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News Briefs

Next stop for Pope Francis – Colombia

VATICAN CITY (CNS) — At the invitation of President Juan Manuel Santos and the republic's bishops, Pope Francis will visit Colombia as the Latin American nation works to implement a new peace deal and rebuild after 52 years of war.

The trip Sept. 6-11 will include visits to the cities of Bogota, Villavicencio, Medellin and Cartagena.

Pope Francis will be the third pope to visit Colombia, after Blessed Paul VI and St. John Paul II. The previous papal visit there was 31 years ago in 1986.

Wider Catholic-Muslim dialogue needed

CHICAGO (CNS) — Regional Catholic-Muslim dialogues over the past 20 years "have been open and honest, appreciating our commonalities and being honest about our differences," said Muzammil Siddiqi of the Islamic Shura Council of Southern California. "We have to bring it to the wider public in this era of fear and mistrust," he added.

He made the comments as Catholic and Muslim leaders and scholars met March 7-8 for the National Catholic-Muslim Dialogue at the Catholic Theological Union in Chicago. The dialogue is co-sponsored by the Committee on Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops.

The 33 participants took on the complex topic of the names of God that are used in both religions.



The Immaculate Heart of Mary statue, in churches in the Diocese of Steubenville during the Year of Reconsecration of the Diocese to the Immaculate Heart of Mary at the initiation of diocesan Bishop Jeffrey M. Monforton, will be relocated from St. Stephen Church, Caldwell, March 24, to St. Peter Church, Steubenville, where it will remain until March 31. That day, the statue will be taken to St. Mary Church, St. Clairsville, where it will stand until April 7. During April, the statue will be taken throughout the Harrison County Catholic community – St. Teresa of Avila Church, Cadiz, April 7-14; Sacred Heart Church, Hopedale, April 14-21, and St. Matthias Mission, Freeport, April 21-28. (Photo by DeFrancis)



During lunch in the Basilica of St. Mary of the Assumption, Marietta, prior to the Rite of Election – the Election of Catechumens and the Call to Continuing Conversion – Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator of St. Mary Mission, Pine Grove, converses with the Wilds – father David, mother Nichole and children Ethan, Chase, Zoe and Breanna, who will become part of the Ironton Catholic community.

Bishop welcomes soon-to-be church members

MARIETTA — "... with a little child to guide them" (Is 11:6).

In the Ironton Catholic community, some of the catechumens and candidates at rites of election and recognition of candidates for full initiation into the church in the Diocese of Steubenville, have been led to Mass by their children.

At the Basilica of St. Mary of the Assumption, Marietta, March 12, the parents and their children were among the elect. They were part of the gathering of parish pastors, Rite of Christian Initiation of Adults teams, sponsors and family members of catechumens – to be baptized and confirmed and receive first Eucharist at the Easter Vigil in their respective parishes – and candidates – to enter into full communion with the church by receiving confirmation and first Eucharist.

Diocese of Steubenville Bishop Jeffrey M. Monforton presided at the rite of election – the election of catechumens and the call to continuing conversion – March 5 at St. Agnes Church, Mingo Junction, where Father James M. Dunfee is pastor, and the following Sunday at the basilica, which Msgr. John Michael Campbell serves as rector.

Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator of St. Mary Mission, Pine Grove, consistently brings the most catechumens and candidates to the rite. This year was no different, as he pointed to his present and future parishioners among the people seated at tables in the undercroft of the



Diocese of Steubenville Bishop Jeffrey M. Monforton welcomes Sondra Handa who will become a member of Holy Cross Parish, Glouster. She is accompanied by Barbara Roback. (Photos by DeFrancis)

basilica who shared lunch, prior to walking upstairs to the church for the presentation of catechumens and candidates.

At one table was a family of six. The father, David Wilds, and mother, Nichole Wilds, were there because of their four children – Breanna, a tenth-grader; Chase, in ninth grade; Ethan, sixth-grader; and Zoe, grade four. The two older children are students at St. Joseph Central High School, Ironton, while Ethan and Zoe are St. Lawrence Central School, Ironton, students. Father Huffman is parochial administrator of the schools.

The youth and their parents heartily endorse the change of public schools for Ironton parochial schools. "There is such a family atmosphere," David Wilds said of St. Joseph and St. Lawrence Central schools. At the same time, he added, "There is more parent involvement."

Though the class sizes are smaller, there is much support for one another, all of the Wilds agreed. "It is like the whole class is family."

David Wilds use to go to St. Mary Mission with his grandparents, Fred and Clara Wilds. He was baptized a Catholic when he was six months old, he said.

David and Nichole Wilds were married in her church, Lutheran.

Now, the Wilds' children have everyone at Mass in St. Joseph Church. They had started attending with David Wilds'

'Ask the Bishop'

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

Q: If God created everyone and everything, how was God created?

Jackie O'Karma
Weirton, West Virginia

A: Due to the fact each one of us has been created by God within time, it seems inconceivable to have an existence without time, or for someone not to have been created by someone else. In fact, there is existence before time itself, and God has always existed, is present to us now and will always be present.

We read in the Book of Genesis that "In the beginning, ... God created the heavens and the earth ..." (1:1). The eternal God gave the beginning to all that exists outside of himself. Our faith teaches us that all that exists depends on the eternal God who gives it being. Moreover, what is important to remember is that God created all things freely, directly and without any help from anyone else.

There is no one else who possesses the ability to create something from nothing, which is exactly what God did in creating the universe. Admittedly, it is difficult for us to understand how God was not created. However, we should take great comfort in the fact that God wanted to create us, and he loves us deeply, and his enduring mercy guides us as we journey this time created by God himself.

Q: Why are saints important to us?

Leah Butts
St. Clairsville

A: Following our question concerning God who creates all in existence, we also know from the Book of Genesis that God created us in his image and likeness: "God created mankind in his image; in the image

of God he created them; male and female, he created them" (1:27). You see, we were made in God's image and likeness and shared friendship with God until Original Sin was introduced into the world by our first parents, Adam and Eve. However, in his compassionate love, God sent his only Son, Jesus Christ, to destroy Original Sin and to recreate us in God's image and likeness, as we are in the Sacrament of Baptism.

That being said, we recognize in the saints that men and women are holy when they are in union with God. The saints enjoy eternal life in heaven. In other words, God has given you and me the capacity to be saints. God has gifted the Church with a rich tradition of saints right from the time when Jesus walked with his friends in the Holy Land.

Our faith teaches us that we are capable of imitating those saints who embraced the holy life to be like Jesus. In a way, saints are our "Spiritual GPS," guiding us through our own individual pilgrimage here on earth. Many of us have our favorite saints, those we aspire to imitate or perhaps we share similar likes and characteristics. One may choose for a Confirmation name a saint who he or she wishes to imitate or perhaps admires their personal witness to Jesus.

The lives of the saints give us a peek at the vocational calling you and I have to be saintly. The lives of the saints extend throughout all Christian vocations and teach us that no matter our worldly vocation in the world, most certainly are called to a saintly life. The saints give us that flesh, bone and soul example of how we may embrace that sacred calling.

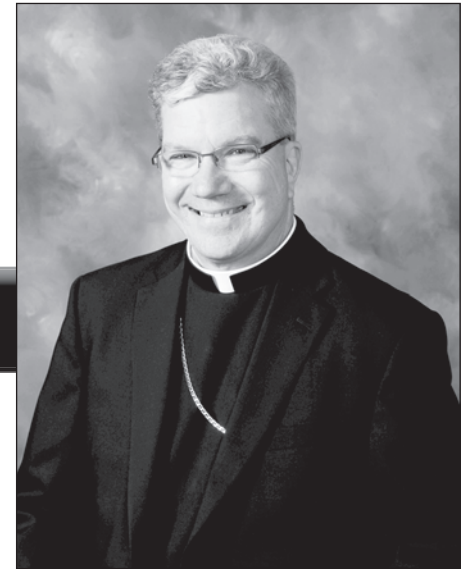
Q: How does the pope decide who will be the next saint?

Matthew Dervis
Steubenville

A: The canonization process (the procedure for the declaration of a saint) is one which many people may not understand. The pope's role in the entire endeavor is not only critical, but is absolutely necessary.

The Holy Father approves the official research into a person's life and virtue five years following that person's death. The ordinary, or bishop of the diocese, of the individual investigates the deceased individual providing the petition to the Holy Father to begin the cause for beatification and canonization. The pope investigates the cause through various offices, mainly congregations and dicasteries of the Holy See.

There are four stages in which the process continues: First of all, if the process of the person is approved to go forward, that individual is declared a *servant of God*; second, if certain heroic virtues have been recognized by the Holy Father this person will then be called *venerable*; thirdly, if there is a proposed miracle which has been validated by the Holy See, the person is considered *blessed* – has been beatified; and, finally, following the beatification if



Bishop Monforton

a second miracle has been discovered, the miracle again is examined through theological and scientific commissions. If the warranty of the second miracle is approved, the Holy Father declares that person a *saint* (as we say in our language: the person has been canonized).

You see, great effort goes into the process of beatification and canonization, which is exclusively the domain of the pope himself.

As we continue our Lenten pilgrimage together, we can request the intercession of the saints to assist us in our quest to become saints.



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Bishop welcomes

From Page 1

mother, Donna Wilds, and asked if everyone could start going to church, as a family.

The children will be baptized and join the church at Easter. To ready for that, the family meets every Saturday morning for two hours with Father Huffman. He instructs them on the sacraments, provides them with reading material and allows them to ask questions, Nichole Wilds said. At home, she added, the family reads and discusses. Any questions, they take to Father Huffman, and he, in turn, questions them to see if they understand, Nichole Wilds said.

The youth, too, are in religion class in their schools. "I am amazed what Zoe, as a fourth-grader, has learned already," Nichole Wilds said.

Another family, the Fields, also, is in the Ironton Catholic community, because of a child. Jackie and Tricia Fields' son, Jady, is a second-grade student at St. Lawrence Central School.

Since preschool, Jady has been enrolled at St. Lawrence, which his parents extoll because of the smaller class size, structure of the school day and education he receives.

Jackie Fields is a catechumen, and Tricia Fields a candidate.

Like the Wilds, the Fields find parishioners at St. Joseph welcoming and supporting.

As Father Huffman mingled with the catechumens and candidates for 2017, he mused he has a list started for next year's RCIA in Lawrence County.

Seated at another dining table, nearby, was a contingent from St. Mary of the Hills Parish, Buchtel, and Holy Cross Parish, Glouster. Father H. Christopher Foxhoven is pastor of those Athens County parishes.

A churchgoer and a spouse caused some of the soon-to-be Catholics to examine membership. One new joiner is Sondra Handa, who has been a member of the Greek Orthodox Church. For five years, a Holy Cross parishioner had urged her to come to Mass at the church. The persistence of the parishioner, Debbie Richards, herself a convert to Catholicism, paid off. Another new parishioner at Holy Cross will be JoAnna Burdette. "It is my time," she said. Burdette has been married to a Catholic for 28 years, Richard Burdette, and with him has raised their children in the faith.

After Bishop Monforton lauded the pastors, parochial vicars, deacons, catechists and sponsors of catechumens and candidates, he reminded everyone – even the basilica's Catholic Woman's Club members in the kitchen who prepared and served the lunch – that he or she has a role. Each one, the bishop continued, has a church vocation.

Bishop Monforton, also, repeated the three pillars of Lent – almsgiving, fasting and praying. "Make sure you

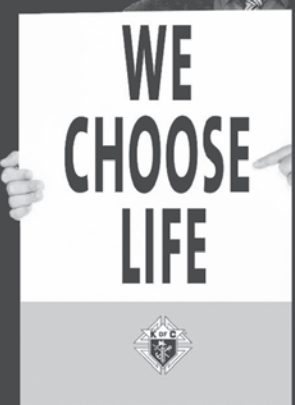
continue to pray every single day . . . , and be grateful. You are an evangelist. You are going to share Jesus with others. . . . The most important part of evangelizing is to be present," he said.

During his homily, Bishop Monforton talked about prayer, too. "Without prayer, our spiritual life becomes arid, dry," he concluded.

Expected at the rites of election were people from Christ the King University Parish and St. Paul Parish, Athens, one catechumen and eight candidates; St. John, Bellaire, three catechumens and four candidates; St. Bernard, Beverly, one catechumen and one candidate; St. Mary of the Hills, Buchtel, one candidate; St. Teresa of Avila, Cadiz, one candidate; Christ Our Light Parish, Cambridge, one catechumen and two candidates; St. Ann, Chesapeake, four catechumens and one candidate; Our Lady of Mercy, Carrollton, one candidate; Holy Cross, Glouster, three candidates; the Ironton Catholic community of St. Joseph and St. Lawrence O'Toole and St. Mary Mission, 12 catechumens and eight candidates; St. Ambrose, Little Hocking, two catechumens and one candidate; Our Lady of Mercy, Lowell, one candidate; St. Francis Xavier, Malvern, and St. Gabriel, Minerva, three candidates; the basilica, five catechumens and six candidates; Sacred Heart, Neffs, one catechumen and one candidate; Noble County parishes of Corpus Christi, Belle Valley, St. Stephen, Caldwell, St. Michael, Carlisle, and St. Mary of the Immaculate Conception, Fulda, two candidates; St. Mary, St. Clairsville, three candidates; Franciscan University of Steubenville, two catechumens and two candidates; Holy Family, Steubenville, one catechumen and three candidates; Triumph of the Cross, Steubenville, one catechumen; St. Joseph, Tiltonsville, three catechumens; and the Wintersville Catholic community of Blessed Sacrament and Our Lady of Lourdes, three catechumens and one candidate.


Bishop Monforton's Schedule

- March 25 Mass and dinner, Family of Jacopa Association, Steubenville, 5 p.m.
- 26 Mass, St. Mary Church, Shadyside, 10:30 a.m.
- 27 Mass, Franciscan University of Steubenville, 12:05 p.m.
- 28 St. Vincent Seminary Board of Regents meeting, Latrobe, Pennsylvania, 10:30 a.m. Theology on Tap, Froehlich's Classic Corner, Steubenville, 8 p.m.
- April 1 Diocesan Council of Catholic Women Lenten Day of Spirituality, St. Mary Church, St. Clairsville, 3:30 p.m. Mass, St. Mary Church, St. Clairsville, 4:30 p.m.
- 2 Mass, St. Ann Church, Chesapeake, 11:15 a.m. "Vocations Tour 2017," St. Joseph Church, Ironton, 6 p.m.
- 3 Mass, St. Joseph Church, Ironton, 8 a.m. Catholic Conference of Ohio meeting, Columbus, Ohio, 9:30 a.m. Catholic Conference of Ohio provincial meeting, Columbus, Ohio, 3 p.m.
- 4 Visit Pontifical College Josephinum formation faculty, Columbus, Ohio, 9 a.m. Lunch with Diocese of Steubenville seminarians, Columbus, Ohio, 11:30 a.m.
- 5 Pack Easter baskets for the less fortunate, with diocesan staff, chancery, Steubenville, 9:30 a.m. "Vocations Tour 2017," St. Sylvester Church, Woodsfield, 6 p.m.
- 6 WAOB radio segment, 7:40 a.m., 8:40 a.m., and 6:40 p.m.




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Diocese of Steubenville Bishop Jeffrey M. Monforton prepares, March 3, to bless what has been dubbed a heritage wall at Trinity West, part of Trinity Health System, Steubenville. Sisters of St. Francis of Sylvania, Ohio, Nancy Ferguson, left, and Paula Blevins, right, are the last of the religious order working at the facility, which evolved from Gill Memorial Hospital that the congregation began to manage in 1931 in downtown Steubenville. In 1960, the religious sisters constructed St. John Hospital, which later became known as St. John Medical Center in Steubenville's western end and now is named Trinity Health System, with east and west campuses. In 2014, the Sisters of St. Francis transferred sponsorship of their health care ministry to Catholic Health Initiatives. Joe Tasse, visible, center, is interim CEO of Trinity Health System. The two-section heritage wall was designed by 2-Scale, Toledo, Ohio. The photographs and text tell the story of the Sisters of St. Francis of Sylvania and their involvement in health care. In 2016, the Ohio congregation celebrated the 100th anniversary of the founding by 23 Franciscan Sisters who came from Rochester, Minnesota, to teach Polish immigrants in the Diocese of Toledo. An image of the congregation's foundress, Mother M. Adelaide Sandusky, starts the story of the religious community. It reviews the locations where the sisters sponsored hospitals and nursing homes. The board on the right details the story of hospitals in Steubenville. Throughout the years in the Steubenville Diocese, Sisters of St. Francis have taught at parochial schools and served in parishes, hospitals and at a retreat center. (Photo by DeFrancis)

Staff member

The Steubenville Register

The Steubenville Register, official newspaper for the Diocese of Steubenville, is seeking a person with a communications background to write articles, take photographs and layout pages and to coordinate social media activities, also. The applicant should be proficient in Photoshop and InDesign, and be able to navigate the web, as well as Twitter and other forms of social media.

Send resume, cover letter and three references to:

Shannon Minch-Hughes, P.O. Box 969, Steubenville, OH 43952
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by March 31.

Bishop to attend diocesan women's day

HARRISVILLE/TORONTO — Diocese of Steubenville Bishop Jeffrey M. Monforton will attend the Diocesan Council of Catholic Women's sixth annual Lenten Day of Spirituality, April 1, at St. Mary Church, St. Clairsville.

The bishop plans to address the women at 3:30 p.m., at the conclusion of the day of spirituality, announced Pamela Ambrose, DCCW president, and DeDe Kidder, DCCW past president and treasurer.

In addition, Bishop Monforton will celebrate the regularly scheduled 4:30 p.m., April 1, Mass at St. Mary Church, 218 W. Main St., St. Clairsville (Father Thomas A. Chillog is pastor of St. Mary Parish).

Registration opens at 8:30 a.m. and continues until 9:45 a.m. for the Lenten event.

Anne Kertz Kernion, a Pennsylvania resident, is the day's presenter. Her topic is "Lessons from Our Catholic Tradition and Neuroscience: The

Grateful Life: Living in Awareness of God's Daily Gifts."

The program by the Wexford, Pennsylvania, resident begins at 10 a.m.

An author, a teacher, youth and music minister, yoga instructor, speaker and retreat facilitator, Kernion holds a bachelor's degree in environmental engineering, a master's in theology and a certificate in the "Science of Happiness." She, too, owns a greeting card company.

A member of St. John Neumann Parish, Franklin Park, Pennsylvania, Kernion is married, the mother of three and grandmother of four.

To register for the day, contact Kidder, via telephone at (740) 632-3018 or email dede.kidder@gmail.com.

Checks for the \$25 registration fee, which includes lunch that will be served in St. Mary's Marian Hall, should be made payable to the Steubenville DCCW and mailed to Kidder at P.O. Box 31, Toronto, OH 43964-0031.

National Council of Catholic Women 97

ARLINGTON, Va. — The National Council of Catholic Women celebrated its 97th year of serving the church and communities since its founding March 4, 1920.

Created by U.S. bishops to give women a unified voice, a program of service and a vehicle for collaboration, NCCW's mission is to act through its members to support, empower and educate all Catholic women in spirituality, leadership and service.

The Diocese of Steubenville Diocesan Council of Catholic Women has been affiliated with the National Council of Catho-

lic Women since 1956, said DeDe Kidder, a past Steubenville DCCW president.

"During our 97 years of existence, NCCW has promoted solutions to current societal concerns by developing programs or volunteering to serve those with needs," said Sheila Hopkins, NCCW president.

Today, NCCW provides resources to deal with human trafficking, domestic violence and pornography, as well as gives aid for evangelization, temporary caregiving through the Respite program and women seeking a religious vocation.



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Catholic Central students want you to be off to see 'The Wizard of Oz'

STEUBENVILLE — Catholic Central freshmen, sophomores and seniors are in lead roles for the high school's upcoming musical, but elementary and junior high school students will be on stage, also, for "The Wizard of Oz."

The show will go on at 7 p.m., March 31 and April 1, and 2 p.m., April 2, in the Berkman Theater, Lanman Hall, at Catholic Central High School, 320 Westview Ave.

Under the direction of John and Von Holmes, cast members of the stage adaptation of the 1939 film, include freshman Kelly Lynskey as Dorothy Gale; John Rice, a senior, the Scarecrow; sophomore Aileen Delaney as the Tin Woodman; Maggie Ward, sophomore, the Cowardly Lion; Lucy Stoutz, the Wicked Witch of the West, freshman; Rick Terry, sophomore, the Wizard of Oz; and senior Aly Orsatti as Toto.

Based on the 1900 novel by L. Frank Baum, the motion picture "The Wizard of Oz" opened in movie houses in 1939. The musical, comedy-drama, fantasy film begins in Kansas with Dorothy and her dog, Toto. The two are transported from Dorothy's aunt's and uncle's farm to the Land of Oz, through which they follow the Yellow Brick Road to the Emerald City to see the Wizard.

More than 50 students are involved in the play, Von Holmes said.

Students from Bishop John King Mussio Central Elementary School, Steubenville, play Munchkins, whom Dorothy meets on her way to see the Wizard, while Bishop John King Mussio Central Junior High School, Steubenville, students sing in the play's chorus.

Susanne Manocchia is the musical director. The Steubenville resident, a graduate of the Boston Conservatory,



Major players in the upcoming Catholic Central High School, Steubenville, musical "The Wizard of Oz" include, in front, from left, Aileen Delaney, as the Tin Woodman; Kelly Lynskey, Dorothy; and Aly Orsatti, Toto; and, in back, from left, Rick Terry, Wizard of Oz; Lucy Stoutz, Wicked Witch of the West; and Maggie Ward, Cowardly Lion. (Photo provided)

has worked with the Holmes on previous productions.

Theresa Jurasko, a St. Agnes, Mingo Junction, parishioner, is the accompanist.

Three volunteers with students in the production — Cathy Walker, Monica Stoutz and Shana Buck — have pieced together costumes, Von Holmes said. There are 93 costumes in the play. Some cast members have five costume changes, she said. Two costumes were bought, three or four were sewn and the remainder created by putting things together, Von Holmes added.

Cathie Provan of Main Street Dance Co., Wintersville, is the choreographer.

Adam Boyd, CCHS band director, conducts the orchestra.

Abi Mello, Catholic Central senior, is stage manager.

Fathers of student players have volunteered to make sets.

This is the fourth recent directorship for the couple. Von Holmes said she and her husband enjoy the interaction with the students and want them to have the opportunity to do theater. Since Catholic Central does not have paid staff to direct theatrical productions, Von Holmes said she would not want to see an empty stage, because no one volunteered his or her time.

"We love theater," she said of herself and her husband, who has taught at Franciscan University of Steubenville for 32 years. "If I had been unable to do high school theater, there would have been a big hole for me. I have some really good memories," Von Holmes said.

Tickets for "The Wizard of Oz" are \$9 for adults and \$6 for students and senior citizens.

Tickets will be sold at the door. There are no advanced ticket sales, and there is no reserved seating for the play.

Advisory task force says yes to establishing a community foundation

CAMBRIDGE — A Catholic Community Foundation of Southeast Ohio should be established in the Diocese of Steubenville.

That was the assessment of the Mission Advancement Planning Advisory Task Force during a March 16 meeting at St. Benedict Church, Cambridge.

At the direction of Steubenville Bishop Jeffrey M. Monforton, Mission Advancement Planning is occurring in the diocese under the guidance of Thomas J. Sonni, president of Greater Mission Development Services, ElkrIDGE, Maryland, and Sister Mary Brigid Callan, stewardship and development director for the Steubenville

Diocese. The advisory task force is focusing on identifying the most important pastoral needs throughout the diocese and how to fund them diocesanwide, and in parishes, as well as establishing a Catholic community foundation.

With documentation that showed breakdowns of figures, Sonni said many dioceses have made a move to establish foundations, which he said can be important to the future, not only for a diocese, but also its parishes. Such a framework provides for high-level engagement of lay leaders, professionally managed endowments and enhanced investment opportunities, while engendering greater trust, task force members were informed. The bishop would retain ultimate authority of the foundation.

In the Diocese of Steubenville, the annual Diocesan/Parish Share Campaign makes up the bulk (48 percent) of the \$2.7 million 12 months of operating monies, but income from fees accounts for 28 percent and investments provide 17 percent of yearly funding sources, a graph provided by Sister Callan detailed.

Some parochial schools in the diocese already have foundations, which Sonni said could be incorporated in the Catholic Community Foundation of Southeast Ohio. The Diocese of Steubenville has an estimated \$8.6 million in

endowment funds, presently, which would build immediate momentum for the foundation.

At a May 22 Mission Advancement Planning Advisory Task Force meeting, members are expected to list priorities and how to fund them.

To aid in the planning process, diocesan parishioners were asked to rank their parishes' greatest strengths and concerns, as well as provide self-reflection. An estimated 3,500 surveys were returned, Sister Callan said. Data collected will be given to parishes, as well as

utilized by the diocese. During two separate work retreats, diocesan staff examined survey results and priorities.

At the initiation of Bishop Monforton, chancery staff



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had drawn goals to create a strategic plan. Now, James G. Piazza, executive assistant to the bishop, said staff will see what should be added to department plans to make them more supportive to parishes. Chancery goals will be forwarded to the advisory task force for input, he said. "We want to be of service. The work has to be meaningful and felt by pastors and parishes. And, we want input, also, on what kind of a job we are doing."

Mission Advancement Planning began after Bishop Monforton introduced what he called "With Immense Hope" to clergy, whom he had sat with earlier to listen.

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St. John Paul II Pentecost and the Gentiles

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II continues his exegesis of the Acts of the Apostles, showing how the coming of the Holy Spirit would, from the very beginning of the church's life, embrace all people everywhere. We have seen how the Holy Spirit came first to the apostles and then, through their efforts, to the first Christian community in Jerusalem. That community

*... It was Peter himself
who received the first converts. ...*

was composed entirely of Jewish converts who accepted the Gospel message from the apostles. The Acts of the Apostles then goes on to explain how Christianity ceased to be an exclusively Jewish movement (as the Roman government would look upon it for several centuries). It tells of events associated with Peter, the recognized leader of the church and of some of its earliest missionaries.

Chapter 10 of Acts tells of a man named Cornelius, a Roman army officer, apparently part of the Roman garrison occupying Judea. It says that he was "a God-fearing man, along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly." No doubt, some of the more serious-minded Romans were impressed by the seriousness with which the Jews took their religion, and quite possibly wanted to look into it more. Cornelius is granted a vision in which he is told that God was pleased with him and that he is to send some of his men to the town of Joppa and invite the man known as Simon Peter to come to him. Peter was staying in Joppa at the time and had a vision, also. It was of a huge sheet descending from the sky filled with all sorts of animals, including some that the Jews considered "unclean," and were forbidden to eat. In the vision, Peter is invited to partake of them, and objected that he never ate anything unclean. The voice told him, "What God has made clean, you are not to call profane." The vision was repeated three times. Peter was also informed that he was to have visitors who will invite him to accompany them to the home of the pagan, Cornelius. Peter then realized the meaning of his vision: neither food nor people were to be any longer considered unclean. "In truth," he said, "I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him." The provisions of the Law of Moses were now abrogated.

He went to Cornelius accompanied by several of the Jewish Christians. Upon arrival, he summarized the Gospel of Christ, concluding with the story of Jesus' resurrection and his own witness thereof. As he spoke, the Holy Spirit came upon the other Gentiles in the house and "they began speaking in tongues and glorifying God," to the amazement of Peter and his Jewish companions. Peter called for

water and baptized them all. The church's doors were now open to the Gentiles! It was Peter himself who received the first converts from among them, and his companions were witnesses of all that had happened. The admission of non-Jews into the Christian community was the first great question that faced the primitive church. God intervened to answer it by his vision to Peter and the coming of the Holy Spirit on these Gentiles. John Paul refers to it as "the Pentecost of the Gentiles," that is, the first coming of the Spirit on non-Jews. A further question would come up about what conditions, if any, were to be placed on their admission.

The Acts of the Apostles then tell of events that took place afterward. One of them resulted from the death of Stephen, the first martyr of the church. He was stoned to death in Jerusalem in the presence of a Jewish zealot named Saul, whom we know better by his Roman name, Paul. Stephen's death touched off a dispersion of many of the early Christian Jews into neighboring Roman provinces, one of which was Syria. At Antioch, the capital of Syria, these displaced Christian Jews "preached the word of God," at first only to fellow Jews, but then, "began to speak to the Greeks as well" (Acts 11:19-20). "Greeks" was another name for non-Jews since the common language of the Roman Empire at the time was Greek, not Latin. Word of this reached the Christians in Jerusalem, who sent one of their number, a man named Barnabas, to check into the matter. He was favorably impressed with what he found, namely that the grace of God had obviously been given to these people, just as had been Peter's experience with the household of Cornelius. He encouraged them all to carry on in the faith. Barnabas would then go looking for Paul. Barnabas would become a companion of Paul, the future "Apostle of the Gentiles," who had meantime converted to Christianity himself (see, Acts, Chapter 9). He had joined the Christian fugitives who had fled Jerusalem at the outbreak of the persecution and was then residing in nearby Tarsus, as he, himself, was now a notorious fugitive from

the Jewish authorities in Jerusalem.

The Jewish Christians in Jerusalem, still affected by their traditional abhorrence of association with Gentiles, were not entirely comfortable with the presence of non-Jews among them, even though they were baptized Christians. More importantly, some insisted that certain Jewish practices were to be retained, e.g., circumcision, and that these Gentile converts would have to adhere to them, as well as to the principles of the Gospel of Christ. Tension developed between the Christian community in Jerusalem and that of Antioch, which threatened a rift in the infant church, resulting in what is now called the "Council of Jerusalem." It was not like the ecumenical councils that would be held later. The church was not that well organized. It was a debate between the Christian communities of Jerusalem and Antioch about this question. The Antioch community sent Barnabas and the former enemy of Christianity, Saul/Paul, to present the case for the Gentile converts. Paul and Barnabas would become a pair of evangelizers, with Paul emerging as the leader. It was Peter, however, whose words settled the matter for all: "My brothers, you are well aware that from early days God made his choice among you that through my mouth the Gentiles would hear the word of the Gospel and believe. And God, who knows the heart, bore witness by granting them the Holy Spirit just as he did us. ... Why then are you putting God to the test by placing on the shoulders of the disciples a yoke that neither our ancestors nor we have been able to bear? On the contrary, we believe that we are saved through the grace of the Lord, Jesus, in the same way as they." The whole assembly fell silent and listened while Paul and Barnabas described the signs and wonders God had worked among the Gentiles through them" (Acts 15:7-12). The Acts of the Apostles notes, significantly: "It was at Antioch that the disciples were first called 'Christians'" (Acts 11:26).



Bishop Sheldon

Love is Both Tolerant and Intolerant

By Bishop Robert Barron

Every community, inevitably, has a value or set of values that it considers fundamental, some basic good which positions every other claim to goodness. For most of the modern liberal democracies, for example, freedom and equality play

this determining role in the moral discourse. In communist societies, economic justice, construed as the elimination of the class structure, would provide such a foundation. In the context of German national socialism, the defense of the fatherland and the will of the fuhrer anchored the

moral system, however corrupt. There is a rather simple means of identifying this ultimate value: in regard to any particular moral or political act, keep asking the question, "Why is this being done?" until you come to the point where you find yourself saying, "Well, because that's just a good thing." The "just a good thing" is the value that your society or culture considers non-negotiable and which, in turn, determines all subordinate values.

As a liberal society, ours has been, as I stated above, largely shaped by the values of liberty and equality, but in recent years, the ground has shifted a bit. Even a casual survey of the contemporary cultural scene reveals that the non-negotiables, the values undetermined and all-determining, seem to be inclusivity, tolerance and diversity. If you asked most people today, especially the young, why should you be inclusive, tolerant and accepting of diversity, the answer, I imagine, would be a puzzled, "Well, those are just good things to be."

And here I would like to draw a contrast with the community of the church. Within a properly Christian context, the ultimate value, which positions and determines any other value is neither tolerance, nor diversity, nor inclusivity,

but rather love. I'll admit that things can get confusing at this point, for the fundamental goods of the secular society today do have much in common with love, which is indeed

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Bishop Barron

Death Shall Have No Dominion (Fifth Sunday of Lent)

By Father Paul J. Walker

Death is said to be the great equalizer. It takes all of us with no respect for age, for state or position in life; it takes the rich, the poor, the powerful, the marginal, prelates and prostitutes – everybody! Our culture tries to deny it: cryonic suspension; surgery to lift a chin or erase wrinkles; uneasiness in talking about it with children or family.

This fifth Lenten Sunday (April 2), John's Gospel presents us with a very real picture: "Lazarus is dead" (see, John, Chapter 11, Verse 14) –

the end of breath and life, final and absolute. It can bring with it fear and suffering, grief, outrage, diminishment and loss. Over against this shadow and darkness runs the message of the Gospel. The Gospel image of Jesus is that he is among us to work a great unburdening. God is for life not death: "God did not make death and he does not delight in the death of the living ..." (see, Wisdom, Chapter 1, Verse 13). Jesus opposes it, treating it like a violation. He never says it is from God (no, "his time had come" or "God called her home"). He is always on the side of life.

In John's Gospel, the story is a familiar scene: We see people for whom death has brought sorrow; we witness people with a terrible evil lodged at the center of their lives. Something dreadful has broken through, and their lives have stalled from a suffering they cannot control.

Everybody goes with Jesus to the tomb, not just because they hope to see a miracle, but because they want to know the kind of God we have.

They confront Jesus with this outrage and sorrow they feel: "Lord, if you had been here our brother would not have died" (Jn 11:21) ... as if to say, "if the person of life were here, how could death have acted?" There is the sense that this is not right, it should not have happened. They are really handing Jesus a question (it's our question too): "Lazarus is dead, and that is a scandal to us ...

does God feel the same way we do? Is God saddened by this death ... is all of this as unacceptable to God as it is for us?" Jesus gives no answer – to Mary's tears, Jesus simply adds his own; he weeps (see, John, Chapter 11, Verse 35). He pulls this suffering of his friends into himself and thus into God.

Everybody goes with Jesus to the tomb, not just because they hope to see a miracle, but because they want to know the kind of God we have. It's a journey we all make – to the places of death, hoping for a word of life. What Jesus reveals about God is an incredible love – a love that can salvage every loss, a love that can ease every pain, a love that can fill every emptiness. It is a love that says nothing in our life is mere wreckage; nothing is pure ruin or defeat. It is a love that absorbs all the darkness and shadows, all the sadness of life; a love that gathers us in, mends and heals us and puts the broken pieces of a whole creation back together. And the ultimate revelation is that death is a liar, it never has the final say, it shall have no dominion.

Death assaults our lives as it did Martha, Mary and Lazarus. We live and walk in its shadowlands, and we

await its final touch. But our bondage of mortality is broken by our death-shattering and life-giving union with the risen Jesus. The Catechism of the Catholic Church offers this:

Christ will raise us up "on the last day," but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and resurrection of Christ (Paragraph 1002).

Because there is only one Jesus Christ – the truly risen and ever-living Jesus Christ – and because through baptism and the Eucharist we are united with him, head to body, Jesus is our indelible claim to our own resurrection.



Father Walker

Father Walker is a Diocese of Steubenville priest, a former director of the diocesan Office of Worship, retired from active parish ministry. He continues to reside in his hometown, McConnellsville, where he celebrates Mass, often, at St. James Church, there, and writes a regular column for The Steubenville Register.

The Flavor of God's Energy

By Father Ron Rolheiser

All things considered, I believe that I grew up with a relatively healthy concept of God. The God of my youth, the God that I was catechized into, was not unduly punishing, arbitrary or judgmental. He was omnipresent, so that all of our sins were noticed and noted, but, at the end of the day, he was fair, loving, personally concerned for each of us and wonderfully protective, to the point of providing each of us with a personal guardian angel. That God gave me permission to live without too much fear and without any particularly crippling religious neuroses.

But that only gets you so far in life. Not having an unhealthy notion of God doesn't necessarily mean that you have a particularly healthy one. The God whom I was raised on was not overly stern and judgmental, but neither was he very joyous, playful, witty or humorous. Especially, he wasn't sexual, and had a particularly vigilant and uncompromising eye in that area. Essentially, he was gray, a bit dour and not very joyous to be around. Around him, you had to be solemn and reverent. I remember the assistant director at our Oblate novitiate telling us that there is no recorded incident, ever, of Jesus having laughed.

Under such a God, you had permission to be essentially healthy, but, to the extent that

you took him seriously, you still walked through life less than fully robust, and your relationship with him could only be solemn and reverent.

Then, already a generation ago, there was a strong reaction in many churches and in the culture at large to this concept of God. Popular theology and spirituality set out to correct this, sometimes with an undue vigor. What they presented instead was a laughing Jesus and a dancing God, and while this was not without its value, it still left us begging for a deeper literature about the nature of God and what that might mean for us in terms of health and relationships.

That literature won't be easy to write, not just because God is ineffable, but because God's energy is also ineffable. What, indeed, is energy? We rarely ask this question because we take energy as something so primal that it cannot be defined but only taken as a given, as self-evident. We see energy as the primal force that lies at the heart of everything that exists, animate and inanimate. Moreover, we feel energy, powerfully, within ourselves. We know energy, we feel energy, but what we rarely recognize is its origins, its prodigiousness, its joy, its goodness, its effervescence and its exuberance. We rarely recognize what it tells us about God. What does it tell us?

The first quality of energy is its prodigiousness; it is prodigal beyond our imagination, and this speaks something about God. What kind of creator makes billions of throw-away universes? What kind of creator makes trillions upon trillions of species of life, millions of them never to be seen by the human eye? What kind of father or mother has billions of children?

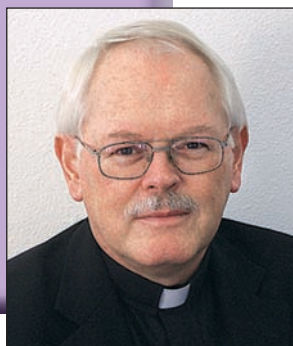
And what does the exuberance in the energy of young children say about our creator? What does their playfulness suggest about what must also lie inside of sacred energy? What does the energy of a young puppy tell us about what's sacred? What do laughter, wit and irony tell us about God?

No doubt the energy we see around us and feel irrepressibly within us tells us that, underneath, before and below everything else, there flows a sacred force, both physical and spiritual, which is at its root, joyous, happy, playful, exuberant, effervescent and deeply personal and loving. That energy is God. That energy speaks of God, and that energy tells us why God made us and what kind of permissions God is giving us for living out our lives.

When we try to imagine the heart of reality, we might picture things this way: At the very center of everything there sit two thrones, on one sits a king and on the other sits a queen, and from these two thrones issues forth all energy, all creativity, all power, all love, all nourishment, all joy, all playfulness, all humor and all beauty. All images of God are inadequate, but this image hopefully can help us understand that God is perfect masculinity and perfect femininity making perfect love all the time, and that from this union issues forth all energy and all creation. Moreover, that energy, at its sacred root, is not just creative, intelligent, personal and loving, it's also joyous, colorful, witty, playful, humorous, erotic and exuberant, at its very core. To feel it is an invitation to gratitude.

The challenge of our lives is to live inside that energy in a way that honors it and its origins. That means keeping our shoes off before the burning bush as we respect its sacredness, even as we take from it permission to be more robust, free, joyous, humorous and playful and, especially, more grateful.

Father Rolheiser is a Missionary Oblate of Mary Immaculate priest. He is president of the Oblate School of Theology, San Antonio. Father Rolheiser, too, is an author, a retreat master and a widely circulated newspaper columnist. Additional information on Father Rolheiser and his writings can be found on his website; log on www.ronrolheiser.com.



Father Rolheiser

Ohio company's candles helping church celebrate Easter for generations

By Katie Breidenbach

MEDINA, Ohio (CNS) — Dozens of little wax flowers lay on the table in front of her. With a gentle grip, Judy Hamrick picks up each one and covers the back in glue.

"It's very peaceful work," Hamrick said. "I've worked here 24 years; and every paschal season I've been out here; and we enjoy it out here."

Nearby are countless other wax decorations in the shape of lambs, crosses, numbers and Greek letters. Tubs of wax, rulers, brushes and boxes of pins lay strewn on Hamrick's desk and the desks of her co-workers.

"It's exciting when you put it all together," added another decorator, Rose Marie Dixon.

Each element is carefully measured and attached, by hand, to a long wax pillar. After about 45 minutes, the women finish decorating one paschal candle.

Their factory, the A.I. Root Co. in Medina, will create more than 1,500 of these liturgical works of art and ship them to churches across the country.

"We probably make about 25 to 30 a day," said Brad Root, president and chairman of the A.I. Root Co. "It's the 15 weeks leading up to Easter that the majority of the paschal candles are made and shipped."

(Father William D. Cross, Diocese of Steubenville judicial vicar and pastor of St. Joseph Parish, Tiltonsville, and St. Lucy Parish, Yorkville, said a number of Root paschal candles are ordered for churches in the diocese. A candle could cost slightly less than \$200 or nearly \$800, depending on its size and the design.)

The paschal candle is a central part of the Easter season, placed in a prominent loca-

tion in each church's sanctuary to symbolize Christ and the light of his resurrection. During the Easter Vigil, the celebrant will light the candle for the first time and insert five grains of incense into the wax to recall Christ's five wounds. He will then carry



Brad Root, president of A.I. Root Co., watches wicks being braided at the family-run company in Medina, Ohio. (CNS photo/Katie Breidenbach)

the flame through the darkened church, spreading the light as he processes.

When the Easter season concludes, the paschal candle will be present at baptisms and funerals, recalling the new life given by Christ.

"It's supposed to be a candle that shows a certain amount of dignity within the church," Root told Catholic News Service. "It's an important part of the spiritual message not only at Easter with the Resurrection, but to each person's funeral throughout the year."

The origin and traditions associated with the paschal candle date back to at least the fourth century and are described in writings by St. Jerome and the historian Venerable Bede.

For the Medina factory, the ancient tradition has become a family tradition. The A.I. Root Co. was founded in 1869 by Amos Ives Root and is still owned by his direct descendants. "I'm the fifth generation of the business," explained Root, who is the founder's great-great-grandson. "The company actually started up in the town

square where A.I. was a jeweler, and a bunch of bees landed on his window." The providential insects launched A.I. Root into the beekeeping business and inspired him to build the first bee supply company in America. The oldest part of the brick factory is still emblazoned with a huge stone beehive surrounded by the words "In God We Trust" and the year it was built, 1878.

The Roots shifted from beekeeping to candle making after another providential encounter. A local priest told the founder's son, Huber Root, that he needed quality candles for his worship space. Gleaning beeswax from the family hives, the young Root hand-rolled the company's first liturgical candles.

Now seasoned experts with a whole line of church and consumer products, the Root family has modernized and expedited the candle-making process. Today, paschal candles are molded by machines through a process called extrusion.

"(Wax) shavings are being forced under a tremendous amount of pressure to push out

a candle almost like a Play-Doh machine," described Root. The resulting pillars of wax are cut to size, then sharpened or melted into a pointed candle.

Though most of the process is mechanized, paschal candle decoration still requires the touch of craftsmen. Decorators pour colored wax into tiny molds and, once cooled, pop them out and coat them with glue. The workers then carefully place each item on the candle and tack it down with pins. Sometimes foil is rubbed against the candle to create a metallic background, or hot wax is brushed on just like paint.

The decorations themselves are steeped in tradition and symbolism. The cross figures prominently, as does the current year, reminding the faithful that Christ is present in the here and now. The candle also includes the first and last letters of the Greek alphabet – alpha and omega – recalling that Jesus is the beginning and the end of all.

"The ladies that decorate these candles take pride in these candles," said Hamrick. "They do their very best with them."

Carefully wrapped and boxed, the completed waxen works of art are finally shipped to churches across the country. In the coming weeks, the company will dedicate long hours to completing all the paschal candles before Easter.

"I think he'd be very proud," said Root, speaking of the factory's founder. "We're providing something that's important to the spiritual needs of people."

Letter to the Editor

Thank you for the wonderful article on Page 9 of the March 10 newspaper (The Steubenville Register) about the Catholic charismatic renewal (Catholic Charismatic Renewal marks 50th anniversary of founding). It brought back similar memories for me. In 1969, when I was chaperoning a youth retreat in New York state, the teens were experiencing the baptism of the Holy Spirit, and it was obvious that they had encountered Jesus in a special way.

I could have described myself as a "faithful Catholic," but I knew I was

missing something wonderful. A few weeks later, after reading a couple of suggested books, my husband and I were prayed with, and it was a release of the graces already given at baptism and confirmation. We had a greater desire for prayer, a thirst for Scripture and the joy of the Lord, and the knowledge that there is always "more." We have never been the same. God has really blessed us, and we would encourage anyone to pursue this great opportunity.

Virginia Hickey
Steubenville

Love

From Page 6

often inclusive, tolerant and encouraging of diversity. But not always – and thereupon hangs a tale.

To love is to will the good of the other as other. It is to break out of the black hole of one's own self-regard and truly desire what is best for another. Therefore, to be sure, love is inclusive in the measure that it recognizes the essential dignity of each individual; love is tolerant, inasmuch as it respects the goodness of even those who hold errant points of view; and love encourages diversity, to the degree that it eschews the imperialistic imposition of one's own ego upon another. However, sometimes love is exclusive, intolerant and unaccepting of diversity – precisely because it wills the good of the other.

To illustrate this counter-intuitive proposition, let me begin with a rather ordinary example. Suppose you are the coach of a

college baseball team, and you are presiding over tryouts. You survey a number of players of varying skill levels, and you are compelled to make your selection of, say, 20 players out of a hundred candidates. Your choices will exclude far more than they include; they will sow unhappiness more abundantly than joy. But if you are a good man, they will be done out of love. You will be willing the good of those advanced players who can and should practice their skills through heightened competition and who will delight the fans who will attend their games; and you will be willing the good of those less advanced players who should not be permitted to compromise the integrity of the team and who should probably enter into some other arena of endeavor. In a word, both inclusion and exclusion will be acts of love, which proves that love is a more fundamental and positioning value.

Now a somewhat more elevated example. The church of Jesus Christ is radically inclusive, for its ultimate purpose is to draw all people to the Lord. The Bernini Colonnade in St. Peter's Square, reaching out like arms to embrace the massive crowds, is evocative of this aspiration. Jesus said, "Go and teach *all* nations," and "declare the Gospel to the *ends of the earth.*" Thus, inclusivity is without doubt one of the dimensions of the church's love. However, the church is also exclusive and intolerant, for it discerns that certain forms of behavior are repugnant to its own integrity. Thus, for a variety of reasons, it excludes people from receiving Communion, and in extreme cases, it formally excommunicates others. It solemnly declares that those who are in the state of mortal sin are not worthy to approach the eucharistic table unless they first receive sacramental absolution. And it unapologetically asserts

that the Christian life has a formal structure, which by its very nature excludes certain styles of life that are incompatible with it. These discriminations, judgments and exclusions are, if I might put it this way, modes of "tough love." Though they seem harsh, they are ways of willing the good of the other.

A song that has been widely played in Catholic circles these past 20 years or so includes the line, "All are welcome in this place." Cardinal Francis George once archly remarked, "Yes, all are welcome in the church, but on Christ's terms, not their own." Real love both includes and excludes; real love is both tolerant and intolerant.

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

Nuncio: Evangelization, mercy, encounter mark pope's first four years

By Beth Griffin

NEW YORK (CNS) — Evangelization, mercy, encounter and accompaniment are the hallmarks of the first four years of Pope Francis' papacy, Archbishop Christophe Pierre, apostolic nuncio to the United States, said March 15.

"First and foremost, Pope Francis is committed to the work of evangelization. The main role of the church is to evangelize — to receive the gospel and offer it to the world," he said in a conversation in New York with Jesuit Father Matthew F. Malone, president and editor-in-chief of America Media.

"The *raison d'être* of the church is evangelization. It's not a business, it's not an organization or an association for the defense of Jesus, but a group called to announce God's presence to humanity," Archbishop Pierre said.

At a meeting of cardinals before the conclave that elected him pope, then-Cardinal Jorge Mario Bergoglio reflected on the challenges Pope Benedict's successor should address. Archbishop Pierre said Pope Francis' handwritten notes from his talk were a blueprint for his papacy.

In them, Pope Francis underscored the importance of evangelizing with apostolic zeal and going to the peripheries of sin, pain, injustice and misery to reach people. He warned that when the church does not come out of herself to evangelize,

she becomes self-referential and sick. He wrote, "The evils that, over time, happen in ecclesiastical institutions have their root in self-reference and a kind of theological narcissism."

Cardinal Bergoglio said the next pope, "must be a man who, from the contemplation and adoration of Jesus Christ, helps the church go out to the existential peripheries, that helps her be the fruitful



Archbishop Christophe Pierre addresses the audience during a discussion on the first four years of Pope Francis' papacy. (CNS photo/Gregory A. Shemitz)

mother, who gains life from the sweet and comforting joy of evangelizing."

"The church is a continuation of Christ in the world," Archbishop Pierre said. And the pope continues to insist it is time not to rest, but to go to the many peripheries to be God's presence to the people who suffer, he said.

He expanded on the pope's familiar description of the church as a field hospital. "It's very simple. It's a tent where you attend people. Be there. Don't waste time. That's where you meet wounded people."

Father Malone said Jesus, the source of joy in the Gospels, is the medication in the field hospital. Pope Francis pictures himself as a patient in the hospital, not the doctor, he said.

People have rediscovered the sacrament of penance during this papacy because Pope Francis identifies himself as a sinner and is seen going to confession, Archbishop Pierre said. "Many had abandoned the sacrament of reconciliation, but have rediscovered the necessity of receiving the

forgiveness of God and giving it to others," he said.

When the pope speaks of mercy, it is not only a human virtue, but a gift from God, and people are the first target of God's mercy, Archbishop Pierre said. "Our church is a merciful church. We present truth in a respectful way. Mercy means dialogue and walking along the path of the other," he said.

"I'm impressed to see the capacity Pope Francis has to meet people," Archbishop Pierre said. "Politicians want to see the pope, not just for the photo, but for the encounter. I have seen politicians transformed."

He recounted the pope's visit to Sweden to mark the 500th anniversary of Lutheranism. "We've had the idea that Luther is the enemy," the nuncio said. But Pope Francis had an encounter with Lutheran leaders there and said Luther is part of the history of the Catholic Church. The pope speaks with his actions, Archbishop Pierre said.

The nuncio said Pope Francis approaches dialogue as an important ingredient of public life. People who dialogue successfully must be rooted in their own convictions and faith. In this way, dialogue is "two rooted persons looking for the truth," he said.

The pope is hard on bishops and priests because he wants them to be masters of discernment and help people develop the capacity to choose between good and bad, Archbishop Pierre said. It is not enough to identify right from wrong, he said. If the understanding is not applied to personal actions, life will be a dichotomy.

Archbishop Pierre said Pope Francis' apostolic exhortation "Evangelii Gaudium"

("The Joy of the Gospel") is based on the closing document of the 2007 meeting of the Latin American bishops' council in Aparecida, Brazil. Then-Archbishop Bergoglio led the editing committee for the document. A document intended for the Latin American bishops "became the patrimony of the whole church," Archbishop Pierre said.

He said Pope Francis' experience living in a "peripheral" country helped him elaborate a different kind of option for the poor than the one envisioned three decades earlier at the Medellin, Colombia, meeting of the Latin American bishops. "The reality is the people had been evangelized so deeply that the culture was filled with the Gospel," he said.

Because the church does not play the same role in people's lives it once did, the church today is challenged to help people encounter Christ and rediscover the presence of God in their own lives. It must be missionary and not self-referential, the nuncio said.

In his introductory remarks, Archbishop Bernardito Auza, apostolic nuncio to the United Nations, said Archbishop Pierre is an "intrepid adventurer who enflashes Pope Francis' desire to go to the peripheries."

Archbishop Pierre entered the papal diplomatic corps in 1977 and served in New Zealand, Mozambique, Zimbabwe, Cuba, Brazil, Geneva, Haiti, Uganda and Mexico. Pope Francis named him apostolic nuncio to the United States April 12, 2016.

The event was co-sponsored by America Media and the American Bible Society and held at the New York Athletic Club.

Pope talks criticisms in latest interview

VATICAN CITY (CNS) — When facing criticism, a sense of humor and the grace to remain at peace are always the best response, Pope Francis said in an interview with Germany's Die Zeit newspaper.

In the interview, published March 8 online and in print March 9, the pope laughed and said the Roman dialect featured in posters that were plastered around the Rome city center criticizing him "was great."

The poster, featuring a stern-faced picture of the pope, said: "Ah Francis, you've taken over congregations, removed priests, decapitated the Order of Malta and the Franciscans of the Immaculate, ignored cardinals ... but where is your mercy?"

"There is this prayer — which is attributed to (St.) Thomas More — that I pray every day: 'Lord, give me a sense of humor!' The Lord preserves my peace and gives me a great sense of humor," Pope Francis said.

Vatican Radio released a brief summary with selected quotes from the nearly 6,000-word interview, in which the pope discussed several issues and events.

Among the areas of discussion was his relationship with Cardinal Raymond L. Burke, current patron of the Order of Malta, who is often viewed as one of Pope Francis' most vocal critics.

The pope denied rumors that Cardinal Burke was sent to Guam as a form of "ex-

ile" to be the presiding judge in a church trial investigating allegations of sexual abuse leveled against Archbishop Anthony S. Apuron of Agana.

Instead, he was chosen, the pope said, because the former head of the Vatican's highest court is "an excellent jurist" and the allegations were "terrible incidents." He said he was grateful for the cardinal's service to address "a serious abuse case."

"I do not regard Cardinal Burke as an adversary," the pope said.

The pope was asked about the recent change of leadership at the Knights of Malta, in which Fra Matthew Festing, the former grand master, resigned at the pope's request, after the order's forced ouster of its grand chancellor, Albrecht Freiherr von Boeselager.

While Cardinal Burke remained the order's patron, the pope appointed Archbishop Angelo Becciu as his special delegate and sole spokesman to the Knights of Malta.

"The problem with the Order of Malta was more that (Cardinal Burke) was unable to deal with it," he said. "I have not removed his title of patron. He is still the patron of the Order of Malta."

The pope suggested it was a question of "clearing things up a bit in the order, and that is why I sent a delegate with a different charisma than (Cardinal) Burke."



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Adena — At 7 p.m., April 6, a penance service will be held at St. Casimir Church.

Greeting and holiday cards, fronts only, are being collected by St. Casimir CWC. Cards will be sent to St. Jude's Ranch for Children. Disney, Hallmark and American Greetings cards cannot be accepted, because of copyright infringement. Cards can be taken to St. Casimir, Adena, or St. Adalbert, Dillonvale, churches.

St. Casimir CWC will sell nut, poppy seed and apricot rolls for \$10 each. Orders, due by March 28, will be ready for pickup April 8 and April 9, following Masses. For additional information, telephone the church office at (740) 546-3463.

Athens — A Lenten penance service will be held at 6 p.m., March 30, at Christ the King University Parish.

Barnesville — A communal reconciliation service will be held at 7 p.m., April 6, at Assumption of the Blessed Virgin Mary Church.

Presentation Deanery Council of Catholic Women will meet at 1 p.m., March 26, at Assumption of the Blessed Virgin Mary Church.

Bellaire — To register students for the 2017-18 school year, grades 9-12, at St. John Central High School, 3625 Guernsey St., telephone the school office at (740) 676-4932. A \$100 nonrefundable fee is required at the time of registration.

Belle Valley — Stations of the Cross will be prayed at 2:30 p.m., April 14, at Corpus Christi Church.

Nut and apricot rolls are being sold by Corpus Christi "Holy Rollers." To place an order, telephone (740) 732-5301 or (740) 732-2804.

Beverly — The 20th performance of "People of the Passion," featuring music, drama and dance, will be held at 7:30 p.m., April 1 and April 2, at St. Bernard Church. The presentation is not recommended for infants or toddlers.

There will be a communal penance service at 7 p.m., April 4, at St. Bernard Church.

Stations of the Cross, in mime, will be presented at 2 p.m., April 14, at St. Bernard Church

Caldwell — There will be a 7 p.m. penance service, April 4, at St. Stephen Church.

The Noble Catholic Youth Group will pray the Stations of the Cross, in mime, at 7 p.m., April 9, at St. Stephen Church.

Cambridge — A Christ Our Light Parish penance service will be held at 7 p.m., April 3, at St. Benedict Church.

Shadow Stations of the Cross, presented by St. Benedict School eighth-grade students, will be prayed at 1:30 p.m. and 7 p.m., April 7, at St. Benedict Church.

Carlisle — In preparation for the 175th anniversary celebration at St. Michael Church, pictures and the history of the church are being collected. For additional information, telephone Ashley Zwick at (740) 838-5801 or email zwickash6@gmail.com.

Carrollton — Our Lady of Mercy Parish will have a parish mission March 26 through March 28, at 7 p.m. The mission will be presented by Father William Wagner, a priest from the Order of Canons Regular of the Holy Cross. It will begin with a Holy Hour March 26; confessions will follow and there will then be a talk titled "Metanola." March 27 will begin with a Holy Hour, confessions and a presentation titled "The Paschal Mysteries." Mass will be celebrated at 7 p.m., March 28; a presentation on "Fatima" will follow.

Churchtown — St. John Central School will hold a "Cash Bash" April 8 at the Knights of Columbus Council 4617 hall, 17784 Ohio Route 676. The event will feature cash prizes, dinner, dancing, a country store, raffles and more. Cost is a \$20 donation. Children 10 years of age and under can attend for free, with an adult ticket. Cost, for students 11-18 years of age, is \$5. Tickets can be purchased by telephoning the school office at (740) 896-2697.

Colerain — A penance service will be held at



Members of the Catholic Woman's Club at St. Gabriel, Minerva — from the left, Carilyn Michel, Ida Carver and Karen Dinarda — distribute flowers and handmade cards to parishioners who are long-term care residents and seniors. (Photo provided)

7 p.m., April 9, at St. Frances Cabrini Church.

Dillonvale — There will be a penance service at 7 p.m., April 4, at St. Adalbert Church.

Glouster — A penance service will be held at 7 p.m., April 3, at Holy Cross Church.

Ironton — A penance service for Lent will be held at 2 p.m., April 2, at St. Joseph Church.

The Ironton Catholic community CWC will sponsor a spring rummage sale from 9 a.m.-noon, April 1, at St. Joseph Church undercroft. Items for the sale can be taken to the undercroft March 29 and March 30.

Little Hocking — A penance service will be held at 7 p.m., April 6, at St. Ambrose Church.

Lore City — A baked fish dinner will be held from 5-7 p.m., April 7, at Sts. Peter and Paul Oratory social hall.

Lowell — A communal penance service will be held at 7 p.m., April 3, at Our Lady of Mercy Church.

Marietta — A video Bible study, based on the works of Scott Hahn, author and Franciscan University of Steubenville professor of theology, will take place on Thursdays, through April 6, at the Basilica of St. Mary of the Assumption social hall, from 10-11:30 a.m., and from 7-8:30 p.m.

The Basilica of St. Mary of the Assumption will have a communal penance service at 7 p.m., April 5.

Stations of the Cross will be prayed with St. Mary School students at 1:30 p.m., April 12, at the Basilica of St. Mary of the Assumption.

An Easter egg hunt will be held at 10 a.m., April 8, at the Basilica of St. Mary of the Assumption.

Martins Ferry — Registrations for the 2017-18 school year at St. Mary Central School, 24 N. Fourth St., are being accepted, for preschool through eighth grade. Parents should bring the child's birth certificate, baptismal certificate, health immunization records and the child's Social Security card. A \$50 nonrefundable registration fee is required the day of registration. For additional information, telephone the school office at (740) 633-5424.

McConnelsville — St. James Parish will have

a penance service at 7 p.m., April 7.

Milonsburg — St. John the Baptist Parish will sponsor a square dance from 8-11 p.m., April 1, in the church hall.

Mingo Junction — A penance service will be held at 7 p.m., April 4, at St. Agnes Church.

Richmond — A Lenten penance service will be held at 2 p.m., April 2, at St. John Fisher Church.

St. Clairsville — St. Mary Parish will have a penance service at 6:30 p.m., April 3.

Steubenville — Holy Family Parish will have a Lenten penance service at 1:30 p.m., April 3.

Steubenville — There will be a penance service at 7 p.m., April 6, at Holy Rosary Church.

The sacrament of reconciliation will be offered at 7 p.m., April 12, at Holy Rosary Church.

Confessions will be heard from noon until 1 p.m., April 13, at Holy Rosary Church.

"Tre Ore" and confessions will be from noon until 3 p.m., April 14, at Holy Rosary Church.

The rosary is prayed in the Marian Room, at Holy Rosary Church, from 9:15-11 a.m., Tuesdays. All women can attend.

Toronto — Confessions will be heard at 7 p.m., April 4, at St. Joseph Church.

Nut, apricot and poppy seed rolls are being sold by the Toronto Catholic community CWC for \$10 each following weekend Masses at St. Francis of Assisi and St. Joseph churches.

Wintersville — Confessions will be heard at 7 p.m., April 3, at Blessed Sacrament Church.

"GriefShare," a 13-week program of videos, prayer and group discussions, for anyone going through the grieving process, will be held on Saturdays, beginning March 25, from 10 a.m. until noon, in Blessed Sacrament lower Sargus Hall. Cost for the workbook is \$15. For additional information, telephone Dolly "Theresa" Young (740) 264-9948 or Don Heiss (740) 264-1823; leave a message and return phone number and your call will be returned.

Woodsfield — A St. Sylvester Central School penance service will be held at 9 a.m., April 3, at St. Sylvester Church. A parish penance service will begin at 7 p.m. that evening.

Around and About

Adena — The Adena American Legion will host a free breakfast for area Veterans, their spouses or guests from 8-10 a.m., March 30, at 79 Hanna Ave. For additional information or to make a reserva-

tion, by March 27, telephone (740) 546-9790.

Cambridge — Guernsey County Right to Life will sponsor a pro-life poster contest for



The annual quarter auction hosted by the St. Francis Xavier Catholic Woman's Club will be held April 30 at St. Francis Xavier Hall, 125 S. Carrollton St., Malvern. Jackie Contini, co-chairwoman of the auction, announced changes to the event. This year there will be two rounds of oral auction items with 40 items in each round. Other prizes will be available in the silent auction. Bidders can win prizes for as little as 1 percent of the item's value. For example, she said, four quarters can win an item valued at \$100 or more. Live bidding for the auction starts at 2 p.m. Doors will open at 12:30 p.m. Admission is \$5 per person. Tickets are available from Jan Prevot (330) 863-0789.

Around and About

From Page 10

individuals 13 through 25 years of age. Deadline for submission is April 18. For additional information, telephone Joyce Day at (740) 489-5443, or email jeffandjoyce@windstream.net.

Carrollton — "Cash Bonanza" tickets are being sold by Knights of Columbus Our Lady of Carroll County Council 15401. Cost, for a chance to win \$108,000 in cash prizes, is \$5. For more information, telephone Dan Hitchcock at (330) 324-7635.

Knights of Columbus Our Lady of Carroll County Council 15401 officers for 2016-17 include Dan Hitchcock, grand Knight; Father Anthony R. Batt, chaplain; Thomas K. Jordan, financial secretary; John W. Elliott, lecturer; Richard K. Haas, warden; Dale J. Batty, John J. Sowko and Ernest S. Pride-more, trustees; Joseph D. Yoder, deputy grand Knight; Fred J. Kungl, chancellor; Mark E. Oboy, treasurer; Daniel D. Pesta, advocate; Robert E. Wirkner, inside guard; and Merle A. Albrecht, outside guard.

Huntington, W.Va. — A four-hour retreat will be presented from 10 a.m.-2 p.m., March 25, at Sacred Heart Church hall, 2015 Adams Ave. The day will include Benediction, a time for confessions and lunch. Speaker for the event will be

Father Godwin Olugbami. His topic is "Pope Francis' Message for Lent, a Call to Active Christian Faith." Registration, with a fee of \$10, begins at 9:30 a.m.

Lowell — At 6 p.m., April 4, a Lenten supper will be held at Highland Ridge Community Church, 2200 Highland Ridge Road. A 7 p.m. service will follow.

Martins Ferry — A community Lenten service will be held at 4 p.m., March 26, at the Tree of Life Church, 801 Virginia St.

Steubenville — To receive a special edition of the New American Bible for an active Armed Forces member, contact Charles Menk (740) 219-1242; Tim Allen (740) 381-2508 or Dan Grose (740) 346-0850.

Steubenville — Holy Trinity Greek Orthodox Church, 300 S. Fourth St., will host a "fish fest" from 3:30-6:30 p.m., April 7. Cost of \$11 includes plaki fish, rice pilaf and green beans. Drinks and pastries will be sold separately. Eat in or takeout orders will be available.

Steubenville — Christopher Maunder, senior lecturer in theology and religious studies at York (England) St. John University, will deliver a talk "Our Lady of the Nations: Apparitions of Mary in the Modern Catholic Church" from 7-9 p.m., April 6, in the Tony and Nina Gentile Gallery

in the J.C. Williams Center at Franciscan University of Steubenville.

Paul Rahe, historian and professor at Hillsdale College, Michigan, will deliver a lecture titled "Soft Despotism, Democracy's Drift" at 4 p.m., April 7, in Franciscan University of Steubenville's Egan Hall, Room 119. Telephone Benjamin Wiker (740) 284-5376 for information.

Wheeling, W.Va. — "I Thirst," a musical reflection presented by Tatiana "Tajci" Cameron, award-winning Croatian singer, will occur at 7 p.m., March 30, at St. Michael Church, 1225 National Road.

Wintersville — Fort Steuben Burial Estates, 801 Canton Road, will hold an annual Easter egg hunt at 2 p.m., April 9, for children 2 through 10 years of age. The event will be held rain or shine.

Woodsfield — Knights of Columbus St. Joseph of Monroe County Council 5009 has earned the distinction of Star Council, one of the organization's top awards. The award recognizes overall excellence in membership recruitment and retention, promotion of the fraternal insurance program and sponsorship of service-oriented activities, said John Spencer, Knights representative who presented the award to the council membership. Anthony Schumacher is a grand Knight and head of the Monroe County council.

Religious sister more than 70 years, Steubenville native, dies

STELLA NIAGARA, New York — Sister M. Susanne Humpe, a Sister of St. Francis, has died.

A native to the Diocese of Steubenville, Sister Humpe died March 15 at the Stella Niagara, New York, St. Francis motherhouse, where she resided in recent years.

Born in 1922, she was a daughter of Henry and Hedwig Krisch Humpe of Steubenville. They were members of Holy Name Cathedral Parish in the See City.

Sister Humpe received her early education at Holy Name School, Steubenville, and obtained a degree in education from Ohio Dominican College (now, Ohio Dominican University) in Columbus, Ohio.

In 1944, she entered the Sisters of St. Francis of Penance and Christian Charity at Stella Niagara, and made her final profession two years later.

Throughout her religious life, Sister Humpe taught in various schools and missions in Ohio, New York, South Carolina and West Virginia.

While serving in the Diocese of Steubenville, she ministered at a hospital in Nelsonville, St. Mary. She, also, spent several years in Ohio serving children who were orphaned and resided at a home, St. Vincent, in Columbus.

When she celebrated her 70th anniversary as a religious in 2016, Sister Humpe

was 93 and the second oldest member of her community. She, too, was the last of the 10 children of Henry and Hedwig Humpe. They had named her Ruth.

Sister Humpe is survived by the Sisters of St. Francis and many nieces and nephews, including Mary Margaret "DeDe" Kidder of Toronto, who is a regular volunteer at the Steubenville Diocese chancery; Joseph Humpe of Richmond and Mary Jo Seles of Steubenville.

A funeral Mass was celebrated March 18 at the motherhouse.

Sister Humpe was returned to Steubenville for burial March 20 in Mount Calvary Cemetery.

Obituaries

George Bair, 87, Carrollton, Our Lady of Mercy, March 19.

Martha J. Barnhart, 70, St. Peter, Steubenville, March 9.

Jeffrey L. Bayne, 51, Steubenville, St. Agnes, Mingo Junction, March 14.

William A. Brookins, 82, 4520 Lincoln Ave., Shadyside, St. Mary, March 2.

Frances Popish Capers, 91, Adena, St. Casimir, March 8.

Richard Fosnot, 80, St. Clairsville, St. Mary, March 12.

Marjorie L. Marconi Galownia, 81, Bridgeport, St. Joseph, March 15.

Linda C. Hemshrodt, 72, Steubenville, St. Peter, March 5.

Mary Virginia Herron, 86, Steubenville, Holy Family, March 2.

Antoinette R. Mannie, 82, Steubenville, St. Peter, March 7.

Elaine S. Macenko Martin, 62, Ossian, Indiana, St. Stephen, Caldwell, Feb. 22.

Mary Jane Antill Millianoes, 82, Martins Ferry, St. Mary, March 5.

Wendy Neice, 56, Waynesburg, St. Mary of the Immaculate Conception, Morges, Jan. 31.

Margaret Sabol, 84, the Basilica of St. Mary of the Assumption, Marietta, Feb. 26.

Joshua S. Schaad, 36, Waterford, St. Bernard, Beverly, Feb. 28.

Alfred Swearingen, 84, 645 Tulip Lane, Martins Ferry, St. Mary, Feb. 28.

Kathryn J. "Kitty" Thalman, 86, St. Clairsville, St. Mary, March 7.

Pamela Whittington, 66, Belmont, St. Mary, St. Clairsville, Feb. 25.

Charles Williamson, 71, 714 Catawba St., Martins Ferry, St. Mary, Feb. 26.

Francis L. "Hank" Zwick, 81, Lewisville, St. Sylvester, Woodsfield, Feb. 28.



Before the start of Lent, the Catholic Woman's Club at Christ Our Light Parish, held a Mardi Gras. The fat Tuesday celebration included decorations, costumes, king cake, a parade, door prizes and a variety of food, said Sandy Broom, CWC president. CWC members from Christ Our Light Parish, which includes St. Benedict Church, Cambridge, and Sts. Peter and Paul Oratory, Lore City, pose after participating in the event. Broom said she facilitated three activities that day that illustrated a "talk, listen, act" plan for Lent and left women with challenges for making the season more meaningful for them. Father Paul E. Hrezo is pastor of Christ Our Light Parish. (Photo provided)

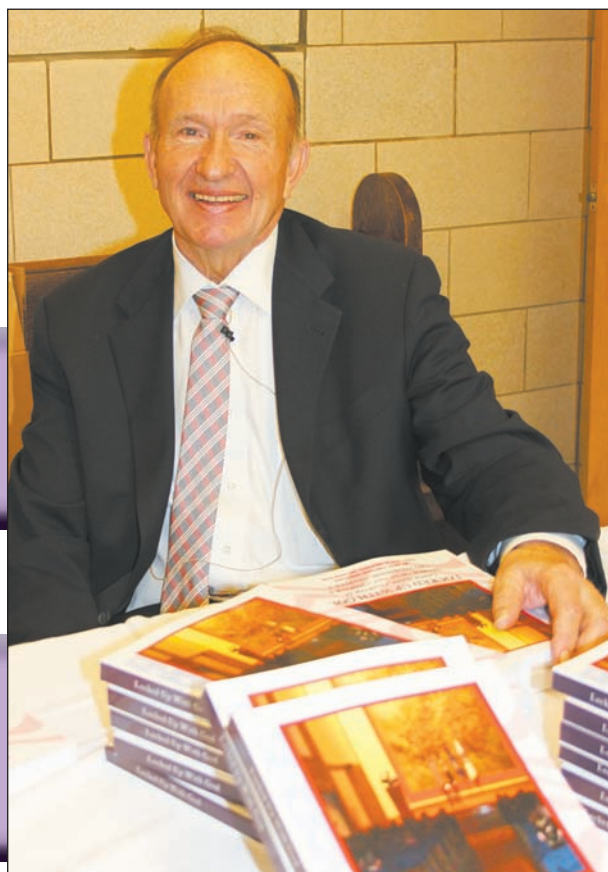
Nearly 300 men gather for renewal day – ‘Mercy, Forgiveness, Faith, Trust’



Nearly 300 men from all parts of the Diocese of Steubenville, gather March 18 at St. Stephen Church, Caldwell, left, to pray and listen. At midday, the men lunch in the church undercroft.



Don Coen, center front, is chairman of the eighth annual Diocese of Steubenville Men’s Day of Renewal. He is aided by Raph Maloney, Permanent Deacon Charles J. “Chuck” Schneider, Roger Huck, Paul R. Sebastian, Jim Hartlage, Kevin Shutler, Art Chavez and Ron Saling.



Guy Gruters, a U.S. Air Force captain, who spent more than five years as a prisoner during the Vietnam War, displays the book he has written and tells about the movie he hopes to make that will detail his ordeal, that of his brother Terry who flew more than 500 combat missions to try to free him and his wife Sandy who was back in the United States raising two of their seven children.



Greg Strauss provides music; Father Paul E. Hrezo leads the reconciliation service; St. Stephen Youth Group members Katie Turner and Abby DeLancey sell beverages during lunch, provided by Noble County parishioners Veronica Biedenbach, Holly Chavez, Maryellen Schleappi, Teresa Chicwak, Mary Slevin and Linda Archer. They were assisted earlier by fellow parishioners Judy Thomas, Patty Nau and Deb McKee.



Flanked by Knights of Columbus, Diocese of Steubenville Bishop Jeffrey M. Monforton processes into Mass, which he celebrated at St. Stephen Church, Caldwell, at the conclusion of the Men’s Day of Renewal. More than 10 diocesan priests participated in the men’s day and Father James M. Dunfee, left; Father Timothy J. Shannon, next to the bishop; and Father Chester J. Pabin, right, concelebrated. They were assisted by Steubenville Diocese Permanent Deacons Lee V. Weisend, second from left, and Charles J. “Chuck” Schneider, second from right. Permanent Deacon Donald Scott Carson, also, participated. During his homily, Bishop Monforton urged that the congregated be “men of hope, faith and mercy, not to mention patience.” (Photos by DeFrancis)