts.*

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry, who continues to reside in his hometown, McConnellsville, and celebrate Mass at the church there, St. James. He has been a director of the diocesan Office of Worship, also, and is a longtime columnist for The Steubenville Register.



Father Walker

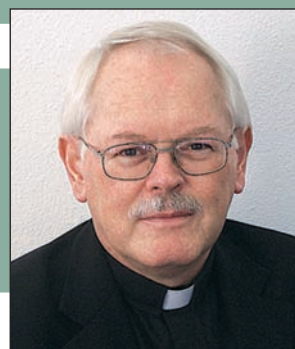
Angels With Sickles and God's Fury

By Father Ron Rolheiser

There’s a haunting text in the Book of Revelations where poetic image, for all its beauty, can be dangerously misleading. The author there writes: “*So the angel swung his sickle over the earth and cut the earth’s vintage. He threw it into the great winepress of God’s fury.*” A fierce angel cleansing the world! God in a boiling anger! What’s to be understood by that?

Like so many other things in Scripture, this is to be taken seriously, but not literally. Clearly, the text, as other texts in Scripture which speak of God’s jealousy, anger and vengeance, has something important to teach, but, like those other texts which have God jealous and angry, it can be dangerously misunderstood. What it doesn’t teach is that God gets angry, that God is sometimes furious with us, and that God wreaks havoc on the planet because of sin. What it does teach is that the chickens always come home to roost, that our actions have consequences, that sin wreaks havoc on the planet and on our own souls, driving us to anger, self-hatred and lack of self-forgiveness, and that this feels as if God is angry and punishing us.

God doesn’t get angry, pure and simple. God is not a creature, another existent among others, a being like us. God’s ways are not our ways. This has been affirmed



Father Rolheiser

from Isaiah through 2,000 years of Christian tradition. We cannot project our way of being, thinking and loving unto God. And nowhere is this truer than when we imagine God as getting angry. Mercy, love and forgiveness are not attributes of God, as they are for us. They constitute God’s nature. God doesn’t get angry like we do.

Scripture and Christian tradition do, of course, speak of God as getting angry, but that, as Christian theology clearly teaches, is anthropomorphism, that is, it is a projection of human thought and feeling into God. In saying things such as God is angry with us or God is punishing us for our sins, we are not, in essence, saying how God feels about us, but rather how we, at that moment, feel about God and how we feel about ourselves and our own actions.

For example, when St. Paul tells us that when we sin we feel “the wrath of God,” he is not telling us that God gets angry with us when we sin. Rather we get angry at ourselves when we sin. The concept of God’s wrath is a metaphor, illustrated, for example, by a hangover: If someone is immoderate in his or her use of alcohol, God doesn’t get displeased and give that person a headache.

The wrath issues from the act itself: Excessive alcohol dehydrates the brain, causing a headache. The pain is not from God, though it feels like divine punishment, like God’s fury at our irresponsibility. But this is a projection on our part, anthropomorphism.

We flatter ourselves, and do God no favors, when we say that we offend God and that God gets angry with us. God is not just the ground of our being, our Creator, the Unmoved Mover. God is too a person who loves us individually and passionately, and so it is natural to imagine that God sometimes gets angry, natural to project our own limits unto God. But God’s love and mercy infinitely dwarf our own thoughts and feelings and limited capacities to actualize love in our lives. Imagine, for example, a loving grandparent picking up his or her newborn grandchild: Is there anything which that newborn can do to offend that grandparent? God’s maturity, understanding and love infinitely dwarf that of any grandparent. How is God to be offended?

Yet, still, isn’t the language of God’s anger a vital part of our tradition, our Scriptures, our prayers, our psalms and our liturgy? They all speak of us as offending God and as God getting angry. Are these simply to be written off? No. They teach an important truth, even as they must be called for what they are, anthropomorphisms. They are meant to challenge the soul the way indigestion challenges the body.

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Government seeks public input on ways to implement disputed HHS mandate

WASHINGTON (CNS) — The Obama administration is seeking input on ways the government can comply with religious employers' refusal on moral grounds to cover contraceptives for employees and at the same time make sure those employees get such coverage.

On July 22, the U.S. Department of Health and Human Services, along with the Internal Revenue Service and the Department of Labor, published a five-page document in the Federal Register opening a period for public comment on the issue.

Comments must be submitted on or before Sept. 20 by electronic means, regular mail, express or overnight mail, or by hand delivery or courier. Details on how to submit comments are available at <http://tinyurl.com/howehxb>.

The move by the Obama administration follows the May 16 decision by the U.S. Supreme Court in *Zubik v. Burwell*, a consolidated case of challenges to the

contraceptive mandate filed by several Catholic and other religious entities.

The Supreme Court in a unanimous ruling sent the case back to lower courts, vacated earlier judgments against those parties opposing the mandate, and encouraged the plaintiffs and the federal government to resolve their differences.

The court made it clear that it was not expressing an opinion on the merits of the cases brought against the federal government's health law and it also was not ruling on the issue of a potential violation of religious freedom.

Because of the "gravity of the dispute and the substantial clarification and refinement in the positions of the parties," the court stated that religious employers and the government should be "afforded an opportunity to arrive at an approach going forward that accommodates petitioners' religious exercise while at the same time ensuring that women covered by petition-

ers' health plans receive full and equal health coverage, including contraceptive coverage."

Zubik v. Burwell involves the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, the Archdiocese of Washington, and other Catholic and faith-based entities challenging the Affordable Care Act's mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance.

"Zubik" in the case name is Bishop David A. Zubik of Pittsburgh. "Burwell" is HHS Secretary Sylvia Mathews Burwell.

The high court heard oral arguments in the case March 23. Six days later, the court issued a two-page order seeking additional briefs from the plaintiffs and the federal government about how and if contraceptive insurance coverage could be obtained by employees through their insurance com-

panies without directly involving religious employers who object to this coverage.

The plaintiffs, who do not fit the narrow exemption to the contraceptive mandate the government gives to churches, argue that providing contraceptive coverage even indirectly through a third party, as the Obama administration allows through what it calls an accommodation, still violates their religious beliefs.

The government argues its existing opt-out provision for these employers does not burden their free exercise of religion.

In its opinion, the Supreme Court stressed that sending the case back to lower courts should not affect the government from making sure women covered by petitioners' health plans obtain FDA-approved contraceptives, but it also means the government "may not impose taxes or penalties on petitioners for failure to provide the relevant notice" stating their objection to the coverage.

Pope expresses shock over murder of priest in French church

By Cindy Wooden

VATICAN CITY (CNS) — The murder of a priest in northern France, taken hostage with a handful of other faithful during a weekday morning Mass July 26, is another act of "absurd violence" added to too many stories of senseless violence and death, said the Vatican spokesman.

Pope Francis was informed about the hostage situation at the church in Saint-Etienne-du-Rouvray near Rouen and the murder of 84-year-old Father Jacques Hamel,

said Jesuit Father Federico Lombardi, Vatican spokesman.

"With pain and horror" for the "absurd violence," Pope Francis expressed his condemnation of "every form of hatred" and offered his prayers for all those involved.

"We are particularly stricken because this horrible violence occurred in a church — a sacred place in which the love of God is proclaimed — with the barbaric killing of a priest," Father Lombardi said.

Police said two men, armed with knives, entered the church during Mass. They reportedly slit the throat of Father Hamel. Apparently alerted by a member of the congregation who escaped, police killed

both hostage-takers. They said another person present at the Mass was in serious condition at the hospital.

Archbishop Dominique Lebrun of Rouen, who was in Krakow, Poland, with World Youth Day pilgrims when the attacked occurred, said he would return to his archdiocese.

"The Catholic Church can take up no weapons other than those of prayer and brotherhood among people of good will," the archbishop said in a statement from Krakow.

He said that while he would leave Poland, hundreds of young people from his diocese would remain. "I ask them not to

give in to violence," but instead "become apostles of the civilization of love."

Cardinal Pietro Parolin, Vatican secretary of state, sent a message of condolence to Archbishop Lebrun. The cardinal said Pope Francis was "particularly upset that this act of violence took place in a church during Mass, the liturgical act that implores God's peace for the world."

In the latest event of violence, the cardinal said, the pope prayed God would "inspire in all thoughts of reconciliation and brotherhood."

Four Lessons

From Page 6

wired for God, hungry for absolute reality. But God, as St. John knew, is love. Therefore, to be filled with God is to be filled with love, which is to say, self-emptying. The moment we receive something of the divine grace, we should make of it a gift and then we will receive more of the divine grace. In a word, our being will increase in the measure that we give it away. This is the "water welling up to eternal life" that Jesus speaks of. God wants not merely to bind up our wounds; he wants to marry us, to make us "partakers of the divine nature."

The third principle I identified is that the divine mercy is demanding. I told the fathers gathered in Rome that we tend to understand the proclamation of the divine mercy according to a zero-sum logic, whereby the more we say about mercy, the less we should say about moral demand, and vice versa. But this is repugnant to the peculiar both/and logic of the Christian gospel. As Chesterton saw so clearly, the church loves "red and white and has always had a healthy hatred of pink!" It likes both colors strongly expressed side by side, and it has an abhorrence of compromises

and halfway measures. Thus, you can't overstate the power of the divine mercy, and you can't overstate the demand that it makes upon us. Jesus tells the woman that she comes daily to the well and gets thirsty again, but that he wants to give her the water that will permanently quench her thirst. St. Augustine accordingly saw the well as expressive of concupiscent or errant desire, the manner in which we seek to satisfy the deepest hunger of the heart with creaturely goods, with wealth and power, pleasure and honor. But such a strategy leads only to frustration and addiction and hence must be challenged. Indeed, Jesus shows that the woman exhibits this obsessive, addictive quality of desire in regard to her relationships: when she says that she has no husband, Jesus bluntly states, "yes, you've had five, and the one you have now is not your husband." This is not the voice of a wishy-washy relativist, an anything-goes peddler of pseudo-mercy and cheap grace. Rather, it is the commanding voice of one who knows that extreme mercy awakens extreme demand.

Finally, the divine mercy, I told the priests, is a summons to mission. As soon

as she realizes who Jesus is and what he means, the woman puts down the water jar and goes into town to proclaim the Lord. The jar symbolizes the rhythm of concupiscent desire, her daily return to worldly goods in a vain attempt to assuage her spiritual hunger. How wonderful that, having met the source of living water, she is able to set aside her addictions and to become, herself, a vehicle of healing for others. The very best definition of evangelization that I've heard is this: one starving person telling another starving person where to find bread. We will be ineffective in our evangelizing work if we simply talk, however correctly, about Jesus in the abstract. Our words of proclamation will catch fire precisely in the measure that we have been liberated and transformed by Christ.

Could I ask all who read these words to pray for the priests who gathered in Rome? Beg the Lord that we might all become bearers of the divine mercy.

Along with being an auxiliary bishop of the Archdiocese of Los Angeles, Bishop Barron is founder of Word on Fire Catholic Ministries.

Angels

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God doesn't punish us for eating the wrong things or for overeating. Our own biology does and, in doing so, it sends us a nasty signal that we've been doing something wrong. Metaphorically speaking, indigestion comes at you like a vengeful angel and throws you into the great winepress of biological fury.

God doesn't hate us when we do something wrong, but we hate ourselves; God doesn't wreak a vengeance on us when we sin, but we beat ourselves up whenever we do; and God never withholds forgiveness from us, no matter what we've done, but we find it very difficult to forgive ourselves for our own transgressions. There is indeed an angelic razor and a winepress of God's fury, but those are names for the experience of discontent and self-hatred inside of us whenever we are unfaithful, they have nothing to do with God's nature.

Father Rolheiser is a Missionary Oblate of Mary Immaculate priest who is president of the Oblate School of Theology, San Antonio, a lecturer, retreat master, newspaper columnist and author. His website is www.ronrolheiser.com.

Catholic formation was inspiration for student leader at Ohio State

By Father Andrew Summerson

PARMA, Ohio (CNS) — The undergraduate student government of one of the largest universities in the country is headed by a Byzantine Catholic.

Gerard Basalla, a lifelong parishioner at the Cathedral of St. John the Baptist in Parma, was elected 2016-17 president of student government at The Ohio State University in March with 66 percent of the votes. About 7,300 ballots were cast.

The university, located in Columbus, Ohio, ranks among the five largest in the country in terms of the number of undergraduate students, with enrollment at about 45,000. Graduate students number about 10,000.

"Going into student government is about helping people," Basalla, 21, told Horizons, newspaper of the Byzantine Catholic

Eparchy of Parma. "Helping students to be treated fairly and to have the best four years possible is important to me."

Basalla is studying political science and strategic communications and has been involved in different aspects of student government since his freshman year.

He and his running mate, student vice president Danielle Di Scala, were sworn in April 5.

Ohio State is unique in that its student government has direct interaction with the university's administration. Basalla's responsibilities will include giving input on strategic decisions made by the university, including finances, and providing the student voice in university policymaking.

Basalla and Di Scala began their two-week campaign with a 77-page platform that focused on the affordability of college education.

Basalla said the platform was larger "than usual for a student-led campaign" and covered issues, such as academic affairs, diversity and sustainability.

He said he and his team were "getting ready to have some positive change for students next year."

Basalla was raised in the Cleveland area and attended two Cleveland schools — St. Mary Byzantine Catholic School, a parochial school, and St. Edward High School, run by the Congregation of Holy Cross.

He said his high school motto — "The competence to see and the courage to act as a man of faith" — inspired him to develop as a leader among his peers; the motto hangs

on the wall in his apartment.

In the same vein, he said a valuable lesson he learned in the Byzantine Catholic Church is that "servant leadership means to be the first one in the room and the last one to leave."

Basalla's parents, Bill and Rita Basalla, both cathedral parishioners, attended the swearing-in ceremony. Rita also is the principal of St. Mary Byzantine Catholic School.

Father Summerson is a priest of the Byzantine Catholic Eparchy of Parma and a contributor to Horizons, the newspaper of the eparchy.

Liturgical music crucial to grace, participation

HOUSTON (CNS) — Leading some 1,500 pastoral musicians in song, Cardinal Daniel N. DiNardo of Galveston-Houston reminded attendees of the National Association of Pastoral Musicians 39th annual convention to "lean on the everlasting arms" of God in their music ministries.

Cardinal DiNardo celebrated the convention's multilingual Mass for unity July 14, where he said he was the chief cheerleader of the musicians' association and felt privileged to host the gathering.

"I think the ministries that you do in music are so crucial in the trickling increment of grace and participation," he said during the homily. "I use the word trickling increment because it's slow, but it's very real."

The convention also marked a historical collaboration with another conference celebrating liturgy and culture called Unity Explosion. Unity Explosion started in 1989 with the vision to liturgically recognize, embrace and share the gifts that Catholics of African descent bring to the universal church.

BASILICA AND NATIONAL SHRINE OF OUR LADY OF LEBANON

51st Assumption Pilgrimage



Aug. 13, 14, 15

Saturday, Aug. 13

- 9 a.m. Basilica Shrine opens
- 3 p.m. Cedars Hall opens — food available
- 7 p.m. Divine Liturgy: Roman Rite
Celebrant: Father Eric Orzech, pastor, Shrine Church of St. Stanislaus, Cleveland
* Choir from St. Peter of the Fields, Rootstown, Ohio
- 8 p.m. Candlelight procession and blessing with Icon of Our Lady of Lebanon
Following procession Cedars Hall open — food available — MYO activities

Sunday, Aug. 14

- 9 a.m. Basilica Shrine opens
- 10 a.m. Divine Liturgy: Maronite Rite — celebrant: Msgr. Anthony Spinosa
- Noon Cedars Hall opens — food available
- 2 p.m. Spiritual conference: Louis Verrecchio, "The Social Kingship of Christ"
- 2-5 p.m. Confessions
- 4 p.m. Spiritual conference: Louis Verrecchio, "Christian Marriage"
- 7 p.m. Pontifical Divine Liturgy: Byzantine Rite
Celebrant: Archbishop William C. Skurla, Metropolitan, Archeparchy, Pittsburgh
* Archeparchial Choir of Pittsburgh
- 8 p.m. Candlelight procession to Tomb and Prayers for the Dormition of the Blessed Virgin Mary, led by Msgr. George Appleyard
Following procession Cedars Hall open — food available — MYO activities

Monday, Aug. 15

- 9 a.m. Basilica Shrine opens
- 10 a.m. Tridentine Missa Cantata High Mass — celebrant: Msgr. Anthony Spinosa
* Choir: Schola Basilicae and St. Cecilia Chorale
- 11 a.m. Cedars Hall opens — food available
- Noon Divine Liturgy: Maronite Rite "Anointing of the Sick"
Celebrants: Bishops Gregory Mansour, Elias Zaidan and Robert Shaheen
- 1-4 p.m. Rosary (Tower Chapel)
- 2 p.m. Concert: Youngstown String Quartet (Prince of Peace Basilica)
- 2-5 p.m. Confessions
- 4 p.m. Spiritual conference: Louis Verrecchio, "Fatima and Guadalupe, Our Lady's Message for Our Time"
- 5:30 p.m. Concert: Lowellville Band (Cedars Hall)
- 7 p.m. Pontifical Divine Liturgy: Maronite Rite
Celebrants: Bishops Gregory Mansour, Elias Zaidan, Robert Shaheen and Massoud Massoud
* Choir: Basilica Jubilee Choir
- 8 p.m. Candlelight procession and blessing with Icon of Our Lady of Lebanon
Following procession Cedars Hall open — food available

For additional information contact:

The Basilica and National Shrine of Our Lady of Lebanon
2759 N. Lipkey Road, North Jackson, OH 44451
(330) 538-3351

www.ourladyoflebanonshrine.com
email: office@ourladyoflebanonshrine.com



2017 Lenten Pilgrimage to the Holy Land March 6-14



**Spiritual leaders: Father Timothy J. Huffman,
pastor, St. Peter Parish, Steubenville
Father William Kosco, St. Henry Parish, Buckeye, Arizona**

**Price includes donation to each of the priests;
\$1,990 plus \$470 airport tax; departing from JFK airport.
Also includes air, accommodations, breakfast and dinner,
baggage handling and hotel taxes;
prearranged marriage vows at Cana are available.**



For questions, itinerary or a registration form,
telephone Hilary Jones Rojo, (951) 660-3042
or email prophetenterprises@yahoo.com

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Athens — The annual ice cream social, sponsored by the Catholic Ladies of Columbia, will be held from 4-7 p.m., Aug. 20, at Holy Family Center, which is located at Christ the King University Parish, 75 Stewart St. The event will include dinner with dessert, 50/50 raffle, live auction, cakewalk and games for children. Cost of \$6 includes sandwich, chips, beverage, cookie and ice cream. Ice cream is \$2.50 per bowl, if purchased separately.

Barnesville — Father David J. Cornett, pastor of Assumption of the Blessed Virgin Mary Parish, Barnesville, and St. Mary Parish, Temperanceville, will lead Bible study classes Tuesday mornings and Thursday evenings at Assumption of the Blessed Virgin Mary Church. Classes will begin Aug. 16, at 9 a.m. The same class will be offered Aug. 18, at 7 p.m.; youth and adults can participate. For additional information, telephone the church office at (740) 425-2181.

Anyone wishing to learn more about the Catholic faith can contact Father David J. Cornett, pastor of Assumption of the Blessed Virgin Mary Parish, Barnesville, and St. Mary Parish, Temperanceville, for information on Rite of Christian Initiation of Adults classes, which will begin the last week of August; telephone (740) 425-2181.

Bellaire — Mary Jo Plute will present slides and a commentary of her trip, which followed the footsteps of St. Paul through Europe, at a Catholic Daughters of St. John Parish meeting. The presentation will take place at 7 p.m., Aug. 9, in the church basement. For additional information, telephone Irene Bickmeier, (740) 676-1725 or Margaret Paolucci, (740) 676-5077. Punch and cookies will be served at the event.

Belle Valley — Larry McKee was recently elected chairman of the Corpus Christi Parish Council; Kris Schoepner was elected secretary.

Caldwell — Because of the "Fireman's Parade," Mass will be celebrated at 4 p.m., July 30, at St. Stephen Church.

Recently elected to St. Stephen Parish Council were Yvette Nau, chairwoman, and Steve Wentworth, secretary.

St. Stephen Parish will sponsor a parish social from 5-8 p.m., Aug. 7, at the church. Homemade shredded chicken sandwiches, noodles by the bowl, Sloppy Joes, hot dogs, pie, cake, coffee and pop will be available to purchase. Bingo will be played and there will also be a country store and raffle. The public is invited to attend.

Cambridge — Rite of Christian Initiation of Adults classes will begin in October for Christ Our Light Parish. For questions or additional information, telephone the parish office at (740) 432-7609.

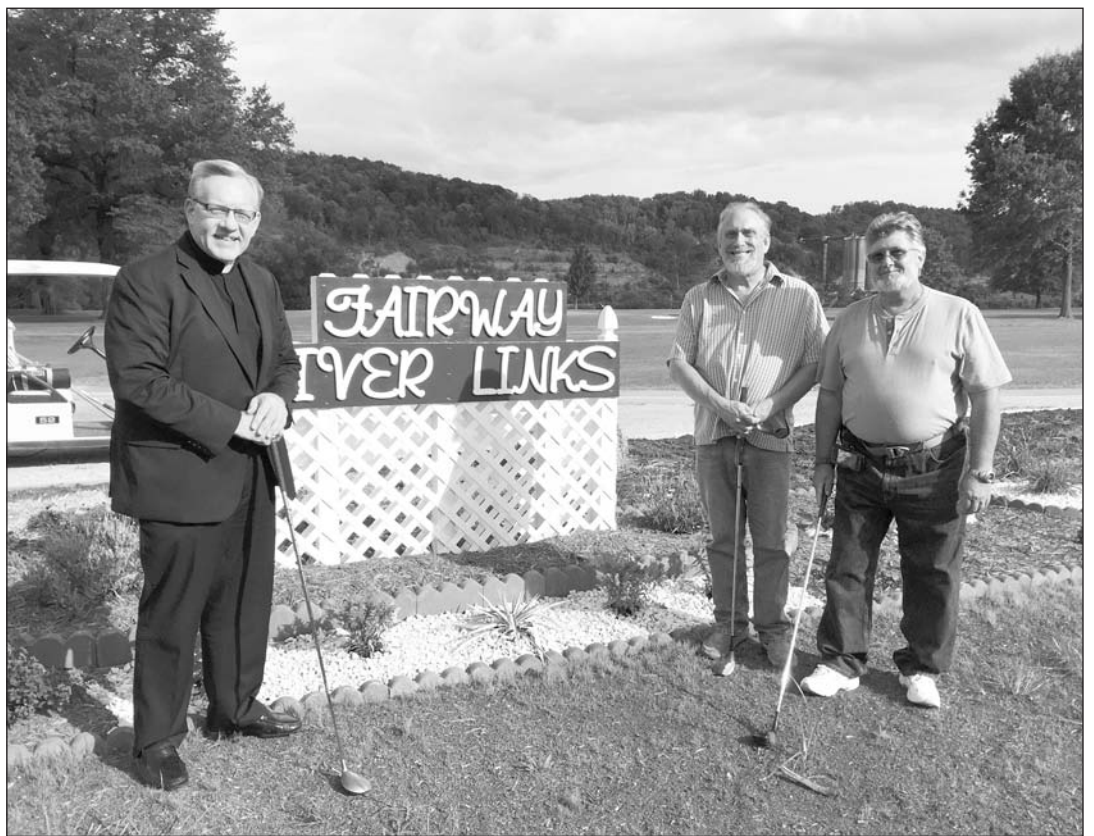
Carlisle — An annual homecoming picnic, sponsored by St. Michael Parish, will be held Aug. 14, at the church. Ham and chicken dinners will be sold from 10:30 a.m.-1:30 p.m. An adult dinner will cost \$10; a child's dinner, \$5. A square dance will be held from 8-11 p.m., with Little Creek Band providing entertainment. A raffle will also be held at the event.

Recently elected to St. Michael Parish Council were Dave Warner, chairman, and Andrea Hall, secretary.

Fulda — Marvin Ruppel was elected to St. Mary of the Immaculate Conception Parish Council, and Lisa Saling was elected secretary.

Glouster — Holy Cross Parish CWC will hold a bake sale following the celebration of the 9 a.m. Mass, Aug. 7, at the church.

Ironton — Registration and collection of fees for students attending St. Lawrence Central School and St. Joseph Central High School will take place from 9 a.m. until 3 p.m., Aug. 3 and Aug. 4, at St. Joseph Central High School, 912 S. Sixth St. A school uniform exchange will be held during registration; take uniforms you would like to contribute to the high school prior to the registration. For additional information, telephone the high school office at (740) 532-0485.



The Holy Name Society at St. Joseph Parish, Tiltonsville, is sponsoring its 34th annual four-man golf scramble, announce Simon Carpino, right, Holy Name Society president, and Pete Sgalla, second from right, Holy Name Society vice president. Carpino and Sgalla are joined by Father William D. Cross — pastor of St. Joseph Parish and St. Lucy Parish, Yorkville — at Fairway River Links, Rayland, where the golf scramble will be held Aug. 13. Entry fee for the 7 a.m. shotgun start is \$50 per golfer. The fee includes a golf cart and continuous food and beverages. Also, added to this year's event are cash prizes and a skins game. A closest-to-the-pin competition and 50/50 raffle, also, are scheduled. Hole sponsorships are available for \$25. Registration can be done at the Fairway River Links or by telephoning (740) 859-9304 or (740) 859-2698. (Photo provided)

McConnelsville — The CWC of St. James Parish will hold a no bake sale following the celebration of the 9 a.m. Mass, Aug. 7, at the church.

Milonsburg — St. John the Baptist Parish will sponsor a festival Aug. 7. Country-style chicken and beef dinners will be served from 11 a.m. until 2:30 p.m. Meals include homemade noodles, dressing, mashed potatoes, gravy, green beans, coleslaw, fresh vegetables, dessert and beverage; takeout orders will be available. A dance will be held from 8-11 p.m., with music by Deep Down Country.

Morges — St. Mary of the Immaculate Conception Parish Helping Hands will collect plastic and brown paper grocery bags, which can be left in the back of the church. Also being collected are glue sticks and loose-leaf notebook paper, which will be distributed to school-age students.

Pomeroy — Mass will be celebrated in Spanish at 6:30 p.m., Aug. 14, at Sacred Heart Church. A meal will follow in the church undercroft.

St. Clairsville — For anyone interested in

learning more about the Catholic Church, Rite of Christian Initiation of Adults sessions will begin at 6:30 p.m., Aug. 25, in St. Mary Parish offices. For additional information, telephone (740) 695-9993.

Steubenville — Triumph of the Cross Parish will offer a women's healing group 12-step review, to address addictive elements. The 12-step review is a publication of the Western Dominican Province, a nonprofit organization of the Dominican Fathers and Brothers, edited by Dominican Father Emmerich Vogt. Meetings will be held the first and third Friday of the month, at 7 p.m., beginning Aug. 5, at Holy Rosary Church Marian Room. For additional information or questions, telephone Carla Rose Bense at (740) 219-9818.

Woodfield — Robyn C. Guiler, principal of St. Sylvester Central School, 119 E. Wayne St., announced registrations are being accepted for the 2016-17 school year. For information or to tour the school, telephone (740) 472-0321.

Around and About

Cambridge — The Guernsey Association of Churches will hold a "Back-2-School Giveaway" from 9 a.m.-noon, July 30, at The Armory, Cambridge City Park, 1101 McFarland Drive. Backpacks will be supplied to the first 300 registrants.

Cambridge — Knights of Columbus Council 1641 will sponsor a youth golf league. Gently used golf equipment, consisting of clubs, bags, balls, etc., is needed. Donations can be taken to St. Benedict Church Marian Room, Cambridge, or to Sts. Peter and Paul Oratory, Lore City. For additional information or to make a donation, telephone Cliff Peer at (740) 801-0457.

Carrollton — There will be a "St. John's Villa Fun Day" from 11 a.m. until 2 p.m., Aug. 19, at St. John's Villa, 701 Crest St. The day will consist of a

dunking tank, cornhole, face painting, DJ "Rockin' Rodney," a buffet-style lunch and more. Registration for the event is \$10, and includes a T-shirt. Donations for the event are being accepted. For additional information contact Danielle Snider or Susan DeChiara at (330) 627-9789.

Marietta — There will be a Knights of Columbus Council 478 golf outing at Lakeside Golf Course, 18218 Ohio Route 60, Beverly, Aug. 7. Registration will begin at 7:30 a.m. Each foursome must include at least one K of C member. For reservations or additional information, call Pete Saliba at (304) 494-6170. Proceeds will benefit St. Mary School.

Martins Ferry — A community choir is being formed to perform at WesBanco Arena, 2 14th St.,
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Around and About

From Page 10
Wheeling, West Virginia. As part of the 15th anniversary memorial of the World Trade Center attack, the event will begin at 2 p.m., Sept. 11. Rehearsals will be held at 1 p.m., every Sunday in August, at the First Baptist Church, 306 Locust St. For additional information, contact Marian Martin at (740) 695-4827.

St. Clairsville — A recently released inmate from the Belmont Correctional Institute is trying to raise \$2,500 to purchase a reliable vehicle for the Dogs 4 Warriors Organization. The vehicle would be used to transport dogs to vet appointments, to and from prison programs and to take veterans to town to do training with the

dogs in public. A “Go Fund Me” account has been established to raise the money. To donate, visit <https://www.gofundme.com/2dyhgto>.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will host “Assumption Fest” Aug. 13 at Holy Family Church Malara Hall. Dinner, consisting of chicken, beef, mashed potatoes, vegetable, salad, dessert and beverages will begin at 5 p.m. Following dinner, there will be a coffee house. A dance will be held from 9-11 p.m. For additional information, telephone Marshall Myers at (740) 282-8222.

Stockport, Ohio — “Dinner in the Field,” which will benefit Mary’s House, designated to serve pregnant women 18

years of age and older, will be held Aug. 27. Dinner will begin at 5 p.m., at Silverheels Farm, 2272 E. Ohio Route 266. Tickets, which cost \$25 each, can be purchased by telephoning Debbie Minton, (740) 984-8818; Katy Rauch, (740) 984-4264; or Judy Miller, (740) 984-4276.

Weirton, W.Va. — Sacred Heart of Mary Parish will hold an annual “Polish Fest” from 1-8 p.m., Aug. 7, at the Serbian picnic grounds, 36 Kings Creek Road. Festivities will begin with a polka Mass, which will be celebrated at noon. Cabbage rolls, haluski, pierogi, kielbasa, hot dogs, roast beef and baked goods will be available for purchase. Raffle tickets will be sold at the church office, 200

Preston Ave., or by telephoning (304) 723-7175; the drawing will take place at 8 p.m. Admission is \$3 per vehicle. Musical entertainment will be provided after Mass by Tom Zielinsky until 4 p.m.; Honky Express Band, from Cleveland, will perform from 4-8 p.m.

Wheeling, W.Va. — The Auxiliary of the Congregation of St. Joseph will host a second annual “Summer Social with the Sisters” Aug. 21 at Mount St. Joseph, Pogue’s Run Road. The day will begin with the celebration of Mass at 11 a.m., in the chapel, followed by brunch. Reservations are required and can be made by contacting Tammy Poppe, (304) 233-6600, day, or (740) 310-0606, evening.



St. Ambrose, Little Hocking, focused youth on Pope Francis’ encyclical “Laudato Si’: On Care for Our Common Home” during a recent “Kids Go Green” day, said Father Robert A. Gallagher, parish pastor. Joshua Erickson, Diocese of Steubenville seminarian, center, explains the pope’s message on the need to care for the world – God’s gift. Workshops on wildlife, soil and water conservation, nutrition, recycling and local birds and insects followed. Kathy Davis, left, storm water coordinator, Washington County Soil and Water Conservation District, uses an EnviroScape to help point out how polluted water gets into streams and rivers. She is aided by Oscar Lemus, St. Ambrose parishioner. Liam Kocher, right, cuts tomatoes for lunch. After youth went on a scavenger hunt to collect trash, which had been scattered around the outside of the church to teach reuse of materials, they planted herbs to grow at home. The participants took home a T-shirt, also, with a message from Pope Francis. (Photos provided)

Dominican Sister celebrates jubilee

COLUMBUS, Ohio — Dominican Sister of Peace Ruth Schirtzinger, who served in the Diocese of Steubenville, is celebrating 50 years as a religious.

Sister Ruth received a Bachelor of Science in Nursing from Ohio Wesleyan University, Delaware, Ohio, and a Master of Science in Education from Marygrove College, Detroit.

She began her ministry as an educator. Sister Ruth served primary schools in Ohio and Michigan, including Aquinas Central School, Steu-



(Photo provided)
Sister Ruth

benville, in the 1980s, where she was principal.

Now a nurse at Riverside Methodist Hospital, Columbus, Sister Ruth also is a volunteer at Kobacker House Hospice, which provides inpatient hospice care.

“I spent the first 21 years of my life as a Dominican working with trusting and inquisitive children,” Sister Ruth said. “Now I am a staff nurse on a vascular thoracic unit where many of the patients are recovering from recent surgery.”

Restorative justice symposium sponsored by Vincentians

LOS ALTOS HILLS, Calif. — The Vincentian Family will present a restorative justice symposium from 8:30 a.m. until 4 p.m., Sept. 3, at the Hyatt Regency Hotel, 350 High St., Columbus, Ohio, to introduce Catholics and non-Catholics to the world of restorative justice and practices.

“This symposium creates a unique educational opportunity for conference participants to learn more about restorative

justice in the criminal justice system, and how to introduce restorative conflict resolution into communities before a crime is committed,” said Sister Margaret Louise Brown, director, Office of Social Justice and Environmental Advocacy for the Daughters of Charity, Province of the West, and coordinator of the symposium.

To register for the symposium, go to www.regonline.com/svdpColumbus2016.

Obituaries

Bruno A. Calovini – father of Msgr. Gerald E. Calovini, pastor of Holy Family Parish, Steubenville – has died.

Born July 15, 1922, a son of Serafino and Emma Dattres Calovini, he was a resident of Lafferty, former member of St. Mary Church there and current member of St. Mary Church, St. Clairsville.

The 94-year-old was a retired coal company employee and veteran of World War II and the Korean Conflict.

In addition to Msgr. Calovini, Bruno Calovini is survived by two daughters, Judith of Cadiz and Janet of Belmont, four grandchildren and a great-grandchild. He was preceded in death by his wife Emma L. Bucco Calovini.

A funeral Mass was celebrated July 22 at St. Mary Church, St. Clairsville, for Bruno Calovini, who died July 19.

George G. Binegar, 83, the Basilica of St. Mary of the Assumption, Marietta, July 7.

Eugene Bolo, 89, St. Clairsville, St. Mary, June 14.

Clara A. Costantini, 88, Steubenville,

Holy Family, July 5.

Nellie Garczyk, 93, Maynard, St. Mary, St. Clairsville, July 10.

Marjorie M. Kiefer, 91, Vincent, St. Ambrose, Little Hocking, July 7.

Aiden McGinnis, infant, Weirton, West Virginia, Holy Family, Steubenville, July 6.

Joseph Moravick, 93, St. Clairsville, St. Mary, May 17.

Martin A. Mozdén, 87, St. Clairsville, St. Mary, May 18.

Kevin C. Pashke Sr., 83, Mingo Junction, St. Agnes, July 15.

Vivian R. Pata, 82, St. Clairsville, St. Mary, June 28.

Olga Smila Poluga, 94, 1304 N. Eighth St., Martins Ferry, St. Mary, July 14.

Rinaldo Saccoccia, 91, Steubenville, Holy Family, July 7.

John Talick, 79, St. Clairsville, St. Mary, June 19.

Rose Marie Peschan Thomas, 91, the Basilica of St. Mary of the Assumption, Marietta, July 18.

John J. Zambarsky Jr., 83, Independence, Ohio, St. Joseph, Toronto, July 15.

Stethoscope pope: By listening to youth, he hears what makes them tick

VATICAN CITY (CNS) — When Pope Francis (went) to Poland to meet with an expected 2 million young people from around the world, he (was) going with a firm idea of the dreams, fears and challenges so many of them face.

He knows what lies inside the hearts and minds of today's youth, not because of any third-party polling or sophisticated survey, but because Pope Francis practices what he's called an "apostolate of the ear."

It takes patience and grace, he told disadvantaged university students in Rome in June, to truly listen to what others have to say — a call he repeated during his Angelus address this month, warning that people's hectic lives were threatening an already hobbled ability to listen.

As pope, a busy ministry that could easily lead to isolation or overscheduling, he has worked hard to make the time to listen to people of all backgrounds in public and private settings. And he has often broken with papal protocol to get an unfiltered look at what today's youth think and feel.

He scraps prewritten speeches and asks his sometimes very young audiences what questions they have. He also does interviews with young people, including those who aren't Catholic or even religious, like when he welcomed six young students and reporters from Belgium in 2014.

When they asked why he agreed to do the video interview with them, the pope said because he sensed they had a feeling of "apprehension" or unease about life, and "I think it is my duty to serve young people," to listen to and help guide their anxiety, which is "like a seed that grows and in time bears fruit."

His latest sit-down with a group of young people came in May when he met with YouTube personalities from different parts of the world. The popular vloggers have a huge following of millions of young people themselves, and so they know beyond their own personal experiences what many kids today are thinking and feeling.

The full 50-minute video of that closed-door Q and A was uploaded recently with little fanfare by one of the 11 young people and posted on the YouTube channel, Anna RF.

The questions they ask and advice the pope gives offer a good indication of what he's been hearing these past

years and what he may hope to convey when he meets with participants at World Youth Day events.

Here's a brief look at their biggest concerns and how the pope responded:

- **Bullying, exclusion, intolerance:** The pope said dial down aggression by showing tenderness and humility.

"Aggression is always a sign of insecurity," so try to neutralize the attack by showing good manners, listening, softly asking questions about what the person is trying to say and letting them vent their anger.

"You should never react to provocation. It's better to look stupid than respond when you are provoked," he said.

Favor encounters and dialogue that look for a sense of belonging that goes beyond racial, religious, ethnic or group identities. "There is something far greater" to which everyone belongs — the human family, he said.

- **Identity and belonging:** The pope said people have to feel they belong to something, and if their family or community is broken, then a virtual belonging online can help. Supportive peers online can create a circle of friendship and belonging, and from there "craft a path of hope" for those who feel lost or alone.

- **Helping those who feel hopeless or lost:** The best thing to do is not to speak, but hold their hand, he said.

"We have forgotten the language of gestures and actions" and have gotten too used to words, which sometimes, especially when someone is in pain, "are of no use."

- **Immigration and integration:** Newcomers need to be able to hold onto their own culture, he said.

Europe has such a negative experience of migration because they did not develop healthy policies that fostered integration while allowing people to keep their own culture without being judged or rejected, he said.

- **Fostering empathy, understanding among religions in the face of negative media messaging:** The relationship between people of different religious beliefs needs to be based on brotherly love because "we all have the same father," he said.

People have to listen to each other and look at the positive things each religion proposes in order to build that positive relationship, he said. Solely underlining what divides one religion from another amounts to "putting up



Diocese of Steubenville Bishop Jeffrey M. Monforton arrives at World Youth Day. His blog on the event can be accessed through the diocesan website — www.diosteub.org/blog/wyd2016. (Photo from blog)

a wall" and attacking each other, he added.

"What makes us attack, what divides us are fundamentalists," he said, in which individuals think they themselves hold the truth and everyone else is wrong. Starting with the awareness "we are all brothers and sisters," he said, "leads to dialogue."

- **Taking a stand on controversial topics, how to fight for what is right:** The pope said he is not always successful in quelling the anger his position or words may cause "so if I fail, I always say it is my fault."

He said he looks at what went wrong — not to invent an excuse, but to see where dialogue can be built.

"What helps me is to listen," he said. Sit down and hear what others have to say and talk according to the art of persuasion, not aggressive debate, he said. "Persuasion can be peaceful. This is my way."

The pope repeatedly shows through his gestures and words that "the root of peace lies in our capacity to listen," as he said at his Angelus address July 17.

Poland visit will be inspired by mercy, Pope Francis says in video message

VATICAN CITY (CNS) and STEUBENVILLE — Pope Francis said his visit to Poland for World Youth Day will be inspired by mercy during this Jubilee Year.

The "blessed memory of St. John Paul II, who instituted the World Youth Days and was the guide of the Polish people in its recent historic journey toward freedom," will also serve as an inspiration, the pope said in a July 19 video message to the people of Poland.

The pope joins hundreds of thousands of young people from around the world during his July 27-31 visit to celebrate World Youth Day. **Diocese of Steubenville youth arrived safely in Poland.**

The 2016 World Youth Day celebration marks the 30th anniversary of when St. John Paul II, the former archbishop of Krakow, invited bishops all over the world to hold an annual event for youths in their dioceses. The first international gathering, now held every two or three years, was in 1987 in Buenos Aires, Argentina, where Pope Francis was born and ministered before becoming pope.

In his video message, the pope said he blessed young

people traveling to Krakow and was "praying that it will be a pilgrimage of faith and fraternity."

"I am very anxious to meet you and to offer the world a new sign of harmony, a mosaic of different faces, from many races, languages, peoples and cultures, but all united in the name of Jesus, who is the face of mercy," the pope said.

Addressing the people of Poland, the pope said that despite the trials and difficulties throughout their history, the Polish nation "has persevered through the power of faith, upheld by the maternal hands of the Virgin Mary."

"I am certain that my pilgrimage to the shrine of Czestochowa will immerse me in this proven faith and do me so much good," he said.

Pope Francis said he looked forward to meeting the bishops, priests, men and women religious and the laity, particularly emphasizing the importance of marriage and the family in society.

"The moral and spiritual 'health' of a nation is seen in its families. That is why St. John Paul II showed such great

concern for engaged couples, young married couples and families. Continue along this road," the pope said.

In a news conference July 20, Jesuit Father Federico Lombardi, Vatican spokesman, said that among the highlights of the pope's visit was to be his stop at the concentration camps of Auschwitz and Birkenau.

More than 1 million people, including St. Teresa Benedicta of the Cross and St. Maximilian Kolbe, died in those two camps alone, he said.

The pope will also meet with 10 Holocaust survivors and will visit St. Maximilian Kolbe's cell. Father Lombardi noted that the pope's visit will coincide with the 75th anniversary of the Polish saint's death sentence.

Father Pawel Rytel-Andrianik, spokesman for the Polish Bishops' Conference, told journalists that more than 335,000 young people have registered to attend the World Youth Day. He also told journalists that an estimated 1.8 million people are expected to attend the World Youth Day's final Mass July 31 at "Campus Misericordiae" ("Field of Mercy").

Spread message of divine mercy, Krakow cardinal says at WYD opening

KRAKOW, Poland (CNS) — St. John Paul II's former secretary urged young Catholics to share their faith, experiences and hopes and spread a "message of divine mercy" worldwide during World Youth Day.

"We come from every nation under heaven, like those who came in great numbers to Jerusalem on Pentecost Day, but there are incomparably more of us now than 2,000 years ago, because we are accompanied by centuries of preaching the Gospel," Krakow Cardinal Stanislaw Dziwisz said during the July 26 opening Mass.

"We bring experience of various cultures, traditions and languages. But what we also bring are testimonies of faith and holiness of our brothers and sisters, followers of the risen Lord, of past generations as well as the current generation," he said.

The cardinal preached to an estimated 200,000 pilgrims from 187 countries in Krakow's Blonia Park, a day before the scheduled arrival of Pope Francis.

He said a special clock had been fitted to the front of the city's cathedral, "counting the days, hours, minutes

and seconds," since 2013, when the city was announced as the venue for World Youth Day this year.

He added that Krakow was the city from where St. John Paul "set off to preach the Gospel," as well as where St. Faustina Kowalska helped spread devotion to Divine Mercy worldwide in the 20th century.

"You have come from all continents and nations, from the East and West, North and South of our globe," said Cardinal Dziwisz, who was personal secretary to St. John Paul for 39 years.