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News Briefs

Site opened on US priest to be beatified

WASHINGTON (CNS) — The Archdiocese of Oklahoma City has opened a website detailing the life, as well as steps toward sainthood, of Father Stanley Rother, an Oklahoma priest scheduled to be beatified in a Sept. 23 Mass.

The stanleyrother.org website tells the story of the U.S. priest who worked in Guatemala for 14 years until he was murdered there in 1981.

A diocesan priest for the Archdiocese of Oklahoma City, Father Rother served in his diocese's mission in Santiago Atitlan, Guatemala, beginning in 1968. He served a poor and indigenous community in the area, helping build a hospital, school and Catholic radio station. He aided the agricultural community, also, with crops and an irrigation system.

Many Guatemalans in his community were kidnapped, disappeared or murdered as the government accused them of sympathizing with rebels during the decades-long conflict that plagued the Central American nation from the 1960s until the late 1990s. Father Stanley, known as Father Francisco because his name was hard for the locals to pronounce, was 46 when a group of men entered the rectory and fatally shot him.

When Pope Francis recognized his martyrdom in December 2016, Father Rother became the first Catholic martyr born in the United States.

Vatican conference unites science, religion

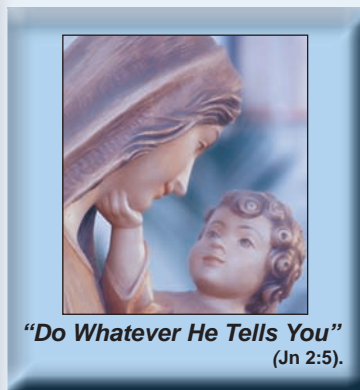
VATICAN CITY (CNS) — Science and religion are not at odds but are united in the continuing search for truth in unlocking the mysteries of the cosmos, and the scientific conference, "Black Holes, Gravitational Waves and Space-Time Singularities," is an opportunity to show that "the church supports good science," said Jesuit Brother Guy Consolmagno, director of the Vatican Observatory.

Experts from around the world were to meet at Vatican Observatory in Castel Gandolfo for the May 9-12 conference.



The statue of the Immaculate Heart of Mary – in churches in the Diocese of Steubenville during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary – will be

carried in a June 24 procession, beginning at 10:30 a.m., from St. Mary School, 320 Marion St., Marietta, to the 506 Fourth St. Basilica of St. Mary of the Assumption. There a noon Mass will be celebrated by Diocese of Steubenville Bishop Jeffrey M. Monforton to close the Year of Reconsecration. The statue will be relocated May 26 from Our Lady of Mercy Church, Carrollton, where it will stand, beginning May 19, to St. Mary of the Immaculate Conception Church, Morges, where it will remain until June 2. (Photo by DeFrancis)



Diocesan/Parish Share Campaign 2017 Goal \$1,340,000

Msgr. Kurt H. Kemo, vicar general and director of the Diocesan/Parish Share Campaign said, "The first results of this year's DPSC seem to be very promising. Last year, as of May 10, 2016, we had \$1,583,313.20 in pledges. This year, at that time, we had \$1,679,689.33 in pledges. So, as to date, we are above last year's pledges by \$96,376.13" (see parish-by-parish report/Page 12).

At the same time, Msgr. Kemo thanked those parishioners who have responded to the 2017 DPSC, thus far, and reminded that it is not too late to pledge to this year's campaign.

Anyone who wants to pledge to the DPSC should contact his or her parish pastor.

Wanted: \$1,000 donors for seminarian endowment

STEUBENVILLE — Catholic Extension has issued a challenge grant to benefit Diocese of Steubenville seminarians.

Each new individual \$1,000 donation to the diocese for seminarians will be matched by Catholic Extension, up to \$50,000, said Sister Mary Brigid Callan.

The seminarian grant is a dollar-for-dollar match, she said.

Last year, the diocese was declared a Mission Diocese by Catholic Extension, which supports poor Catholic communities across the United States and invests in people, infrastructure and ministries, as a national fundraising organization.

Grants from Catholic Extension foster capacity building, aimed at making the grant recipient more self-sustaining, Sister Callan explained.

Catholic Extension challenges the diocese to not only start a seminarian education endowment, Sister Callan said, but also to foster major donors.

To be matched by Catholic Extension, the individual donation has to be delivered to the diocese by Dec. 31 (see/donor card/ Page 8). Any donation is welcome, Sister Callan said. Checks should be made payable to the Diocese of Steubenville and mailed to the Office of Stewardship and Development, P.O. Box 969, Steubenville, OH 43952.

The Catholic Extension grant gives donors a chance to double their money, Sister Callan reminded. Anyone who donates at least \$1,000 for the seminarian challenge will be recognized as a founder for the endowment for the priests-to-be.

In support of the challenge grant for seminarians, Diocese of Steubenville Bishop Jeffrey M. Monforton will meet with donors in various locations, including at 10 a.m., June 10, at Our Lady of Mercy Church, Carrollton, and, also, at 10 a.m., July 15, at the Basilica of St. Mary of the Assumption, Marietta. Anyone who wants to learn more about the challenge grant is invited to attend either of the events, more of which will be held throughout the summer, Sister Callan said.

Father Michael W. Gossett, director of vocations for the Steubenville Diocese, chaplain at Catholic Central High School, Steubenville, and parochial vicar to Msgr. Kurt H. Kemo, diocesan vicar general and pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, said there are six men studying for the priesthood for the diocese, presently, with anticipation of possibly three more men to begin classes in the fall. The seminarians are studying at the Pontifical College Josephinum, Columbus, Ohio; Sacred Heart Major Seminary, Detroit, and the Pontifical North American College, Rome.

Bishop Monforton has said it costs approximately \$25,000 per year to educate a seminarian. A seminary education can last for six years.

Sister Callan said that she expects additional challenge grants to be offered throughout the year to the diocese by Catholic Extension. One has been given, already, to St. Louis Parish, Gallipolis, for completion of a planned project.

Father Thomas F. Hamm, pastor, St. Louis Parish, said the project to rewire the church and make lighting improvements to it, as well as provide for electrical safety upgrades, is expected to cost in excess of \$375,000. He estimated that \$225,000 has been donated or raised. Additional fundraisers are planned and pledges have been made to the project.

For every \$2 St. Louis parishioners raise, Catholic Extension will give a dollar for the project, up to an approximate \$25,000, Father Hamm said. Donations can be mailed to St. Louis Church, 85 State St., Gallipolis, OH 45631.

Father Francis Kelly founded Catholic Extension in 1905 in Lapeer, Michigan, to bring the church to Catholics in geographically isolated areas. Catholic Extension was relocated to Chicago in 1907. In 1910, it was designated as a papal society by Pope Pius X. The pope appoints Catholic Extension's president.

Information from Catholic Extension reads that it has awarded more than 12,000 grants to help build, repair or renovate churches and church facilities across the nation. Catholic Extension has

provided more than \$550 million in total funding since 1906. With the recent inclusion of the Steubenville Diocese, there are 90 mission dioceses across the U.S.

Espousing the goal to grow and strengthen the Catholic Church in America, Catholic Extension collaborates with mission dioceses to address needs: foundational support of missions, educating seminarians and lay leaders, construction/renovation of facilities, youth ministry and religious education and building the internal capacity of dioceses, information from Catholic Extension reads.

Catholic Extension funding to the Steubenville Diocese began as early as 1947, initially, and has provided at least \$2.5 million through 2002 (for several years, recently, the Steubenville Diocese was not a mission diocese). Past grants helped with the construction or renovation of churches and church facilities, education of seminarians, support of campus ministry, ministry in Appalachian areas of Morgan, Athens, Meigs and Gallia counties, evangelization and pastoral ministry.

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'Ask the Bishop'

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

Q: Can a mortal sin be forgiven?

**Madison Gerevics
St. Clairsville**

A: As we are in the midst of the Easter season, celebrating Jesus' resurrection, this is an appropriate question to begin our monthly "Ask the Bishop." Just a few weeks ago, we celebrated Holy Week and were instructed by the Scripture readings to the extent Jesus loves you and me, namely, without end. We all are aware that Jesus suffered, died and rose from the dead for the remission of sin. In doing so, Jesus, also, in his earthly ministry, gave us the Sacrament of Penance, also known as the celebration of Confession.

Mortal sin is forgiven in the Sacrament of Penance, but it also is critical that the penitent or sinner confessing the mortal sin should be contrite, or full of sorrow, for such an egregious act. Jesus does not give us the Sacrament of Penance, so that he can simply erase sins, and, then, we go out and do more of the same. In the Sacrament of Penance, we receive that "spiritual upgrade," enabling us through the grace received in the sacrament to be more like Jesus, thereby avoiding both mortal and venial sin; this way we avoid sin altogether by not giving in to temptation.

The sacred gift of the Sacrament of Penance provides you and me the ability to show others the way of Jesus and to hear his voice. Appropriately so, the Sacrament of Penance should be celebrated by an individual before he or she receives First Communion, thereby readying him or her to receive Jesus' body and blood in the Holy Eucharist.

Q: How do you know if God is actually talking to you?

**Gianna Hough
Steubenville**

A: We all are aware that God wants us to talk to him. The greatest challenge is whether or not you and I are willing to listen. As human beings, we are prone to hear only what we want to hear, not necessarily what we need to hear. This can be so true in prayer, where we are invited to bend our will to God's will. Prayer is that conversation with God.

This being said, it is important that we speak with others in order to confirm whether or not God is actually talking to us. Hearing voices does not necessarily constitute that we are communicating with God, or the saints. God's voice is meant to go all the way into our inner being, not simply only to our senses.

I suggest you speak with your parents if you believe that the Lord is speaking to you, for regardless our age, he brings us comfort and solace in a world that at times can be quite challenging. Remember, God will never leave you and he wants you to hear his voice. In addition to prayer, such as at Eucharistic Adoration, you, also, hear his voice in the Bible readings, as well as in a number of ways at Mass. Think about it, every time you and I receive Jesus in the Eucharist, he is speaking to us, informing us, that when we receive him we become more like him. Jesus constantly is inviting us into his friendship.

Q: How do you know if God's calling you to be a nun or priest?

**Parker Phillips
Bloomington**

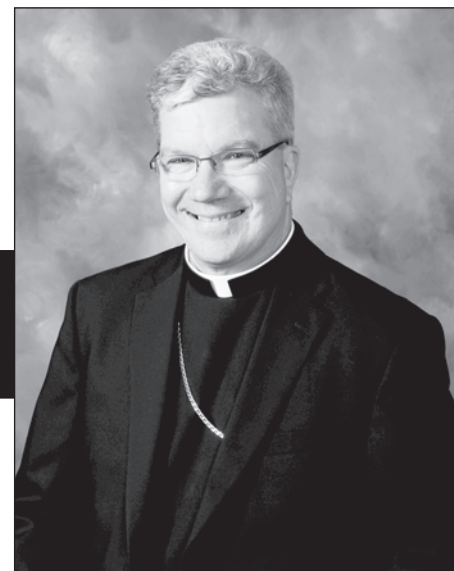
A: This is a good follow-up question. Contrary to what we may hear or read at times, all vocations in the Church are not established by a "divine lightning strike." Wouldn't that be easy?

No, we are meant to quietly discern, which requires prayer and reflection, over whether or not we are receiving an invitation to serve God and his Church. Our service to God and his Church is realized especially through several vocations given

to us in Holy Orders and the consecrated life. I invite all to keep your hearts open to the possibility of serving God and his Church through one of these vocations. Moreover, I encourage all parents and families to recognize that your home, also known as the domestic church, is a vocational nursery enabling our younger brothers and sisters to grow in God's grace, thereby, providing them the opportunity to discern God's will.

Pray over your Christian vocation and ask Jesus to share with you ways in which you may better hear his invitation to you. Reading about the various Church vocations is helpful, as well as to discuss them with individuals who have entered that particular Christian way of life. Remember, all vocations come at the invitation of Jesus himself.

Another way to strengthen your certainty of whether or not Jesus is inviting you to serve him in a Church vocation is to visit with your parish priest or a religious man or woman who can help you determine the sacred path upon which Jesus has called you. Discernment weekends at the seminary or open houses at religious residences, such as friaries, monasteries and convents are very helpful to experience the consecrated and



Bishop Monforton

religious way of life. We can strengthen the Church vocations in our Church through constant prayer, both individually and as a community, such as in a parish.

I encourage each one of our parishes to offer a day of Eucharistic Adoration or a Holy Hour each week or month for the particular intention of Church vocations. The Church vocations are here among us. What is necessary is that we open the minds and the hearts, not to mention the eyes and ears, of those called to serve.

God bless you and your family this Easter season celebrating Jesus' resurrection.

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Capuchin Father Keith Clark, front, second from left, conducted an annual retreat for Diocese of Steubenville priests themed "The Paschal Mystery in Our Lives and Ministry." Steubenville Bishop Jeffrey M. Monforton, in back, left, joins the priests at the Loyola Retreat House, Clinton, Ohio. Among the priests, active and retired from active parish ministry who heard the retreat director who has authored books on ministry and spirituality at the May 8-12 retreat, are Father Samuel R. Saprano, Msgr. Patrick E. Gaughan, Father Paul E. Hrezo, Father Dale F. Tornes, Father Martin J. Holler, Father James M. Dunfee, Father Thomas Marut, Msgr. Donald E. Horak, Father Daniel Heusel, Father Thomas A. Magary, Father Leonard T. Cencula, Father Timothy P. McGuire, Msgr. John C. Kolesar, Father Anthony R. Batt, Msgr. Robert J. Kawa and Father Robert A. Gallagher. (Photo provided)

Bishop Monforton's Schedule

- May 20 Confirmation Mass, St. Mary Church, St. Clairsville, 4:30 p.m.
- 21 Confirmation Mass and celebration of the 150th anniversary of St. John the Baptist Parish, Churchtown, followed by dinner reception, St. John the Baptist Church, 9:30 a.m.
Baccalaureate Mass for St. John Central High School, Bellaire, at St. John Church, Bellaire, 3 p.m.
- 22 Mass, followed by lunch, Camaldolese Hermits of Monte Corona, Italy, Bloomingdale, 11 a.m.
Mission Advancement Planning Advisory Task Force meeting, Cambridge, 6:30 p.m.
- 23 Confirmation Mass for St. John the Baptist Parish, Miltonsburg; St. Sylvester, Woodsfield; and St. John Bosco Mission, Sardis, at St. Sylvester Church, 4 p.m.
- 24 Diocesan Finance Council meeting, chancery, Steubenville, 9:30 a.m.
Baccalaureate Mass for Catholic Central High School, Steubenville, at St. Peter Church, Steubenville, 7 p.m.
- 25 Priests' Personnel Board meeting, St. Clairsville, 10:30 a.m.
Presbyteral Council meeting, St. Clairsville, 1 p.m.
Confirmation Mass for St. Henry Parish, Harriettsville, and Our Lady of Mercy, Lowell, at Our Lady of Mercy Church, 6:30 p.m.
- 30 Confirmation Mass for St. Bernard Parish, Beverly, and St. James, McConnelsville, at St. Bernard Church, 6 p.m.
- 31 Baccalaureate Mass for St. Joseph Central High School, Ironton, at St. Joseph Church, Ironton, 7 p.m.
- June 1 Mass, St. Joseph Church, Ironton, 8 a.m.
Dinner with permanent deacons and their wives, Steubenville, 5 p.m.
- 2 Catholic Conference of Ohio meeting, Columbus, Ohio, 11 a.m.
- 3 Transitional diaconate ordination, Joshua Erickson, Basilica of St. Mary of the Assumption, Marietta, 10 a.m.

Ironton City Schools superintendent clarifies gym size, use

IRONTON — William Dean Nance, superintendent of Ironton City Schools, has clarified details concerning Ironton High School auxiliary gymnasium and its use by St. Joseph Central High School, Ironton, students.

Nance said the auxiliary gymnasium contains 433 bleacher seats.

Since his time as superintendent of Ironton City Schools, which has been 14 years, Nance said there has been no charge for St. Joseph Central High School boys to practice basketball or play basketball games in the

Ironton High School auxiliary gymnasium.

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Brother, sister Fatima seers become church's youngest non-martyred saints

By Junno Arocho Esteves

FATIMA, Portugal (CNS) — Standing before the Basilica of Our Lady of the Rosary, Pope Francis canonized two shepherd children who saw Mary at Fatima, but more importantly, he said, they heeded the call to pray for sinners and trust in the Lord.

"We declare and define Blessed Francisco Marto and Blessed Jacinta Marto as saints," the pope said May 13 as hundreds of thousands of pilgrims broke out in applause before he finished speaking.

The relics of the young shepherd children, encased in two thin golden crosses, were placed in front of the famed statue of Our Lady of Fatima, the "lady dressed in white" as the siblings and their cousin described her.

The Marian apparitions began May 13, 1917, when 9-year-old Francisco and 7-year-old Jacinta, along with their 10-year-old cousin Lucia dos Santos, reported seeing the Virgin Mary. The apparitions continued once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

After contracting influenza, Francisco died April 4, 1919, at the age of 10, while Jacinta succumbed to her illness Feb. 20, 1920, at the age of 9.

The children, beatified by St. John Paul II in 2000, are now the youngest non-martyrs to be declared saints by the Catholic Church.

Before his arrival at the shrine, the pope met privately with Portuguese Prime Minister Antonio Costa and then made his way into the sanctuary that houses the tombs of Sts. Francisco and Jacinta and their cousin Lucia, who died in 2005 at the age of 97. The diocesan phase of her sainthood cause

concluded in February and now is under study at the Vatican.

Pope Francis stood for several minutes in front of the tombs with his eyes closed and head bowed.

In his homily at the canonization Mass, the pope reflected on the brief lives of the young sibling saints, who are often remembered more for the apparitions rather than for their holy lives.

But it is Mary's message and example, rather than an apparition, that is important, he told the crowd, which Portuguese authorities estimated at about 500,000 people.

"The Virgin Mother did not come here so that we could see her. We will have all eternity for that, provided, of course, that we go to heaven," the pope said.

Instead, he continued, Mary's messages to the young children were a warning to all people about leading "a way of life that is godless and indeed profanes God in his creatures."

"Such a life — frequently proposed and imposed — risks leading to hell. Mary came to remind us that God's light dwells within us and protects us," the pope said.

The hopeful message of Fatima, he said, is that men and women have a mother and like children clinging to her, "we live in the hope that rests on Jesus."

Pope Francis called on the pilgrims to follow the example of heroic virtue lived by St. Francisco and St. Jacinta, particularly their insistent prayer for sinners and their adoration of "the hidden Jesus" in the tabernacle. This continual presence of God taught to them by Mary, he said, "was the source of their strength in overcoming opposition and suffering."

By following their example, the pope said, Christians can become "a source

of hope for others" and counter "the indifference that chills the heart" and "worsens our myopia."

"We do not want to be a stillborn hope! Life can survive only because of the generosity of other lives," he said.

It is with the light of hope, the pope added, that the church can radiate "the true face of Jesus" and reach out to those in need. "Thus, may we rediscover the young and beautiful face of the church, which shines forth when she is missionary, welcoming, free, faithful, poor in means and rich in love."

Addressing the sick before concluding the Mass, Pope Francis said that Christ understands the "meaning of sorrow and pain" and, through the church, offers comfort to the afflicted just as it did for Sts. Francisco and Jacinta in their final moments. "That is the church's ministry: the church asks the Lord to comfort the afflicted like yourselves, and he comforts you, even in ways you cannot see. He comforts you in the depths of your hearts and he comforts you with the gift of strength," the pope said.

The "hidden Jesus" the young shepherds adored in the Eucharist is also present "in the wounds of our brothers and sisters"



Pope Francis uses incense as he venerates a statue of Our Lady of Fatima during the canonization Mass of Sts. Francisco and Jacinta Marto, two of the three Fatima seers, at the Shrine of Our Lady of Fatima in Portugal, May 13. (CNS photo/Paul Haring)

where Christians can adore, seek and recognize Christ.

Pope Francis encouraged the sick present to "live their lives as a gift" and to not think of themselves simply "as the recipients of charitable solidarity" but rather "a spiritual resource, an asset to every Christian community. Do not be ashamed of being a precious treasure of the church," he said.

Teaching Positions Available

Catholic Central High School, Steubenville, Ohio, is accepting teacher applications for positions in Spanish and chemistry/physics and for an intervention specialist, for the upcoming school year.

Send resume and cover letter immediately to:

**Rich Wilinski, principal, Catholic Central High School,
320 West View, Suite 1, Steubenville, OH 43952.**

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When returning from Fatima, pope says he has doubts about Medjugorje

By Junno Arocho Esteves

ABOARD THE PAPAL FLIGHT FROM PORTUGAL (CNS) — While the investigations into the very first alleged apparitions at Medjugorje must continue, Pope Francis said he has doubts about claims that Mary continues to appear in the village of Bosnia-Herzegovina.

Asked May 13 about the authenticity of the Marian apparitions, which reportedly began in 1981, the pope referred to the findings of a commission chaired by Cardinal Camillo Ruini, the retired papal vicar of Rome.

“The report has its doubts, but personally, I am a little worse,” the pope told reporters traveling with him from Fatima, Portugal. “I prefer Our Lady as mother, our mother, and not Our Lady as head of the post office who sends a message at a stated time.”

“This isn’t Jesus’ mother,” he said. “And these alleged apparitions don’t have much value. I say this as a personal opinion, but it is clear. Who thinks that Our Lady says, ‘Come, because tomorrow at this time I will give a message to that seer?’ No!”

Three of the six young people who originally claimed to have seen Mary in Medjugorje in June 1981 say she continues to appear to them each day; the other three say Mary appears to them once a year now.

A diocesan commission studied the alleged apparitions in 1982-84 and again in 1984-86 with more members; and the then-Yugoslavian bishops’ conference studied them from 1987 to 1990. All three commissions concluded that they could not affirm that a supernatural event was occurring in the town.

Despite his personal doubts, the pope said that the “spiritual and pastoral facts cannot be denied: People go there and convert, people who find God, who change their lives. There isn’t magic there,” he said.

In February, Pope Francis appointed Polish Archbishop Henryk Hoser of Warsaw-Praga to study the pastoral needs of the townspeople and the thousands of pilgrims who flock to Medjugorje each year. He told reporters those people deserve spiritual care and support.

Also during the in-flight news conference, the pope was asked about his meeting with U.S. President Donald Trump, who is expected to visit the Vatican May 24 as part of his first foreign trip as president.

Specifically asked how he would speak to a head of state with clearly opposing views on issues such as immigration, the pope said he would never “make a judgment about a person without listening to him first.”

“There are always doors that aren’t closed. Look for the doors that at least are a little bit open, enter and speak about things held in common and go forward, step by step,” the

pope said. “Peace is artisanal; it is made every day. Even friendship among people, mutual knowledge and esteem are made every day,” he said.

Pope Francis also was asked about the resignation of Marie Collins, one of the founding members and the last remaining abuse survivor on the Pontifical Commission for the Protection of Minors.

She left the commission March 1, citing the reluctance of members of the Roman Curia to implement recommendations or cooperate with the commission’s work.

The pope praised Collins’ work on the commission and her continuing role in training bishops to deal with abuse allegations.

As for her reasons for leaving the commission, Pope Francis said, “she is a little bit right because there are so many cases that are delayed.”

However, the pope said the delays in handling cases are due to the need to draft new legislation and to the fact that there are few people capable of handling cases of sexual abuse.

Cardinal Pietro Parolin, Vatican secretary of state, and Cardinal Gerhard Mueller, prefect of the Congregation for the Doctrine of the faith, he added, are looking “for new people.”

“We are going forward, but Marie Collins was right about some things,” he said. “We also are moving forward, but there are at least 2,000 cases piled up.”

Asked about continuing discussions to fully reconcile the traditionalist Society of St. Pius X with the Catholic Church, Pope Francis said he is patient. “I don’t like to rush things.”

He has made overtures to the faithful attached to the society by recognizing the validity of absolution granted by SSPX priests and the validity of marriages they celebrate, but the Vatican still is waiting for the society’s leadership to sign a document affirming certain teachings of the church.

“This isn’t a problem of winners and losers,” the pope said; it is about “brothers who should walk together, looking for ways to take steps forward.”



Pope Francis listens to a question from Joana Haderer of LUSA as he speaks with journalists aboard his flight from Portugal to Rome May 13. The pope made a two-day visit to Fatima to commemorate the 100th anniversary of the Marian apparitions and to canonize Sts. Francisco and Jacinta Marto, two of the young seers. (CNS photo/Paul Haring)

Mary’s message at Fatima still timely, urgent 100 years later, says panel

UNITED NATIONS (CNS) — The message of peace Mary gave to three shepherd children 100 years ago at Fatima, Portugal, is still timely and urgent in 2017 and is an ongoing reminder that flashes of the divine are revealed in unexpected places, according to speakers at a May 12 U.N. panel.

Before an audience of more than 600 people, speakers explored the peacemaking roles of women, children and religious leaders at the event organized by the Holy See Mission to the United Nations.

Between May 13, 1917, and Oct. 13, 1917, Mary appeared on six occasions in a field to Lucia dos Santos and her cousins, siblings Francisco and Jacinto Marto, who are now saints.

Ambassador Alvaro Jose de Mendonca e Moura, permanent representative of Portugal to the United Nations, noted that the Marian apparitions were met with understandable doubt and active resistance in 1917. But he said today Fatima is a central element of reverence for Portuguese Catholics, an inescapable element of Portuguese identity and an international gathering place for people looking for answers to personal existential questions.

The ambassador said at Fatima a woman brought the message of peace that was addressed to children. At the United Nations, there is a growing understanding of the peacemaking role of women, he said, and world leaders must guarantee that children grow up in safety and are allowed to become peacemakers.

Archbishop Bernardito Auza, the Vatican’s permanent observer to the United Nations, said: “Mary essentially came as an ambassador of peace with a summons for the shepherd children to be key staff members, to use U.N. jargon, of her permanent mission to all the nations.”

The mission is “just as relevant today, with more than 50 active violent conflicts across the globe in what Pope Francis has called a ‘third World War fought piecemeal,’ as

it was a century ago during the First World War,” he said. “It’s astonishing that Mary would preferentially come, not to heads of state or diplomats or religious leaders directly to enlist them in the cause of peace but to three simple children without much education and entrust them with a message, secrets and a special task for the cause of peace and the good of souls and the world,” Archbishop Auza said.

“The selection criteria shown by Mary reveals that everyone has a role, even those whom the world considers insignificant, or incapable or too young. If the shepherd children could be chosen, and they could respond as wholeheartedly as they did, it’s a sign of what is possible for everyone,” he said.

Archbishop Auza said the credibility of the Fatima apparitions to the children is beyond reproach.


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St. John Paul II The Sanctifying Spirit

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

To “sanctify” means to make holy: to make holy means to make one’s relationship to God, his Creator, closer and more appropriate. In short, it means to make one more nearly *like* God. Of course, we can become like God only in an analogous sense. God is infinite. Infinity cannot be duplicated. What we can do is align ourselves with God, especially with his will – in all that we say and do. The opposite of sanctifying is to choose and act contrary to the will of God: that is what we call evil or *sin*.

The Old Testament knew nothing of the blessed Trinity, as such, but like most of what we learn from Christ in the New Testament, we can find hints of in the Old. While we will never find the Holy Spirit identified as a *person* in the Old Testament, we do find many references to a basic function of the Spirit: that of *sanctifying*. To mention just a few examples: The prophet Isaiah rebukes his people because “they rebelled and grieved his (God’s) holy spirit” (Is 63:10). In the Psalm of Repentance, the “Miserere,” we read:

Being ‘in tune’ with God means, above all, obeying his will... .

“Do not drive me from your face, nor take from me your holy spirit” (Ps 51:13). The Book of Wisdom says of wisdom, itself: “For she is a breath (spirit) of the might of God ... nothing defiled can enter into her ... the spotless mirror of the power of God, the image of his goodness” (Wis 7:25-26). The prescriptions of the Mosaic Law regarding worship prescribe that sanctity or holiness be exemplified on the part of the priests, as well as in the various vestments and appurtenances that were to be used. By association, such things are called holy or *sacred*. Cleanliness is prescribed for their use, as well as their use exclusively in divine worship (see, Exodus, Chapters 25-26).

Such applies to places of worship, also. The Temple of Jerusalem was considered holy because it was considered the house of the Lord. For that reason, so are our churches, today. However, as even sacred Scripture itself points out,

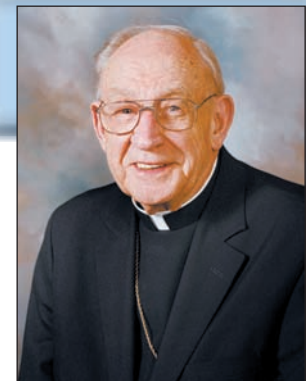
God cannot be contained in a material building. He is everywhere that his divine will sustains being in existence. Our Lord explained to the Samaritan woman at the well: “God is Spirit, and those who worship him must worship in Spirit and in truth” (Jn 4:24). In other words, worship is authentic when people are holy themselves – *from within* – when their worship comes from their heart and soul, and when their mind and will are in tune with God’s. Only persons can be holy in that sense. Material things – as such – cannot! Being “in tune” with God means, above all, obeying his will, as expressed in the commandments that he has revealed to us, especially the Ten Commandments and the injunctions of the Sermon on the Mount. People of their own accord can choose to follow other than God’s will. In doing so, they imitate and may well be influenced by “spirits of evil,” the fallen angels. In so doing, they can be said to “grieve the Holy Spirit” (Eph 4:30). By the time of Christ, many of the Israelites were no longer interested in freedom from political oppression, i.e., by other nations, e.g., the Romans, but by demonic incursions that kept them from doing God’s will and hence from holiness. They were becoming ready for Jesus and the message of the Gospel!

St. John Paul refers again to Psalm 51, the “Miserere,” analyzing it to point out what might be called the “dynamics” of holiness. “It helps us to translate doctrine into spiritual and ascetical practice. Holiness is related to contrition, repentance: ‘A contrite, humble heart, O God, will not scorn’ (Verse 19). This implies an acknowledgment of our own sinfulness and personal responsibility for our actions. ‘Have mercy on me, God, in accord with your merciful love; in your abundant compassion, blot out my transgressions’ (Verse 3). Thus, we implore God’s help in moving us to repent. That we can do so only with his help is standard theological doctrine. Only with his help can the sinner be ‘justified,’ i.e., set right before God. ‘Create a clean heart in me, O God, and a steadfast spirit renew in me’ (Verse 12). This is a cry for God’s help in keeping one on the straight and narrow path, again an appeal for

the ongoing presence of God’s ‘spirit.’”

The psalm also asks for “joy,” the joy that comes with knowing that one is in God’s good graces: “You will let me hear gladness and joy; the bones you have crushed will rejoice” (Verse 10). The word “contrition” is derived from a word that means to *grind*. We need God’s help in this process of grinding or crushing ourselves in conscience. The pope observes: “... In the psychological-reflective process in which prayer is born, the psalmist feels that, in order to enjoy this fully, it is not enough for all guilt to be wiped away.” The creation of a “new heart” is needed: meaning, actually, a total remake of the heart we have: again, a call for the continuing action of God’s spirit. That spirit would be illustrated later by Jesus in the well known parable of the Prodigal Son. In the parable, the father goes out of his way to welcome back his wayward son. The father, of course, represents none other than God himself, who, in his love and mercy, is ready and anxious to respond to our efforts at repentance. “I will teach transgressors your ways, and sinners shall return to you” (Verse 15). Here, the psalmist is speaking as God’s servant, confident that human beings can be moved by the help of God’s grace to “return to their father’s house,” as the son in the parable.

John Paul concludes his reflection on Psalm 51: “... (T)he psalm, ‘Miserere,’ is for us not only a beautiful prayer text and guide in the asceticism of repentance. It is, also, a witness to the level of development achieved in the Old Testament regarding the concept of the ‘divine spirit’ as it gradually comes closer to what will be the revelation of the Holy Spirit in the New Testament.”



Bishop Sheldon

Pride, Humility and Social Media

By Bishop Robert Barron

On a recent trip to Sacramento, from my home base in the LA area, I flew Southwest Airlines. In an idle moment, I reached for the magazine in the seat-back pocket and commenced to leaf through it. I came across an article by a woman named Sarah Menkedick entitled “Unfiltered: How Motherhood Interrupted My Relationship with Social Media.” The piece was not only wittily and engagingly written; it also spoke to some pretty profound



Bishop Barron

truths about our cultural situation today and the generation that has come of age under the influence of the internet.

She argues that to have swum in the sea of Instagram, Facebook, Pinterest and YouTube from the time that one was a child was to live one’s life perpetually in front of an audience. Most millennials never simply had experiences; they were conditioned to record, preserve and present those experiences to a following who were invited to like what they saw, to comment on it, to respond to it. To be

sure, she acknowledges, the social media, at their best, are powerful means of communication and connection, but at their worst, they produce this odd distantiation from life and a preoccupation with the self. Here is how Menkedick puts it: “I’ve come of age as a writer at a time when it is no longer enough just to write. A writer must also promote her work and in the process promote herself as a person of interest. ... I learned the snarky, casually intellectual voice of feminist and pop culture bloggers, the easy outrage, the clubby camaraderie.”

But then something extraordinary happened to the author: she became a mother. On the front porch of her home, nursing her baby, she discovered that she had a visceral aversion to snark and absolutely no desire to share her experience with an audience or curry favor from it. She didn’t want to cultivate any ironic distance from motherhood; rather, she wanted to believe in it with all her heart, to let it wash over her. “Before I had a child, I took it for granted that no intellectual writer-type could ever be taken seriously were she to cave into conventional sentiment. As a mother, I was swept away by these huge, ancient, universal emotions I’d previously dismissed as uncomplicated.” Her baby, in a word, broke through the carapace of her self-regard and let in some real light. Again, granting all that is truly good about social media (which I use massively in my own ministry), they can easily produce the conviction that we are the stars of our own little dramas, always playing for an eager audience. Authentic spirituality always gives rise to the opposite

conviction: *your life is not about you.*

To grasp this distinction more completely, let me propose two scenarios to you. In the first, you are engaged in conversation with someone that you desperately want (or need) to impress, say, a prospective employer or a popular figure whose friendship you crave. In this context, you are indeed speaking, listening, laughing, looking pensive, etc., but more importantly, you are watching yourself perform these moves, and you are exquisitely attentive to the reaction of your interlocutor. Is she laughing at your jokes?

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Despair As Weakness Rather Than Sin

By Father Ron Rolheiser

Classically, both in the world and in our churches, we have seen despair as the ultimate, unforgivable sin. The simple notion was that neither God, nor anyone else, can save you if you simply give up, despair, make yourself impossible to reach. Most often, in the popular mind, this was applied to suicide. To die by your own hand was seen as despair, as putting yourself outside of God's mercy.

But understanding despair in this way is wrong and misguided, however sincere our intent. What's despair? How might it be understood?

The common dictionary definition invariably runs something like this: *Despair means to no longer have any hope or belief that a situation will improve or change.* The Catechism of the Catholic Church, which sees despair as a sin against the First Commandment, defines it this way: "By despair, man ceases to hope for his personal salvation from God, for help in attaining it or for the forgiveness of his sins. Despair is contrary to God's goodness, to his justice – for the Lord is faithful to his promises – and to his mercy."

But there's something absolutely critical to be distinguished here: There are two reasons why someone might cease to hope for personal salvation from God and give up hope in having his or her sins forgiven. It can be that the person doubts the goodness and mercy of God or, and I believe that this is normally the case, the person is too crushed, too weak, too broken inside, to believe that he or she is lovable and redeemable. But being so beaten and crushed in spirit so as to believe that nothing further can exist for you except pain and darkness is normally not an indication of sin but more a symptom of having been fatally victimized by circumstance, of having to undergo, in the

poignant words of Fantine in "Les Miserables," storms that you cannot weather.

And before positing such a person outside of God's mercy, we need to ask ourselves: What kind of God would condemn a person who is so crushed by the circumstances of her life so as to be unable to believe that she is lovable? What kind of God would condemn someone for her brokenness? Such a God would certainly be utterly foreign to Jesus who incarnated and revealed God's love as being preferential for the weak, the crushed, the brokenhearted, for those despairing of mercy. To believe and teach that God withholds mercy from those who are most broken in spirit betrays a profound misunderstanding of the nature and mercy of God who sends Jesus into the world, not for the healthy, but, for those who need a physician.

Likewise this, too, betrays a profound misunderstanding of human nature and the human heart. Why would a person deem herself so unlovable that she voluntarily and hopelessly excludes herself from the circle of life? It can only be because of a deep, profound wound to the soul (which no doubt is not self-inflicted). Obviously, unless it is a case of some clinical illness, this person has been deeply wounded and has never had an experience of unconditional love, or, indeed, of faithful human love. We are facile and naive when, because we ourselves have been undeservedly loved, we cannot understand how someone else can be so crushed and broken, so as to believe himself or herself to be, in essence, unlovable. To paraphrase a painful question in the song, "The Rose": *Are love, and heaven, really only for the lucky and strong?* Our common understanding of despair, secular and religious, would seem to think so.

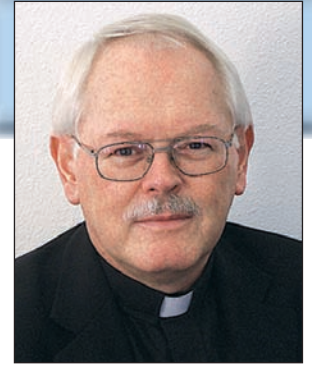
But, nobody goes to hell out of weakness, out of a broken heart, out of a crushed spirit, out of the misfortune and unfairness of never having had the sense of being truly loved.

Hell is for the strong, for those with a spirit so arrogant that it cannot be crushed or broken, and so is unable to surrender. Hell is never a bitter surprise waiting for a happy person, and neither is it the sad fulfillment of the expectation of someone who is too broken to believe that he or she is worthy to be part of the circle of life.

We owe it to God to be more empathic. We also owe this to those who are broken of heart and of spirit. Moreover, we have a Christian doctrine, expressed inside of our very creed that challenges us to know better: *He descended into hell.* What Jesus revealed in his life and in his death is that there's no place inside of tragedy, brokenness, sadness or resignation, into which God cannot and will not descend and breathe out peace.

God is all-understanding. That's why we're assured that "a bruised reed he will not break, and a smoldering wick he will not snuff out." You can bet your life on that. You can bet your faith on that. And you can also live in deeper empathy and deeper consolation because of that.

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



Father Rolheiser

Importance of Work of Human Hands Central to Pope's Encyclical

Editor's note: In response to Pope Francis' encyclical "Laudato Si': On Care for Our Common Home," a task force was created in the Diocese of Steubenville at the request of diocesan Bishop Jeffrey M. Monforton. Members of the task force write columns for The Steubenville Register. The first was published in April 2016. Joseph McLaughlin is a member of the task force.

By Joseph McLaughlin

May is the month in which we celebrate the feast of St. Joseph the Worker. The importance of dignified labor is a central theme in Pope Francis' supposed "environmental" encyclical. Pope Francis rejects the either/or thinking that sees "green" initiatives happening at the expense of jobs and the ability of workers to support their families. The Holy Father reminds us, in one of the letter's most quoted passages, that there are not two crises, one environmental and one economic, but rather a single crisis: "We have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor" ("Laudato Si'," Paragraph 49). Everything is connected, writes Pope Francis, and meaningful labor is an activity through which we can discover and enact that sense of connection.

In a section dealing with the theology that underlies the Christian ethics of creation, Pope Francis calls attention to our relation to the natural world as expressed in the Creation account of Genesis. The pope argues against a narrow interpretation of Genesis that focuses solely on God's mandate that humanity will have "dominion" over the earth and all its creatures (Gn 1:26-30). Pope Francis discusses how this language has been misinterpreted, since at least the Enlightenment of the 18th century, to fit too cozily

with a world-view that sees creation as simply a resource to be used and consumed for humanity's benefit, and then tossed away as part of what he frequently refers to as the "throwaway culture." Pope Francis references his namesake, St. Francis, who saw Mother Earth, as a sister, one whom we have abused: "We have come to see ourselves as her lords and masters, entitled to plunder her at will" ("Laudato Si'," Paragraph 2).

In countering this harmful understanding of our relationship to creations, Francis points to another passage in Genesis 2 in which "the Lord God took the man and put him in the garden to till it and keep it" (Gn 2:15). This passage is one that emphasizes humanity's role as steward, rather than as master, user and consumer. It is one in which we are asked to work with the fruits of creation and sustain it for others, for future generations and for the God who gave us this great gift. It foregrounds a relationship with creation, instead of one in which we see ourselves as masters who need to assert our power over it and use it for our own ends. Helping us to understand this relationship with creation and our place in it is a central concern of the encyclical. Teaching us this renewed understanding is part of the Holy Father's mission, a fundamental part of the "ecological conversion" for which he calls.

But stewardship, tilling and keeping must also be under-



(Photo provided)

Joseph McLaughlin

stood as work, work that emphasizes not use and mastery, but the most important act described in the encyclical, the act of caring. As Cardinal (Peter) Turkson, the president of the Pontifical Council for Peace and Justice who led the effort to draft the encyclical, pointed out during his remarks in Columbus in October 2015, the most frequent word that appears in the encyclical is not "sustainability" or "environmentalism," but the word "caring." Indeed, "Laudato Si'"s subtitle is "On *Care* for Our Common Home." "Care" is certainly something Pope Francis asks us to take in our lives as consumers, to work against an economy focused on the values of the "throwaway culture," one which he sees tightly connected to an economy and society that fails to properly respect life. "Care" is about our relationship with creation and with each other.

At the same time, "care" is an activity that we are asked to pursue in our lives as producers and workers. We are asked to be tillers and keepers, to look upon the achievements of our economy as not simply something we humans have accomplished (the hubristic sin of those who built the Tower of Babel), but as things which emerge out of our relationships within the web of creation, both fruits of the earth and work of human hands. Moreover, we are asked to pursue our labor mindful of our call to serve God and each other.

In May, in celebrating St. Joseph, who brought up Jesus as a carpenter, we are asked to celebrate the work of human hands, but also to see God's creation in the context of our vocation as tillers *and* keepers, as laborers who work for God, his creation and each other.

McLaughlin is an associate professor of English and chairman of the Faculty Senate at Ohio University, Athens. He is a member of Christ the King University Parish, Athens.

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Pride

From Page 6

Does she look bored? Did your witticism land effectively in her consciousness? The point is that you are not really experiencing reality directly, but rather through a sort of veil. It is as though you are looking at a beautiful landscape, but through a foggy window. Now a second scenario: you are in lively conversation with a friend, and there is no ulterior motive, no egotistic preoccupation. You become quickly lost in the discussion, following the argument where it leads, laughing when you are truly

amused, watching your partner, but not in order to see how she's reacting to you, but just because she's interesting. In this case, you are immersed in reality; you are looking at the landscape through a clear pane of glass, taking in its colors and textures in all of their vividness.

Now, to use the language of the classical moral and spiritual tradition, the first situation I described is marked, through and through, by pride, and the second by humility. Don't think of pride, first and foremost, as self-exaltation, which is, in

fact, but a face or consequence of pride. In its most proper nature, pride is seeing the world through the distorting lens of the ego and its needs. On the other hand, humility, from the Latin "humus" (earth), is getting in touch with reality directly, being close to the ground, seeing things as they are. This is why Thomas Aquinas famously says "humilitas est veritas" (humility is truth). What makes the first scenario so painful and cringe-worthy is that it is out of step with the truth of things. What makes the second scenario so exhilarating, so fun, is

that it is full of reality.

What Sarah Menkedick intuited was the manner in which the social media environment can be a breeding ground for the unique type of spiritual distortion and dislocation that we traditionally call pride. What made all the difference for her was the arrival of her baby, in all of his densely textured *reality* – a reality that she could appropriate only through humility.

Bishop Barron is auxiliary bishop of the Archdiocese of Los Angeles.

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Vatican, Jewish museums explore menorah in art, dark legend that persists

By Cindy Wooden

VATICAN CITY (CNS) — The Vatican Museums and the Jewish Museum of Rome are exploring together the significance of the menorah, although they also give a nod to the centuries-old legend that the Vatican is hiding the golden menorah from the Temple of Jerusalem.

A two-part exhibition, one at the Vatican and the other at the Jewish Museum of Rome, prominently features a replica of the first-century Arch of Titus, showing Roman soldiers carrying the menorah and other treasures into Rome.

From a coin minted in the century before Christ's birth to a 1987 Israeli comic book featuring a superhero with a menorah on his chest, the exhibit, "The Menorah: Worship, History and Myth," documents the use of the seven-branched candelabra both as a religious item and a symbol of Jewish identity.

The exhibit is scheduled to be open through July 23. One ticket includes admission to the main part of the exhibit in the Charlemagne Wing just off St. Peter's Square and to the Jewish Museum, located about a mile away at Rome's main synagogue.

Among the pieces displayed at the Jewish Museum stands a towering mosaic inscription describing treasures buried at the Basilica of St. John Lateran, the ca-



A journalist looks at a replica of the first-century Arch of Titus, showing Roman soldiers carrying the menorah, in a exhibition at the Vatican May 15. The replica is the central motif in a two-part exhibition on the menorah at the Vatican and at the Jewish Museum in Rome. (CNS photo/Paul Haring)

thedral of the Diocese of Rome. Dating from the 13th century, while the Crusades were raging, the mosaic's 37-line inventory includes "the golden candelabrum" Titus brought to Rome.

The legend has persisted for centuries that the Vatican is hiding the solid gold menorah — if not at St. John Lateran, then

in a cave at the Vatican. Jewish religious and political leaders continue to ask the popes to return the piece.

Arnold Nesselrath, director of the Department of Byzantine, Medieval and Modern Art at the Vatican Museums, said the mosaic from the time of the reign of Pope Nicholas IV is the last the Vatican

heard of the famous menorah. Excavations under the altar of St. John Lateran and the surrounding area in the early 20th century turned up no trace of the treasures. Still, he said, the legend documents just how important the menorah is in Jewish culture.

Francesco Leone, the art historian who prepared the exhibit catalogue, told Catholic News Service the most historically reliable explanation of the Temple menorah's fate is that it was taken as booty from Rome by the Vandals or Goths before the end of the fifth century and melted down.

The oldest object in the exhibit is the "Magdala stone," a carved block from a synagogue in the Galilee excavated in 2009. The stone, which has a carved menorah on one side, is from before the time of Jesus.

Alessandra Di Castro, director of the Jewish Museum, said working with the Vatican Museums and with scholars both of them called on to help with the research, "we experienced firsthand how working together brought each of us new understanding."

Nesselrath agreed, saying, "The collaboration was a process of deepening respect for what is sacred to the other."

Rabbi Riccardo Di Segni, the chief rabbi of Rome, writing in the exhibit catalogue said, "The Jewish link with the menorah is ancient, strong and full of symbolic significance, and the link has never been broken."

Word of God, church need each other, Cardinal DiNardo tells Bible conference

HOUSTON (CNS) — The word of God and the Catholic Church need each other, Cardinal Daniel N. DiNardo of Galveston-Houston told attendees at the National Catholic Bible Conference.

"The word of God must increase within the whole church," he said in his homily at a Mass at St. John Vianney Catholic Church during the May 5-6 conference.

"Hearing the word of God out loud at church (calls) for us to participate in community," he added.

The 1,300 conference attendees came from three countries and 35 states. At least 66 men and women religious also attended, joining catechetical leaders, teachers, ministers and lay Catholics all gathered to hear from biblical scholars and better

understand the Bible and how to apply Scripture to daily life.

John Bergsma, a theology professor at the Franciscan University of Steubenville, Ohio, encouraged the faithful to be dis-

ciplines of Christ, sharing his journey and experience as a convert to the Catholic faith. Bergsma noted that there were at least three converts on that weekend's conference speaking team.

<p>DIocese OF STEUBENVILLE OFFICE OF CHRISTIAN FORMATION AND SCHOOLS</p>
<p>PRINCIPAL</p>
<p>CATHOLIC CENTRAL HIGH SCHOOL STEUBENVILLE, OHIO</p>
<p>Catholic Central High School, Steubenville, Ohio, is seeking a principal to begin July 1, for the upcoming academic year. Catholic Central has an enrollment of 250 students in grades nine through 12, with a dedicated faculty and staff. Catholic Central is an interparochial high school to the Catholic parishes of Jefferson County, Ohio.</p> <p>Qualifications:</p> <ul style="list-style-type: none"> • Practicing Roman Catholic with an enthusiasm for his/her faith; • Minimum five years of teaching experience, preferably in a Catholic school setting; • Certified in the state of Ohio (or the ability to obtain certification); • Master's degree <u>required</u>, preferably in Education or Education Administration. <p>Application materials:</p> <p>Letter of interest in the position; resume of experience; transcripts of college/university coursework; three professional references; letter of recommendation from the applicant's pastor; copy of current educator licensure/certification.</p> <p>Interviews for selected candidates will be scheduled following a review of application materials.</p> <p>Salary and benefits are negotiable depending upon experience and qualifications. Send complete packet of application materials via email to:</p> <p style="text-align: center;">pward@diosteub.org.</p> <p style="text-align: center;">Application materials may also be mailed to: Deacon Paul D. Ward, Director Office of Christian Formation and Schools, 422 Washington St., P.O. Box 969 Steubenville, OH 43952.</p> <p style="text-align: center;"><i>Complete application materials will be accepted through June 9.</i></p>

<p>DIocese OF STEUBENVILLE OFFICE OF CHRISTIAN FORMATION AND SCHOOLS</p>
<p>PRINCIPAL</p>
<p>St. JOHN CENTRAL ELEMENTARY AND HIGH SCHOOLS BELLAIRE, OHIO</p>
<p>St. John Central Elementary and High Schools, Bellaire, is seeking a principal for the 2017-18 academic year. St. John Central Elementary and High Schools are two independent schools that share a building and administrative staff, including a building principal. The elementary school has a current enrollment of 103 students in grades pre-k through eight. The high school enrollment is currently 40 students, grades nine through 12. The schools employ a dedicated faculty and staff. St. John Central High School is an interparochial high school to the Catholic parishes of Belmont County, Ohio. St. John Central Elementary School serves the Catholic parishes of Bellaire, Neffs, Powhatan Point and Shadyside.</p> <p>Qualifications:</p> <ul style="list-style-type: none"> • Practicing Roman Catholic with an enthusiasm for his/her faith; • Certified in the state of Ohio; • Master's degree <u>required</u>, preferably in Education or Education Administration; • Teaching experience at either the elementary or high school grade level. <p>Application materials:</p> <p>Letter of interest in the position; resume of experience; official transcripts of college/university coursework; three letters of recommendation, as well as a recommendation from applicant's pastor; copy of current certification.</p> <p>Interviews for selected candidates will be scheduled following review of application materials.</p> <p>Salary and benefits are negotiable depending upon experience and qualifications. Send complete packet of application materials via email to:</p> <p style="text-align: center;">pward@diosteub.org</p> <p style="text-align: center;">Application materials may also be mailed to: Deacon Paul D. Ward, Director Office of Christian Formation and Schools, 422 Washington St., P.O. Box 969 Steubenville, OH 43952</p> <p style="text-align: center;"><i>Complete application materials will be accepted through June 9.</i></p>

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Adena — An ecumenical memorial day service will be held at 9 a.m., May 29, at St. Casimir Church.

Bellaire — “Mary Leads Me Closer to Jesus” vacation Bible school will be held for children 3 years of age through grade five, from 8:30-11:45 a.m., June 19-23, at St. John Church. For additional information, call Sue Vavrek at (740) 671-9411.

Belle Valley — A bake sale, to support the upcoming June 3 Relay-For-Life, will be held following the celebration of the 10 a.m. Mass, May 28, at Corpus Christi Church.

Belle Valley/Caldwell/Carlisle/Fulda — The Noble County parishes of Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda, will hold a raffle, for the benefit of Relay-For-Life, June 3, at the Noble County Fairgrounds. Volunteers and walkers are needed for the event. For additional information, telephone Pat Darvas, (740) 732-6910; Sharon Craft, (740) 732-4265; or Rhonda Varhola, (740) 732-0295.

Caldwell — Tickets for an upcoming May 21 raffle are being sold by members of St. Stephen CWC. For additional information or to purchase a ticket, telephone Linda Archer at (740) 732-5205.

St. Stephen Parish will sponsor a parish social from 5-8 p.m., June 11, at the church hall. Food will be served, bingo played, a raffle held and a country store featured.

Vacation Bible school will be held at St. Stephen Church hall June 18 through June 22, from 6-8:30 p.m. Volunteers are needed for the event. For additional information or to volunteer, telephone Tracy Saling at (740) 509-2034.

Caldwell/Fulda — First Saturday Masses will be celebrated, in honor of Our Lady of Fatima on the 100th anniversary of her apparitions, June 3, at 8:30 a.m., and Aug. 5, at 9 a.m., at St. Stephen Church, Caldwell, and July 1, at 9 a.m., and Sept. 2, at 9 a.m., at St. Mary of the Immaculate Conception Church, Fulda.

Cambridge/Lore City — Plastic shopping bags are being collected by St. Benedict Parish, Cambridge, and Sts. Peter and Paul Oratory, Lore City, parishioners. They will be given to inmates at the Hocking Correctional Facility, Nelsonville, to make sleeping mats for the homeless. Bags can be taken to St. Benedict Church Marian Room.

Carlisle — St. Michael Parish will sponsor a chicken barbecue dinner from 11 a.m.-1:30 p.m., May 28, at the church hall. Bingo will be played at noon; a dance held from 8-11 p.m.

Carrollton — In celebration of the 100th anniversary of Our Lady of Fatima, on the first Saturday of each month, through Oct. 7, the Order of Canons Regular of the Holy Cross and the Sisters of the Holy Cross, will lead a devotion beginning at 4 p.m., at Opus Sanctorum Angelorum, 164 Apollo Road. The rosary will be recited at 5 p.m., vespers at 5:30 p.m. and a potluck dinner will be served at 6:15 p.m. For additional information, visit office@opusangelorum.org.

Chesapeake — The annual St. Ann Parish CWC rummage sale will be held June 3, from 9 a.m. until 4 p.m., at the church hall.

Churchtown — A St. John Central School four-man sports boosters’ golf tournament will be held June 4 at Lakeside Golf Course, 18218 Ohio Route 60, Beverly. Cost to enter is \$50 per person or \$200 for a team, which includes 18 holes of golf, with cart, dinner and a raffle. For additional information or to register, telephone Kristin Pottmeyer, (304) 989-0729 or Jeff Brooker, (740) 749-3538.

Colerain — A Miraculous Medal novena and rosary will be prayed through Oct. 28, following the celebration of Saturday 8:30 a.m. Masses, at St. Frances Cabrini Church.

Gallipolis — St. Louis Parish will present “River City Leather Bingo” June 11. Doors will open at 1 p.m. at the 85 State St. church; games will begin



Angelica Kidd is joined by her pastor Msgr. John C. Kolesar, third from left, volunteers James and Jacob Sliva and van driver Wayne Davies, right, outside the Samaritan House. Angelica, a member of St. Casimir Parish, for which Msgr. Kolesar is pastor, conducted a clothing drive at the Adena Church. Home-schooled, Kidd has been enrolled in the Ohio Virtual Academy since kindergarten. The clothing drive was her senior service project. She is the daughter of David and Angela Kidd. Msgr. Kolesar is the pastor of St. Adalbert Parish, Dillonvale, also, whose members, too, donated bags and bags of articles, he said. The items were delivered to the Samaritan House, 424 Washington St., Steubenville, a thrift store and emergency food bank, coordinated by the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, headquartered in Toronto. (Photo by Ward)

at 2 p.m. Special games, concessions, \$1 grab bags and a split pot will be part of the event. To become a sponsor for the leather purse bingo, donations of \$50, \$100 or \$150 can be made by telephoning Heather Sola at (614) 477-6225 or the parish office at (740) 446-0669. Tickets can be purchased Monday-Thursday, at the church office, from 8 a.m.-4 p.m., or online at <https://www.eventbrite.com/e/river-city-leather-bingo-tickets-30897875377>.

Glouster — A bake sale will be held by Holy Cross Parish CWC, June 4, following the celebration of the 9 a.m. Mass.

Harriettsville — The rosary will be prayed at St. Henry Church, Sundays, during the month of May, at 10:30 a.m., prior to the celebration of the 11 a.m. Mass.

Ironton — There will be an auction and Ironton Catholic community CWC bake/craft sale at the

31st annual charity fair fundraiser, which will be held May 27 through May 29, at St. Joseph Central High School, 912 S. Sixth St. To donate items for the auction, telephone St. Joseph Central High School at (740) 532-0485 or St. Lawrence Central School, (740) 532-5052. Larger items can be picked up, if needed. A raffle will also be part of the event.

Marietta — To register for the 2017-18 school year at St. Mary School, telephone the school office at (740) 374-8181.

St. Clairsville — Mass will be celebrated in Spanish May 21, at 2:30 p.m., at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

Steubenville — Beginning May 31 and continuing through Aug. 13, Mass will not be celebrated on Mondays at St. Peter Church. Mass will be celebrated on Tuesdays, at 8 a.m.; Wednesdays, at 5:15 p.m.; and Thursdays and Fridays, at 8 a.m.

Around and About

Caldwell — A summer sack lunch program will be held May 30 through Aug. 11, at noon, at the Caldwell United Methodist Church hall, 537 Main St. To volunteer, email John Monk, sacklunch-bunch@gmail.com, or telephone the church office at (740) 732-4033; leave a message if no one is available to take the call.

Cambridge — A comedy show “Laugh for Life” fundraiser, for Open Arms Pregnancy Center, will be held from 7-9 p.m., May 19, at Pritchard Laughlin Civic Center, 7033 Glenn Highway. An offering will be taken during the event. For additional information or to purchase tickets, telephone Al Mueser, (740) 439-4273; Jacob Padden, (740) 680-3125; or Joyce Day, (740) 489-5443.

East Springfield — Aim Women’s Center, Steubenville, will sponsor a golf tournament at 9 a.m., June 17, at Spring Hills Golf Club, 7232 Ohio Route

43. Cost is \$100 per person or \$350, for a team of four. For additional information or to register, telephone Luke Starre at (740) 219-8240, or email luke@starrefinancial.com. All proceeds will benefit AIM.

Lowell — An American Red Cross blood drive will be held May 22 at the Lowell Volunteer Fire Department, 223 Lock St. For additional information, telephone Linda Miller at (740) 896-2843. A drive will also take place July 17.

Massachusetts — A monastic experience weekend will be held June 2-4 at St. Mary Monastery, Petersham. Single men, between the ages of 18-40, can experience the rhythm and balance of Benedictine monastic prayer and community life, in a house of Benedictine monks. For additional information, telephone Father Gregory Phillips at (978) 724-3350, or email monks@stmarysmonastery.org.



Diocese of Steubenville Bishop Jeffrey M. Monforton was the featured speaker at the 117-year-old Knights of Columbus Immaculate Heart of Mary Council 472 annual dinner. At the May 7 event in the council hall in Wintersville, special recognition was given to organizations and individuals. Among those cited are, seated from left, Terri Janosco, patient and volunteer resource director, and Victoria Fallon, executive director, AIM Women's Center, Steubenville; Keith, Rebecca and Suzanne Bodo, along with another daughter/sister Sophia, who were named the Knights' family of the year; and, standing from left, Frank DiCarlantonio, dinner chairman; Kenzie Zamberlan, youth of the year; Rich Wilinski, Catholic Central High School, Steubenville, principal, accepting his wife Barbara's plaque for lady of the year; Father Michael W. Gossett, vocations director for Steubenville Diocese, chaplain at Catholic Central and parochial vicar to Msgr. Kurt H. Kemo, pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, and diocesan vicar general, religious of the year; Bishop Monforton; Tony Corella, Steubenville business owner, volunteer of the year; Father John J. "Jack" McCoy, pastor of St. Joseph Parish, Amsterdam, and St. John Fisher Parish, Richmond, chaplain of the year; Leo Lanaghan, longtime police officer, blue coat of the year; and Rick Fornal, former grand Knight, Knight of the year. James W. Marquis, grand Knight, presented scholarship money to Rich Wilinski for Catholic Central students and Theresa Danaher, principal, Bishop John King Mussio Central Elementary and Junior High School, Steubenville, for students there. Louis Almonte, council financial secretary, acknowledged the council's continued support for the parishes represented in Council 472. First given monetary and volunteer support was Blessed Sacrament, he said, followed by Holy Name Cathedral, Steubenville, Holy Family, Steubenville, and Triumph of the Cross, Steubenville. Singled out in 2017 was Our Lady of Lourdes. Next year's awardee will be St. John Fisher. Donald L. Hall, nine-year grand Knight of the council and vice supreme master fourth-degree Knight, presented special recognition to the AIM Women's Center and the Catholic War Veterans, All Saints Post 1970, Steubenville. Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon, a member of the Catholic War Veterans, accepted the award in the post's behalf. John J. Mascio Sr., a Steubenville attorney and retired judge, served as toastmaster. Baci Carpico, longtime Knight, also, was on the program. (Photo by DeFrancis)

Around and About

From Page 10

Parkersburg, W.Va. — Parkersburg Catholic High School will hold an enrollment fair from 3-5 p.m., May 21, at the high school, which is located at 3201 Fairview Ave. For additional information, telephone Tina Ross at (304) 485-6341.

The 42nd annual Parkersburg Catholic High School black-and-white golf tournament will be held June 17 at Worthington Golf Course, 3414 Roseland Ave.; shotgun will begin at 8 a.m. Cost is \$65 per golfer and includes green fees, cart, dinner on the course and prizes. Hole sponsors are available for \$125. For additional information or to register a team, telephone (304) 428-7528.

Russell's Point, Ohio — The American Society of Ephesus Inc. will pray the Stations of the Cross at 6 p.m., June 13, at the Shrine of Our Lady of Fatima, 261 Chase Ave., to commemorate the 100th anniversary of the apparitions of the Blessed Virgin Mary at Fatima, Portugal.

St. Clairsville — Children, ages 3 to 5, can attend the "Head Start Free Preschool Child Development Program." To register children of Belmont County, who are at or below the federal poverty guidelines, telephone the Community Action Commission, (740) 695-0293, extension 7, or apply online at <http://www.cacbelmont.org/head-start/enrollment/51>.

Sign up for June 7 DCCW annual convention

STEUBENVILLE — Reservations should be made, immediately, for the 72nd annual Diocesan Council of Catholic Women annual convention.

To reserve a spot for the pre-convention dinner June 6 in Steubenville or the June 7 convention at Holy Family Church, 2608 Hollywood Blvd., Steubenville, mail information to DeDe Kidder, DCCW past president and current treasurer. Her address is P.O. Box 31, Toronto, OH

43964. She can be reached via cell phone, (740) 632-3018, or email, dede.kidder@gmail.com.

Emilia Alonso-Sameno, an Ohio University, Athens, professor, is the featured speaker at the convention. She will examine Pope Francis' encyclical "Laudato Si': On Care for Our Common Home."

Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate Mass at the convention, prior to lunch.



Jan Prevot, president of the Catholic Woman's Club at St. Francis Xavier Parish, Malvern, presents a \$5,500 check to Father Victor P. Cinson, pastor. CWC members, from left, Mary Scott, Sandy Marks, Janet Casper, Marilyn Marmo and Jackie Contini, treasurer, join Prevot in announcing that the money raised at an April quarter auction, coupled with proceeds from three previous CWC quarter auctions, brings the total donated by the organization to a building fund for a new parish hall to more than \$30,000. CWC members expressed appreciation to the parish community for its support, and that of St. Gabriel parishioners, Minerva, for which Father Cinson, also, is pastor, as well as to businesses and individuals in the Minerva-Malvern area who donated items to the auction or volunteered at the event. To date, an estimated \$428,000 has been garnered by the parishes in Carroll County for the hall at St. Francis Xavier. The new hall will replace an aging facility and will be able to be used for the parishes' activities, as well as by members of the communities. (Photo provided)

Obituaries

James Archer, 69, the Basilica of St. Mary of the Assumption, Marietta, April 29.

Irene Brown, 96, Blessed Sacrament, Wintersville, April 2.

Magdalene K. Bizanovich Calovini, 92, St. Clairsville, St. Joseph, Bridgeport, April 16.

Sally Keenan Chester, 66, Tucson, Arizona, St. Francis of Assisi, Toronto, May 3.

Janine N. Gale, 56, Blessed Sacrament, Wintersville, April 15.

Richard P. "Zip" Gillette, 80, Steubenville, Holy Family, April 29.

Tarcella Miller Hendershot, 81, the Basilica of St. Mary of the Assumption,

Marietta, April 17.

Edna Kirkpatrick, 94, Blessed Sacrament, Wintersville, April 4.

Sue E. Marker, 98, Blessed Sacrament, Wintersville, April 15.

Margie E. Postel, 85, St. Stephen, Caldwell, May 4.

Helen M. Rocchi, 89, 102 Mabeline Drive, Gallipolis, St. Louis, April 25.

Dorothy R. Rollandini Turos, 91, Bridgeport, St. Joseph, May 9.

Ron Vallera, 63, Steubenville, St. Peter, May 3.

Kathryn Vendetta, 86, Blessed Sacrament, Wintersville, April 26.

Jasper P. Wamsley, 81, Toronto, St. Francis of Assisi, May 5.

Pledges in first DPSC parish-by-parish report for '17 top \$1.6 million



"Do Whatever He Tells You"
(Jn 2:5).



Bishop Jeffrey M. Monforton said with a pledge to the annual Diocesan/Parish Share Campaign, parishioners provide the church with the opportunity to ... inspire hope, hope in the Lord Jesus Christ.

•While the DPSC supports the chancery offices and the ministries they provide to people and parishes, as well, the annual campaign supports preparation of diocesan seminarians for the priesthood and men for the permanent diaconate, gives health care to retired priests and Bishop Emeritus Gilbert I. Sheldon and offers rebates to parishes that collect dollars above goals.

Martin B. Thompson, DPSC associate director, reminded: *make a pledge or one-time gift* to the DPSC by completing the DPSC pledge card mailed to your home or available at your parish; *return the pledge card to your parish pastor*; *pay the pledge or one-time gift to the DPSC by personal check* (made payable to the Diocese of Steubenville DPSC), with *cash* or a *credit card* or *automatic fund transfer* from your checking or bank account at diosteub.org/giveonline.

For *questions*, telephone Thompson at the chancery, (740) 282-3631, or email mthompson@diosteub.org.

	GOAL	AMOUNT PLEDGED	% OF GOAL
MOTHER OF HOPE DEANERY			
ST JOSEPH AMSTERDAM	17,152.00	20,105.00	117%
ST TERESA CADIZ	17,688.00	200.00	1%
OUR LADY OF MERCY CARROLLTON	17,152.00	20,203.00	118%
ST MATTHIAS FREEPORT	5,226.00	NO REPORT	0%
SACRED HEART HOPEDALE	9,648.00	200.00	2%
ST FRANCIS XAVIER MALVERN	23,852.00	11,990.00	50%
ST GABRIEL MINERVA	24,656.00	10,640.00	43%
ST AGNES MINGO JUNCTION	36,180.00	19,928.00	55%
ST MARY MORGES	8,978.00	7,415.00	83%
ST JOHN FISHER RICHMOND	11,524.00	17,320.00	150%
HOLY FAMILY STEUBENVILLE	52,394.00	74,120.00	141%
TRIUMPH OF THE CROSS STEUBENVILLE	67,402.00	117,235.00	174%
ST PETER STEUBENVILLE	51,724.00	46,995.50	91%
ST FRANCIS TORONTO	22,646.00	39,849.00	176%
ST JOSEPH TORONTO	16,616.00	21,815.00	131%
BLESSED SACRAMENT WINTERSVILLE	52,394.00	125,837.00	240%
OUR LADY OF LOURDES WINTERSVILLE	12,194.00	17,945.00	147%
MOTHER OF HOPE DEANERY TOTALS	447,426.00	551,797.50	123%
NATIVITY OF MARY DEANERY			
CHRIST THE KING ATHENS	40,334.00	45,913.33	114%
ST PAUL ATHENS	32,696.00	54,640.94	167%
ST ANN CHESAPEAKE	20,636.00	NO REPORT	0%
ST LOUIS GALLIPOLIS	35,644.00	17,075.00	48%
HOLY CROSS GLOUSTER	11,256.00	7,510.00	67%
ST JOSEPH/ST LAWRENCE IRONTON	41,540.00	116,526.00	281%
ST MARY NELSONVILLE	7,906.00	7,845.00	99%
ST MARY PINE GROVE	3,350.00	3,575.00	107%
SACRED HEART POMEROY	19,028.00	19,684.34	103%
NATIVITY OF MARY DEANERY TOTALS	212,390.00	272,769.61	128%
PRESENTATION DEANERY			
ST CASIMIR ADENA	12,864.00	22,675.00	176%
ASSUMPTION BARNESVILLE	26,666.00	80,394.00	301%
ST JOHN BELLAIRE	22,914.00	603.00	3%
ST ANTHONY BRIDGEPORT	11,658.00	11,630.00	100%
ST JOSEPH BRIDGEPORT	18,760.00	16,040.00	86%
ST FRANCES CABRINI COLERAIN	19,296.00	25,450.00	132%
ST ADALBERT DILLONVALE	17,018.00	23,385.00	137%
ST MARY MARTINS FERRY	20,770.00	28,340.00	136%
SACRED HEART NEFFS	11,658.00	300.00	3%
ST JOHN VIANNEY POWHATAN POINT	3,752.00	4,451.00	119%
ST MARY SHADYSIDE	11,658.00	20,025.00	172%
ST MARY ST CLAIRSVILLE	81,606.00	136,244.06	167%
ST MARY TEMPERANCEVILLE	6,566.00	1,760.00	27%
ST JOSEPH TILTONSVILLE	16,080.00	21,750.00	135%
ST LUCY YORKVILLE	6,164.00	8,650.00	140%
PRESENTATION DEANERY TOTALS	287,430.00	401,697.06	140%
VISITATION DEANERY			
CORPUS CHRISTI BELLE VALLEY	9,648.00	9,900.00	103%
ST BERNARD BEVERLY	26,532.00	28,995.00	109%
ST STEPHEN CALDWELL	33,500.00	39,664.49	118%
CHRIST OUR LIGHT CAMBRIDGE	73,968.00	46,571.00	63%
ST MICHAEL CARLISLE	9,380.00	10,670.00	114%
ST JOHN CHURCHTOWN	18,492.00	21,120.00	114%
IMMACULATE CONCEPTION FULDA	22,244.00	17,530.00	79%
ST HENRY HARRIETTSVILLE	8,576.00	9,870.00	115%
ST AMBROSE LITTLE HOCKING	41,272.00	66,765.00	162%
OUR LADY OF MERCY LOWELL	20,100.00	30,371.00	151%
ST MARY MARIETTA	90,584.00	146,677.67	162%
ST JAMES MCCONNELSVILLE	10,720.00	13,816.00	129%
ST JOHN MILTONSBURG	5,628.00	3,155.00	56%
ST JOHN BOSCO SARDIS	2,010.00	2,575.00	128%
ST SYLVESTER WOODSFIELD	20,100.00	5,745.00	29%
VISITATION DEANERY TOTALS	392,754.00	453,425.16	115%
GRAND TOTAL ALL DEANERIES	1,340,000.00	1,679,689.33	125%