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News Briefs

Pope Francis to visit Africa Nov. 25-30

VATICAN CITY (CNS) — Despite continued instability and outbreaks of violence in the Central African Republic, the Vatican announced Pope Francis will spend about 33 hours in the country during a Nov. 25-30 visit to Africa.

Releasing the schedule for the trip, the Vatican said that while the pope is in the Central African Republic Nov. 29-30, he will visit a refugee camp, hold a meeting with evangelical Christians and visit a mosque in Bangui, the nation's capital.

The country has known little peace or development in its 55 years of independence.

Kenya is the first stop on the pope's first visit to Africa as pope.

Prep begins to welcome young pilgrims

LUBLIN, Poland (CNS) — Agnieszka Styczen, 27, is beginning her career as a doctor, yet for months nearly all of her free time has been devoted to helping organize Days in the Diocese in the Archdiocese of Lublin.

Days in the Diocese invites World Youth Day pilgrims for an immersion experience the week ahead of the international gathering. All of Poland's 42 dioceses, except for the Archdiocese of Krakow, will host pilgrims days before World Youth Day kicks off in Krakow July 25. Days in the Diocese are designed for those from other countries to get to know the host country, its young people and the local church.

Lublin will welcome up to 7,000 pilgrims, mostly from Belgium, France, Brazil and a few other South American countries.

"It's the chance for Catholic youths to forge new connections," Styczen said.

Official

Father H. Christopher Foxhoven — pastor of St. Mary of the Hills Parish, Buchtel, and Holy Cross Parish, Glouster — has been appointed director of Marriage Encounter for the Diocese of Steubenville by Steubenville Bishop Jeffrey M. Monforton, effective Nov. 20.

Father Foxhoven's pastoral assignments in Buchtel and Glouster parishes remain unchanged.

A Marriage Encounter is an all-inclusive weekend experience designed for a married man and woman to rekindle their romance, restore communication and renew their commitment to each other, a description of the ministry reads.



**Holy Name Cathedral
Renovation, Restoration and Renewal**

Page 12



A man waves a French flag as several hundred people gather to observe a minute of silence in Lyon, France, Nov. 16. (CNS photo/Robert Pratta) Stories/Page 8

Longest married diocesan couple wed in St. Joseph

AMSTERDAM — When enduring marriages in the Diocese of Steubenville are recognized by Steubenville Bishop Jeffrey M. Monforton, an Amsterdam couple takes the title for longest number of years married.

Albino "Beno" and Victoria "Vickie" Scopel were married Oct. 11, 1941, in St. Joseph Church, Amsterdam.

The two, who married after a two-year courtship, recently talked about their long marriage with the Register and their pastor, Father John J. "Jack" McCoy (Father McCoy is pastor of St. John Fisher Parish, Richmond, along with St. Joseph Parish).

This is the third annual celebration of enduring marriages in the Diocese of Steubenville. Couples (named on Page 5) who are celebrating 25, 30, 35, 40, 45, 50, 55, 60 and every year after 60 are being recognized at Masses Nov. 21 or Nov. 22. Bishop Monforton will celebrate the Masses at 5:15 p.m., Nov. 21, at St. Lawrence O'Toole Church, Ironton; noon, Nov. 22, at the Basilica of St. Mary of the Assumption, Marietta, and 5:30 p.m., Nov. 22, at Holy Family Church, Steubenville.

As classmates at Amsterdam High School in 1939, Beno Scopel said he asked Vickie if he could walk her home from the senior prom. Two years later, they decided to get married. She had turned 20, he was 19.

When asked why they got married at such a young age, and what has caused the marriage to last all these years, the reply was, "We loved each other. That was the main thing. We got along good together."

To Page 4



"Vickie" and "Beno" Scopel sit in their Amsterdam home and display their wedding picture, taken 74 years ago. (Photo by DeFrancis)

'Ask the Bishop'

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

Q: How many times can you receive the Eucharist in a day?

**John Paul Gan
Steubenville**

A: We recognize that the Eucharist is the central sacrament of the Church, for when we receive the Eucharist, we receive Jesus' Body and Blood. Communion strengthens us and fortifies our resolve to become just like him.

That being said, some may argue, why can't they receive the Eucharist numerous times each day. Receiving Jesus in the Eucharist once a day is sufficient. To pursue receiving the Eucharist more than once a day may border on the abuse of the sacrament; namely, undermining the eternal and immeasurable gifts we receive at Communion. The gifts resulting from receiving the Eucharist do not dissipate over the course of a day, unlike when you and I eat a meal we are hungry again hours later.

The short answer to your question is, of course, only once may the Eucharist be received. Now, I provide my, "however," for there may be extenuating circumstances that a person has not been prepared for in which the opportunity to receive the Eucharist a second time in one day, such as at a funeral, may be a possibility. Ask your parish priest, if such occasions arise, in order that you know in your heart you are following the teaching of the Church on reception of the Eucharist. Obviously, priests receive the Eucharist more than once in a day, such as on Sunday, but the priest is the exception to this particular rule in that he may be obligated to celebrate multiple Masses on Sunday for he is both representing Jesus Christ and the people of God at the Altar of Sacrifice.

Q: Why wasn't Joseph mentioned for much of the New Testament? Did something happen to him?

**Kellen Weidman
St. Clairsville**

A: We are aware the angel visited Joseph in a dream informing him of the conception of Jesus by his mother, Mary, and that Joseph was instructed to take Mary as his wife and to receive Jesus as his foster child. We know, of course, that Joseph was an upright and holy man and that he was a carpenter. However, following Jesus' being found in the Temple over a decade later, we hear of no other accounts of Joseph other than his relationship to Jesus.

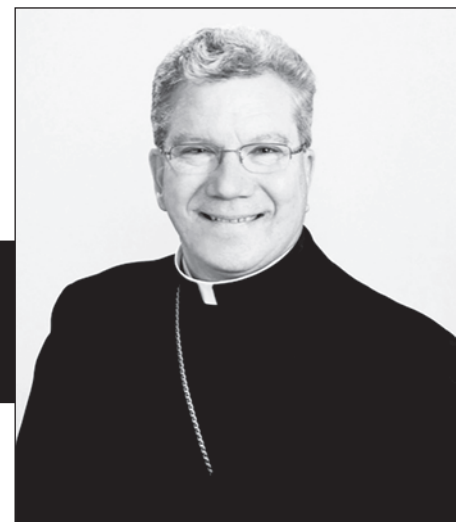
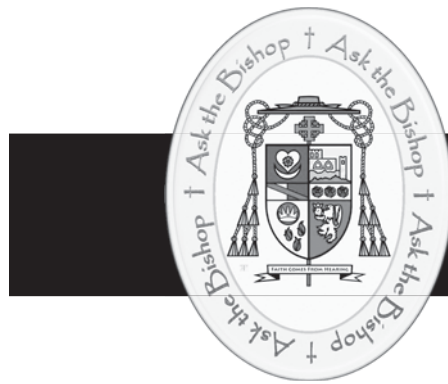
The Bible is the revealed Word of God and the Lord gives us all we need to know in order for us to follow him. This being said, so many would love to speculate examples of Joseph's fidelity to God in the Holy Family through particular instances, not to mention, of course, what was Jesus' life like for those nearly 20 years after being found in the Temple, prior to his public ministry. We can pray over each of these questions, recognizing first and foremost God's divine plan for each and every one of us.

Perhaps one of many things you and I can take away from the brief stories of Joseph is his unwavering fidelity to God and to his vocation as foster dad of Jesus and loving husband of Mary. Most certainly Joseph is fittingly the patron saint of all husbands and fathers.

Q: Why was Peter the one to start the Church?

**Bella Swan
St. Clairsville**

A: And Jesus said: "And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the



Bishop Monforton

netherworld shall not prevail against it" (Mt 16:18). How fittingly Jesus established his Church upon rock, for by changing Simon's name to Peter (Petros), Jesus has established the truth that where Peter is so, too, is the Church.

The reason why we recognize that the Church was started with St. Peter is that the true source of the Church, namely, Jesus, made it so.

One may ask why Jesus did not hold a Holy Land version of "America's Got Talent" to determine the appropriate leader of the Christian church, but God's ways are not always our ways of determining strength and leadership. Jesus works through the successors of St. Peter up to our present day Holy Father, Pope Francis, as a unifying leader bringing together all peoples. Through untrained eyes one may

wonder why Jesus chose Peter and not someone else to lead his Church, but we fellow Catholics constantly recognize that Jesus in his Divine Wisdom established his church upon the shoulders of St. Peter.

As we quickly bring to a close our extraordinary Ordinary Time of 2015 and prepare to express our gratitude to God this Thanksgiving, may our Lord shower his blessings upon you and your family.

To "Ask the Bishop," address questions to Joseph M. Taylor, catechetical consultant, Diocese of Steubenville Office of Christian Formation and Schools – P.O. Box 969, Steubenville, OH 43952; jtaylor@diosteub.org; or (740) 282-3631.

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Diocesan-created calendar highlights mercy year

STEUBENVILLE — Pope Francis has declared the Year of Mercy, and to enable Diocese of Steubenville parishioners to live out his intent of being merciful like the heavenly Father, a calendar has been created through the diocesan Office of Christian Formation and Schools.

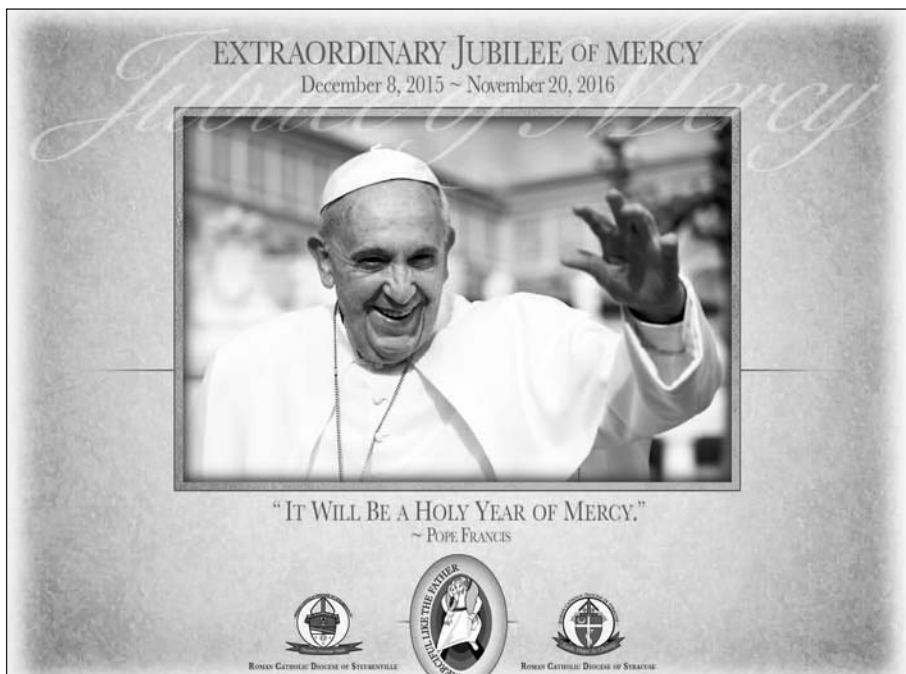
Alyson M. Radford, catechetical consultant in the office, directed by Paul D. Ward, has collaborated with the Diocese of Syracuse, New York, to draw up the calendar, which encompasses 2016.

The Year of Mercy opens Dec. 8 and closes Nov. 20, 2016.

The full-color, graphically illustrated, glossy calendar is designed so that each day has a certain significance throughout the year, Radford said. Her declarations provide readers of the calendar different ways to live out the works of mercy, practically. For example, Radford suggests that Dec. 11 “fast from social media today.” The idea of fasting from different things, such as worrying, snacking and judging people, continues throughout the year. At the same time, Radford offers suggestions for actions, such as “invite someone to celebrate the Lord’s Day with you today,” Feb. 20; “donate a Bible or other spiritual reading materials to a local prison, March 22; and “let someone merge in front of you on the road today,” April 9.

Each week of the calendar also is marked with proposed readings from the Catechism of the Catholic Church, such as Paragraphs 755-790 during the week of May 29. The readings correspond with what is happening in the liturgical year, Radford said.

Some days provide quotes from saints – “Be who God meant you to be and you will set the world on fire,” St. Catherine of Siena, June 1 – Scripture and the pope.



Pope Francis is featured on the calendar created by the Diocese of Steubenville Office of Christian Formation and Schools for the Year of Mercy. (Photo provided)

Radford said she grew up in the Syracuse Diocese and is friends with its director of evangelization, Mary Hallman. Radford said she had the time to put the calendar together, but no resources to print it. The Syracuse Diocese had the money to format the calendar, but no time for creating it, she said. Thus, Radford provided the material and the Syracuse Diocese will do the design for the calendar, which will be available in all Steubenville parishes, beginning Dec. 6. Parishioners should ask their pastors for the calendar, Radford said.

Initially, 5,000 calendars will be printed for the Diocese of Steubenville. “I am hoping we have to reorder,” Radford said.

There is no cost for the calendar, which Radford called a great catechetical tool. The aim is for people to live out a mercy lifestyle, not just to be attentive during the Year of Mercy, she said.

For web access to the calendar and resources connected to it, visit www.livemercy.org.

Bishop Monforton’s Schedule

- Nov. 21 Mass in celebration of marriage, St. Lawrence O’Toole Church, Ironton, 5:15 p.m.
- 22 Mass in celebration of marriage, Basilica of St. Mary of the Assumption, Marietta, noon
Mass in celebration of marriage, Holy Family Church, Steubenville, 5:30 p.m.
- 23 Rosary, evening prayer and dinner, Marians of the Immaculate Conception, Steubenville, 5:20 p.m.
- 24 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 30 Catholic Central High School Lady Crusader basketball game, CCHS, Steubenville, 7 p.m.
- Dec. 1 Mass, school visit and lunch, St. Mary Central School, Martins Ferry, 10 a.m.
Franciscan University of Steubenville, 6 p.m.
- 2 Diocese of Steubenville Finance Council meeting, chancery, Steubenville, 9:30 a.m.
Radio segment WDEO 990 AM, 12:20 p.m.
Mass and dinner with Consecrated Virgins Living in the World, Steubenville, 5 p.m.
- 3 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
St. Nicholas Day Mass and school visit, Bishop John King Mussio Central Elementary School, Steubenville, 1 p.m.
- 4 St. Nicholas Day Mass and school visit, St. John Central (Grade) School, Bellaire, 10 a.m.
- 5 Ministry of acolyte Mass, diaconate candidates, St. Mary Church, St. Clairsville, 10 a.m.
Founders’ Association dinner, Franciscan University of Steubenville, 6 p.m.



In preparation for the Year of Mercy, the “holy door” at the Basilica of St. Mary of the Assumption, Marietta, was sealed. Msgr. John Michael Campbell, rector of the basilica, said the sealing earlier this month is a symbolic reminder for Catholics as they prepare for the Year of Mercy. Declared by Pope Francis, the Year of Mercy begins Dec. 8 and concludes Nov. 20, 2016. “The door is a reminder ... of our spiritual journey to renew faith and strengthen Christian witness,” Msgr. Campbell said. The ceremonial opening of the holy door at the four major basilicas in Rome is traditional during a jubilee year, he explained. Since most Catholics won’t be able to make a pilgrimage to Rome in the Year of Mercy, they can visit local pilgrimage sites, including the basilica in Marietta, Msgr. Campbell added. Catholics who visit the basilica may obtain the plenary indulgence of the jubilee year. Steubenville Bishop Jeffrey M. Monforton will open “the door” Dec. 12 as a sign of welcoming and entering into the Year of Mercy, Msgr. Campbell said. (Photo provided)


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Cardinal: Catholic identity is caring witness, not defensive ideology

VATICAN CITY (CNS) — Strong Catholic identity for Catholic schools and educational institutes depends on fostering proactive, creative and charitable witnesses of God's love and gospel values, not defending abstract ideologies, said the head of the Congregation for Catholic Education.

Catholic identity must recognize the major mission of evangelization is "salvation and not conflict," said Cardinal Giuseppe Versaldi, the congregation's prefect.

"If one uses an abstract rationality, one heads for an ideological battle that does not take into account the essence of the proclamation of the Gospel, which is for people, not for ideas," he said at a Vatican news conference Nov. 13.

The cardinal and others were giving a preview of a world congress sponsored by the congregation titled, "Educating Today and Tomorrow. A Renewing Passion."

Some 2,500 people had signed up for the gathering scheduled for Nov. 18-21 at the Vatican and Castel Gandolfo.

To mark the 50th anniversary of the Second Vatican Council's Declaration On Christian Education and the 25th anniversary of the apostolic constitution "Ex Corde Ecclesiae," the world congress was meant to reinvigorate the church's commitment to education and respond to the many challenges facing its mission.

Some of those challenges, gleaned from a three-year-long process of input from experts, seminars and a questionnaire sent to church leaders involved in education worldwide, included greater study and reflection on the identity and mission of Catholic schools and universities.

Italian Archbishop Angelo Zani, secretary of the Congregation for Catholic Education, told reporters that a growing number of students at many Catholic

schools are not Catholic or baptized Christians. In some parts of the world, 98 percent of the student body may belong to another religion.

The question of "who are we, what are we doing?" then arises, when it comes to the responsibility to evangelize and promote Christian values, he said.

Rayland educator principal at St. John's

BELLAIRE — Kimberly D. Leonard is principal at St. John Central High School.

Leonard began her duties Nov. 16, said Paul D. Ward, director, Diocese of Steubenville Office of Christian Formation and Schools.

She assumes the principalship from Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish, Colerain. Father McGuire served as interim principal of the high school on Guernsey Street.

A Rayland resident, Leonard has a bachelor's degree from Ohio University

Eastern, St. Clairsville; a master's from Salem International University, Salem, West Virginia; and is in the doctorate degree program of Walden University, Minneapolis.

Leonard has teaching and administrative experience with Buckeye Local Schools.

A member of St. Joseph Parish, Tiltonsville, she serves it and nearby St. Lucy Parish, Yorkville, as a lector and eucharistic minister.

Married, Leonard and her husband Ed have two daughters.

Longest married

From Page 1

Their love and companionship continue. Life together has been good, they agreed. Yet, when they were first married, they remembered that the house where they lived had no running water. And, he was a coal miner. As a miner back then, when you went in the mine, you never knew if you would come out, he said.

Their lives, like others in the '40s, were interrupted by war. While he served his country from 1943 until 1946, Vickie Scopel worked as a waitress, first in Canton, Ohio, and then New York.

Back in Amsterdam after World War II, the couple resumed life together. He went back to the mines. She was a wife

and mother. He still brags about her good cooking. Recipes she used — including one for a fruitcake she is wishing for — have been handed on, she said. Though their daughter died of cancer in 2002, they have two grandchildren and three great-grandchildren.

After 38 years as a miner, Beno Scopel retired.

At 94, the two continue to reside in the house, down the hill, that they moved into in 1951. "We take care of each other," Beno Scopel said. He drives to buy groceries at a Wintersville store, mows the grass, cleans the house, cooks some and, in recent months, has taken over the laundry. Friday is for whites in the washer in the basement,

he quipped. He brings me my juice and coffee every morning, Vickie Scopel laughed.

Their memories remain vivid. Most of them center on the good times that they have had while married. "We did an awful lot of dancing when we were young," they agreed. Much of that footwork involved the polka. "We went all over the place."

They also went roller-skating, sometimes in Minerva and Cadiz, other times in Follansbee, West Virginia, and, too, in a tent in Amsterdam. "We were pretty active," they said.

In addition, he coached and umpired Little League. She did the jitterbug and bowled. There were family outings, some involving taking their granddaughter and

grandson to an Ohio amusement park.

The activities, also, centered on their church, where they had been married by Father (Edward A.) Gilbert. It was a big wedding and the temperature that day was 82 degrees, Beno Scopel said. "We had a great time," though there was no money for a honeymoon.

Each Sunday, Beno Scopel is in the pew and takes Communion to his wife, unable to go to weekly Mass now. However, she remembers all the bingo she worked and events at St. Joseph's that she made pierogies and other goodies for, regularly.

And, over the many years of being married, if they had a misunderstanding, it was now, and, then, it was gone, they said.



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Parishioners' enduring marriages celebrated in Diocese of Steubenville



St. Casimir, Parish, Adena

Gerald and Donna Anderson, 40 years;

St. Joseph Parish, Amsterdam

Herman and Loretta Bick, 65; Frank J. and Patricia A. Boone, 67; Raymond and Betty Cingolani, 50; Herman and June Muesegaes Jr., 62; Albino "Beno" and Victoria "Vickie" Scopel, 74;

Christ the King University Parish, Athens

Richard and Christine Neumann, 30;

St. Bernard Parish, Beverly

William "Mike" and Rosemary Armstrong, 50; Chuck and Diane Hicks, 35; Mitch and Lorraine Schott, 30; Thomas and Evelyn Strauss, 55; Jeffrey and JoAnn Welch, 30;

St. Joseph Parish, Bridgeport

Thomas and Rosalie Stidd, 45;

St. Stephen Parish, Caldwell

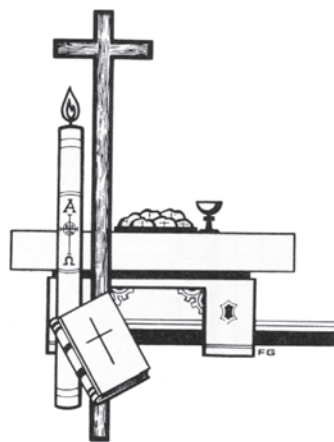
Jeff and Darlene Minosky, 25; Gerald and Jean Ruppel, 63;

Our Lady of Mercy Parish, Carrollton

David and Jacquelyn Lorentz, 25;

St. Frances Cabrini Parish, Colerain

Bill and Dorothy Soos, 45;



St. John the Baptist Parish, Churchtown
Robert and Peggy Byers, 40; Gerald and Virginia Dyar, 40; Craig and Sheila Lovett, 40; Leroy and Sophia Rauch, 50; Larry and Janet Schaad, 50; Christopher and Jennifer Semon, 25; William and Patricia Sisco, 50; Timothy and Marilyn Zoller, 30;

St. Louis Parish, Gallipolis
Allen and Barbara White, 35;

St. Henry Parish, Harriettsville
Edgar and Hazel Smithberger, 63; Jim and Lynne Smithberger, 35;

St. Joseph Parish, Ironton
Dennis and Karen Dickess, 45; James and Margaret Gallagher, 61; Glenn "Bob" and Freda Rose Holmes, 61; George and Mary Jon Holtzapfel, 45; Roger and Laura Jones, 50; James and Mary Laber, 61; Ronald and Linda McGraw, 25; Paul and Rowena Mollert, 40; Frank and Jennifer Mullens, 25; Mike and Mariclare Waginger, 35; Jimmy and Mary Wipert, 50;

St. Lawrence O'Toole Parish, Ironton
Tony and Kimberly Addis, 35; Wayne and Carol Harmon, 55; Michael and Bernadette Kinney, 60; Dana and Amy Lewis, 30; Michael and Dianne McFann, 45; Brian and Cynthia "Cindy" Neal, 25; James and Gloria Riedel, 35; Ralph F. and Mary A. Roush, 35; James and Teresa Rudmann, 40; Thomas and Catherine Sutton, 50; Bernard and Nancy Wallace, 50; Thomas and Marie Whaley, 66;

St. Ambrose Parish, Little Hocking
Rodney and Dianna Rauch, 35;

Basilica of St. Mary of the Assumption, Marietta
Melvin and Linda Baumgard, 50; Thomas and Barbara Binegar, 40; Dennis and Barbara Blatt, 40; Thomas and Barbara Brockmeier, 67; Gary and Linda Caldwell, 50; Kenneth and Mary Cornwell, 30; Fred and Martha Crock, 50; Lloyd and Rita Crum, 50; Phillip and Evelyn Hawn, 68; Kenneth and Sharon Heiss, 55; Edward and Carol Kern, 55; Robert and Ann Marie Krum, 45; Albert and Jeanne Lang, 40; Daniel and Phyllis Meseroll, 55; Joseph and Ruth Muntz, 67; Dave and Karen Schramm, 25; Kevin and Cindy Schwendeman, 40; Al and Jennifer Simmons, 35; George and Brenda Stokes, 60; Fred and Pat Wood, 63; David and Donna Zoller, 55;

St. Agnes Parish, Mingo Junction
Peter P. and Elizabeth J. "Betty" Fabian, 60; Jerry L. and Susan R. Nolan, 40;

St. Mary of the Immaculate Conception Parish, Morges
Allan and Suzanne Tozzi, 40;

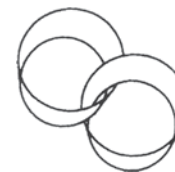
St. Mary Mission, Pine Grove
Chris and Mary Pat Monnig, 30;

Holy Family Parish, Steubenville
William and Theresa DiPiero, 30; Kirk and Mira Kancelberger, 30; Donald and Maureen Kissinger, 50; Edward and Martha Kovach, 30; Robert and Eileen Ledyard, 63; Michael and Rita Marker, 55; Donald and Barbara Materniak, 40; James and Mary Salter, 45; William and Maureen Schlich, 25; Charles and Diana Swearingen, 45;

Triumph of the Cross Parish, Steubenville
Carl and Susan Arlotta, 40; James and Pat Coyle, 40; William and Mae DeFalco, 60; Stephen and Suzanne Lewis, 25; James and Deborah McGrail III, 30; Joseph and Ana McGurn, 35; Clyde A. and Mary Morelli, 60; Frank and Eileen Petrola, 35; Randall and Mary Ellen Redington, 50; Guido and Anne Santangelo, 57; George and Teresa Zrinyi, 60; Victor and Jean Zrinyi, 69;

Blessed Sacrament Parish, Winterville
Arthur and June Bodo, 64; Bruce and Toni Jean Donzila, 40; John and Mary DuBois, 30; Joseph and Betty Mickey, 62; Joseph and Christina Mitchell, 25; Eugene "Gene" and Linda Nichols, 35; Kieran and Rosemary O'Brien, 50; Armando and Nancy Sinicropi, 55;

Our Lady of Lourdes Parish, Winterville
Simeon and Milagros Mercado, 45; Ronald and Dana Snider, 40.



STEUBENVILLE — The couples will be singled out at Masses celebrated in churches in Ironton – St. Lawrence O'Toole, 5:15 p.m., Nov. 21; Marietta – Basilica of St. Mary of the Assumption, noon, Nov. 22; and Steubenville – Holy Family, 5:30 p.m., Nov. 22. Diocese of Steubenville Bishop Jeffrey M. Monforton is the celebrant at the Masses, followed by informal receptions.

MT. CALVARY CEMETERY
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St. John Paul II The Sacramental Church

By Bishop Emeritus Gilbert I. Sheldon

We saw that Jesus designated certain of his disciples as apostles to carry on his work. He also spoke in terms of the future, e.g., “until the end of the world” (see, Mt 28:20), indicating that he anticipated that the apostleship would be continued through successors of the original Twelve. As with the original apostles, these successors would have certain power and authority. Those powers and that authority are expressed especially in the *sacraments*.

The word “sacrament” is a Latin equivalent of the English word “mystery.” A mystery is a reality, which incorporates both the visible and tangible with something invisible and intangible. (In a murder mystery, e.g., the tangible is the corpus delicti, and maybe some clues; the intangible is, “Who done it?”) Our Lord’s miracles are called mysteries, because they accomplished things in the visible order of reality (e.g., leprosy) which depended on something in the invisible order: a preternatural power to cure what was for all practical purposes incurable. John’s Gospel calls the miracles of Jesus “signs.” Signs are related to miracles in the sense that they are visible and tangible, e.g., a “No Road” sign that points to something unseen: the impassable way ahead.)

In the case of the seven sacraments of the church there is again a bringing together of the tangible with the intangible. The sign is something tangible. The tangible part always involves audible words and, in some cases, something material: water in baptism; oil in confirmation, holy orders and the sacrament of the sick; bread and wine in the Eucharist. In the sacraments of reconciliation and matrimony, the words of the minister and/or the recipients are the complete sign. In each case, the invisible, intangible part is a sharing or deepening of divine life (otherwise known as “sanctifying grace”). We will see a great deal more about each of the sacraments later.

Coming back to the church and the apostolic office, we might say that the role or ministry of the apostles – past and

present – is *service to mankind: dispensing this divine life* to all. But divine life is only God’s, and his to share – and to delegate to men if he so chooses. The Gospels make it clear that he has chosen to do so. He gave that power to the Twelve Apostles and to their successors. We read in John’s Gospel of a conversation between Jesus and Nicodemus, in which Our Lord says: “No one can be born again without being begotten of water and the spirit” (Jn 3:5). In his final commission to the Apostles, Jesus delegated them not only to preach the Gospel, and to teach observance of all that he commanded, but also to *baptize*, and he told them how to do it: “In the name of the Father and of the Son and of the Holy Spirit” (Mt 28:18-20).

In John’s Gospel that we read Our Lord’s startling discourse of the bread of life: “I am the bread of life. ... I myself am the living bread come down from heaven ... and the bread I will give is my flesh, for the life of the

world. ... Unless you eat the flesh and drink the blood of the Son of Man, you have no life in you. ... For my flesh is real food and my blood real

drink. ... Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me. ... The man who feeds on this bread shall live forever” (Jn 6:51-59). (It is well to read Chapter 6 of John’s Gospel in its entirety to get the full impact of his words.)

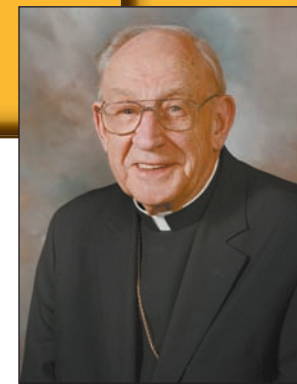
We can understand the difficulty that the disciples of Jesus had in accepting all this. “After hearing his words, many of his disciples remarked: ‘This sort of talk is hard to endure! How can anyone take it seriously?’” (Jn 6:60)? Jesus did not explain at that time how he would go about feeding people with his body and blood. The Apostles, who remained with Jesus, were to learn this at the Last Supper. We find it described in the Gospels of Matthew (26:26-30); Mark (14:22-25) and Luke (22:9-20) as well as in what is believed an even earlier account, that of St. Paul in his First Letter to the Corinthians: quoting the latter: “(T)he Lord Jesus, on the night in which he was betrayed, took bread

and after he had given thanks, broke it and said, ‘This is my body, which is for you. Do this in remembrance of me.’ In the same way, after the supper, he took the cup, saying, ‘This is the New Covenant in my blood. Do this, whenever you

drink it, in remembrance of me’” (1 Cor 11:22-25). We see in these accounts, first, how Jesus went about providing his body and blood as food and drink, namely, by changing bread and wine into his body and blood. But we also see that Jesus commanded the Apostles to do so themselves! Thus, he again placed in their hands this source of divine life, which we call the sacrament of the Eucharist.

Let us consider another sacrament: that of the forgiveness of sins. Jesus said of himself: “... the Son of Man has power on earth to forgive sins” (Mt 9:6). He demonstrated it dramatically in the incident when he encountered a paralytic. When he told him his sins were forgiven, the Pharisees accused him of blasphemy. They cried, “Who but God can forgive sins?” Jesus retorted, “‘To make it clear to you that the Son of Man has power on earth to forgive sins’ – he then addressed the paralyzed man, ‘I say to you, get up! Take your mat with you and return to your house.’” At that the man did exactly what Jesus commanded. Turning again to John’s Gospel, we read that, on the evening of his resurrection from the dead, Jesus appeared to the Apostles, sequestered, more or less in hiding, in an upper room. “‘Peace be with you,’ he said. ... ‘As the Father has sent me, I also send you.’ Then he breathed on them and said, ‘receive the Holy Spirit. If you forgive men’s sins they are forgiven them. If you hold them bound, they are held bound’” (Jn 20:21-23).

As was said above, there will be much more to be said about the various sacraments. It should be clear at this point that Jesus – as man – had authority to hand on divine power, and did so to his apostles!



Bishop Sheldon

The word “sacrament” is a Latin equivalent of the English word “mystery.”

Faith, Doubt, Dark Nights and Maturity

By Father Ron Rolheiser

In one of his books on contemplative prayer, Thomas Keating shares with us a line that he occasionally uses in spiritual direction. People come to him, sharing how they used to have a warm and solid sense of God in their lives but now complain that all that warmth and confidence have disappeared, and they’re left struggling with belief and struggling to pray as they used to. They feel a deep sense of loss and invariably this is their question: “What’s wrong with me?” Keating’s answer: *God is wrong with you!*

His answer, in essence, says this: Despite your pain, there is something very right with you. You have moved past being a religious neophyte, past an initiatory stage of religious growth, which was right for you for its time, and are now being led into a deeper, not lesser, faith. Moreover, that loss of fervor has brought you to a deeper maturity. So, in effect, what you’re asking is this: I used to be quite sure of myself religiously and, no doubt, probably somewhat arrogant and judgmental. I felt I understood God and religion and I looked with some disdain at the world. Then the bottom fell out of my faith and my certainty, and I’m now finding myself a lot less sure of myself, considerably more



Father Rolheiser

humble, more empathetic and less judgmental. What’s wrong with me?

Asked in this way, the question answers itself. Clearly that person is growing, not regressing.

Lost is a place too! Christina Crawford wrote those words, describing her own painful journey through darkness into a deeper maturity. To be saved, we have to first realize that we’re lost, and usually some kind of bottom has to fall out of our lives for us to come to that realization. Sometimes there’s no other cure for arrogance and presumption than a painful loss of certitude about our own ideas about God, faith and religion. John of the Cross suggests that a deeper

religious faith begins when, as he puts it, we are forced to understand more by not understanding than by understanding. But that can be a very confusing and painful experience that precisely prompts the feeling: What’s wrong with me?

A curious, paradoxical dynamic lies behind this: We tend to confuse faith with our capacity on any given day to conjure up a concept of God and imagine God’s existence. Moreover, we think our faith is strongest at those times when we have affective and emotive feelings attached to our imaginations about God. Our faith feels strongest when bolstered by and inflamed by feelings of fervor. Great spiritual writers will tell us that this stage of fervor is a good stage in our faith, but an initiatory one, one more commonly experienced when we are neophytes.

Experience tends to support this. In the earlier stages of a religious journey it is common to possess strong, affective images and feelings about God. At this stage, our relationship with God parallels the relationship between a couple on their honeymoon. On your honeymoon you have strong emotions and possess a certain certainty about your love, but it’s a place you come home from. A honeymoon is an initiatory stage in love, a valuable gift, but something that disappears after it has done its work. A honeymoon is not a

To Page 8

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A Reflection

(on *'Misericordiae Vultus'* – Bull of Indiction of the Extraordinary Jubilee of Mercy by Pope Francis)

By Father Paul J. Walker

Webster's Dictionary's first definition for "mercy" is as follows: "a refraining from harming or punishing offenders, enemies, persons in one's power, etc.; kindness in excess of what may be expected or demanded by fairness; forbearance and compassion."

Pope Francis takes us way beyond Webster's definition in his grounding of mercy in its biblical roots and its not always perfect tradition in the life of the church. The jubilee begins Dec. 8 and ends Nov. 20, 2016, (solemnity of Christ the King). This indiction is typical of the Holy Father's focus on the divine mercy and compassion that he stressed so much in his recent visit to the United States. Indeed, it has been a cornerstone of his entire pontificate!

I do not try to offer a thorough analysis of this document, only a brief reflection on the power and promise I found in it and a thought on its significance for the life of the present-day church.

There are thousands in the church today who are hungering for what St. John XXIII noted as "the medicine of mercy rather than taking up arms of severity" (Paragraph 4). It should be obvious who many of these people are: divorced and remarried Catholics who hunger for the sacraments; people who are gay and continue to be marginalized; people who carry wounds inflicted by priests, bishops or laity; those who have simply "drifted away" and have been given no compassionate invitation to return, etc.

The Holy Father prays that "the balm of mercy reach everyone, both believers and those far away, as a sign that the kingdom of God is already present in our midst" (Paragraph 5)! The pope traces the history of divine mercy throughout

the Old and New Testament, quoting the prophets Isaiah, Micah, Hosea, etc., the Gospels and St. Paul and also some of the saints (John of the Cross, John Paul II, John XXIII).

Francis calls for an initiative of "24 Hours for the Lord" to be celebrated on Friday and Saturday preceding the fourth week of Lent (Paragraph 17). The stress here is on the sacrament of reconciliation, insisting that confessors be authentic signs of God's mercy. He references the prodigal son parable of Luke 15, saying, "Let us never tire of also going out to the other son who stands outside, incapable of rejoicing, in order to explain to him that his judgment is severe, unjust and meaningless in light of the Father's boundless mercy" (Paragraph 17). The pope intends to send out priests who will be "missionaries of mercy" to whom he will grant the authority to pardon even sins reserved to the Holy See.

I think of so many marginalized Catholics when Francis appeals to a faithful observance of the law that must not prevent attention from being given to "matters that touch upon the dignity of the person" (Paragraph 20). Perhaps he has in mind marriage tribunals or those who judge others' authentic Catholicism based on their sexual orientation.

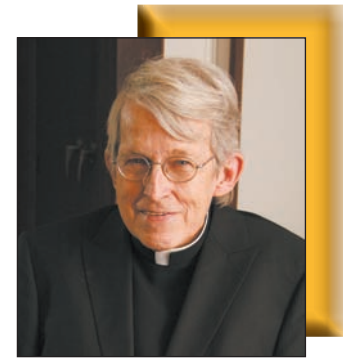
The document is ecumenical in scope. Francis notes that there is a dimension of mercy that reaches outside the church. He says that it relates us to Judaism and Islam, "both of which consider mercy to be one of God's important attributes" (Paragraph 23). Certainly our compassion for our Muslim brothers and sisters needs to be upheld and strengthened. The pope prays that our own encounter with these religious traditions may "... eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination" (Paragraph 23).

As the document comes to a close, the Holy Father singles out Mary the Mother of Mercy, that she watch over us in this Holy Year "... so that all of us may rediscover the joy of God's tenderness" (Paragraph 24).

Francis sees Mary as treasuring divine mercy in her heart, and her Magnificat sung at the home of Elizabeth was dedicated to God's mercy that extends, as she sings, "from generation to generation." The pope notes that "Mary attests that the mercy of the Son of God knows no bounds and extends to everyone, without exception" (Paragraph 24).

Let me close this brief, and admittedly incomplete reflection with a final quote by Pope Francis: "*From the heart of the Trinity, from the depths of the mystery of God the great river of mercy wells up and overflows unceasingly. It is a spring that never runs dry, no matter how many people approach it ... the mercy of God never ends*" (Paragraph 25).

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. He continues to reside in McConnellsville and celebrates weekday and Sunday Masses at St. James Church there, as well as writes a regular column for The Steubenville Register.



Father Walker

Mark's Gospel Part 14

By Msgr. Thomas C. Petronek

This is the last article in this series on Mark's Gospel. It is devoted to the last episode of the second half of the Gospel – the Passion-Resurrection narrative (14:1-16:8) – the climax of Mark's Gospel to which he has carefully led us.

Obviously, this one article cannot do justice to the masterful way Mark tells the story of Jesus' death and resurrection. The best we can do is to point out a few highlights, so that Mark's version of these most important events of Jesus' life can stand on its own.

- **14:1-2** – The chief priests and scribes play their part in the divine drama by plotting Jesus' arrest but not on the feast of Passover. But, of course, that is exactly when it happens according to Jesus' timing. Why? So that the ritual celebration of his death and resurrection (Eucharist) can be grounded in the meaning of Passover – the redemption of God's people – their rescue from evil and their reunification.

- **14:3-9** – Jesus interprets his being anointed by the anonymous woman as pertaining to his death and burial. Jesus is focused throughout on the crucifixion.

- **14:10-11** and **14:17-21** – The treachery of one of the Twelve – Judas – in betraying Jesus casts a shameful and pitiable shadow on the Passover supper. Jesus is not deterred by Judas' treachery. He does not use it to his advantage, but to ours.

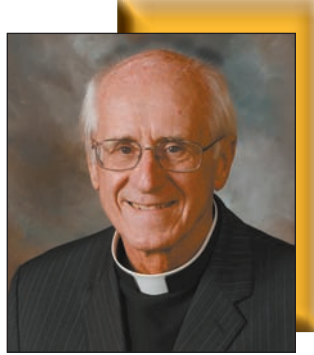
- **14:22-25** – Amidst the rituals of Passover Jesus surprises the Twelve by beginning the eucharistic commemoration of his death and resurrection, which will supplant Passover as the foundational ritual of the people of the New Covenant. The Twelve register no reaction. It will only get clearer for them in hindsight.

- **14:26-31** – Jesus predicts that all of the Twelve will flee for their lives at his arrest in fulfillment of Zechariah Chapter 13, Verse 7 – God's plan for the redemption of his children. Jesus is not deterred by their cowardice from going it alone. He also predicts they will see him – risen from the dead – in Galilee. There is no reaction on the part of the Twelve, except for Peter who promises fidelity. Jesus knows better and predicts a three-fold denial on the part of Peter. Never will the redemption of humanity be attributed to anyone but God.

- **14:32-42** – These verses are rightly called the "agony" in the garden. The description of Jesus – "greatly distressed and troubled, falling on the ground" – praying that the plan for humanity's redemption be revised is very dark, made more so by the callous sleeping of the Apostles.

- **14:43-52** – The betrayer, a kiss, swords/clubs, the arrest, a severed ear all spill out of the story with terrible violence. Jesus reminds the mob of his teaching for a week in the Temple during which their opposition to him increases and now culminates.

- **14:53-72** – There follows a night trial before the Sanhedrin. There is no evidence of a crime meriting the death penalty which they want. False witnesses cannot agree on their lies, except for Jesus' saying that the Temple would no longer serve any purpose in the people's relating to God.



Msgr. Petronek

Jesus confesses that he is the Messiah, and the charge is blasphemy. He receives the death penalty. All the while, Peter is lying about his relationship to Jesus. The guards beat Jesus.

- **15:1-15** – Pilot's vacillating interrogation, Jesus' silence, Barabbas, the screaming crowds, "king of the Jews," and the scourging all play out violently until the death sentence is given. What is Jesus' appearance? How is he holding himself? What is he thinking? He had predicted all this to his disciples who are now in hiding. How will this terrible miscarriage of justice affect the relationship that God wants with his children?

- **15:16-32** – The Roman soldiers mock Jesus with the trappings of royalty – purple cloak, crown of thorns, a reed as scepter – humiliation upon humiliation. Simon of Cyrene is forced into service until we reach Calvary, and Jesus is crucified. The indictment reads: "King of the Jews," obviously meant as mockery. Jesus' garments are parceled out and he hangs naked on a cross. He has robbers as attendants in his enthronement. The crowds which sang Psalm 118 as Jesus entered Jerusalem just a few days before now taunt him about his claim of replacing the Temple as the meeting place of God and his people.

- **15:33-41** – After three hours of agony, the skies darken for another three hours. Jesus prays the first verse of Psalm 22 and dies. The curtain of the Temple was torn in two, ominously foreshadowing the destruction of that holy place as a certain carpenter from Galilee had predicted. The Roman soldier in charge makes this confession: "Truly this was the Son of God." Women weep. Mark 1:1 tells us that he wrote his Gospel so that we might make the same confession as the centurion.

To Page 8

World's Catholic leaders condemn terrorist attacks in Paris, Beirut

WASHINGTON (CNS) — Catholic leaders around the world condemned terrorist attacks in Paris and Beirut, offering prayers and condolences.

"The time has come for the world to stand united against terrorism and to confront the reasons of terrorism, such as feelings of oppression, hatred, bad education and fanaticism, with no double standards," said the Jerusalem-based Assembly of Catholic Bishops of the Holy Land.

They called for a unification of "forces of good" and "countries and followers of all religions against violence, which hits the world with increased brutality." Otherwise, they said, it will hit everyone "sooner or later."

"We express our full solidarity with the French and Lebanese peoples and with the victims of terrorism and their families in Paris and Beirut and worldwide," they said.

"We pray to the almighty for healing the wounded and consoling those who are grieving," they added. "We pray also for terror preachers and promoters so they backtrack and regret what they do."

In Beirut, the Assembly of Catholic Patriarchs and Bishops in Lebanon concluded its meeting Nov. 14, a day after multiple terror attacks in Paris left at least 129 people dead and wounded hundreds more and two days after a twin suicide bombing in Beirut's southern suburbs killed at least 46 people and wounded more than 200. Islamic State claimed responsibility in both cases.

The Lebanese assembly "strongly condemns the criminal act and urges the Lebanese to join efforts to combat terrorism."

The patriarchs and bishops also con-

demned "in the strongest terms" the terrorist attacks in Paris, offering their condolences and prayers to "comfort the souls of the dead and heal the wounded and bring peace."

The council denounced the violence to which Christians and other minorities in Syria and Iraq are subject and urged the international community and major powers to end war and achieve a "peaceful settlement" of the conflict.

Alluding to a proposed scheme to partition Syria — which the Eastern churches reject — the prelates stressed that a peaceful settlement must also respect international laws "that ensure the rights of peoples and states and ensures their territorial integrity."

"The worsening crisis and wars in several countries of the Middle East," the patriarchs and bishops said, "has become an international responsibility beyond the countries of the region and its peoples."

Meanwhile, grief at the terror atrocities in Paris was being expressed on a global scale, with church leaders from Scotland to South Korea sending messages of condolences to Cardinal Andre Vingt-Trois of Paris. France declared three days of national mourning in France.

In London, Cardinal Vincent Nichols of Westminster, president of the Bishops' Conference of England and Wales, also defended innocent Muslims against any notion that they might be to blame for the slaughter.

In a statement issued Nov. 14, Cardinal Nichols said he prayed that Muslim communities in both France and England "may not be victimized because of the actions of these violent and ruthless extremists

but strive always for the way of peace and cooperation with the wider society."

In Brussels, Father Patrick Daly, general secretary of COMECE, the Commission of the Bishops' Conferences of the European Community, issued a Nov. 14 statement urging the countries of the bloc to respond to the crisis together.

"It is vital that Europe presents a united front to the terrorist threat, that it be united, too, in its foreign and defense policy," he said.

"The forces which currently threaten Europe do not respect national borders," he continued. "It is imperative that the 28 member states of the EU act together more effectively. Our collective security is at issue, as is our freedom to live together in peace."

Islamic State has said that the Paris attacks were in revenge for French airstrikes on jihadist targets in Syria.

On Nov. 16, it released a video threatening to attack every country taking part in military action against Islamic State fighters in Syria and Iraq, saying it would specifically target Washington because of the intervention of the United States.

But just hours after the Paris attacks, the group also released a video in which masked gunmen said an attack was imminent in the Philippines, which, beginning Nov. 18, was to host the Asia-Pacific Economic Cooperation summit of many world leaders, including U.S. President Barack Obama.

"The dark days are coming to you," said the video message addressed to the Philippines government. "We will terrorize you even in your sleep. We will kill you and defeat you."

Ucanews.com reported that Muslim rebel groups in the Philippines distanced themselves from the Paris attacks, with the Moro Islamic Liberation Front issuing a statement that said "blind, indiscriminate acts of violence deserve nothing but condemnation."

The group said it rejected "acts of terror against humanity and all peace-loving peoples," ucanews.com reported.

Philippine church leaders responded to the attacks by encouraging Catholics to pray for the terrorists — as well as for the victims — so that "a new sense of humanity will possess their souls again."

"There is no place for terrorism in a civilized society," Archbishop Socrates Villegas, president of the Philippine bishops' conference, said Nov. 15. "Causing the death of anyone is a sin against God and a crime against humanity."

Cardinal Luis Antonio Tagle of Manila also urged citizens to "unite ourselves with the many people who are suffering and the victims of violence."

"We cannot isolate ourselves from what is happening in different parts of the world," he said, adding that the Catholic Church joins the whole world in "sadness and in shock."

The Paris attacks were also condemned as "despicable, deliberate murder" by the Vienna-based KAICIID International Dialogue Centre, which includes representatives of Buddhism, Christianity, Hinduism, Islam and Judaism.

The directors of the center called upon "all peace-loving people to set aside fear, to stand together and to condemn violence in the name of any religion."

Paris violence won't alter church outreach to refugees

BALTIMORE (CNS) — Church resettlement programs in the United States will continue to aid refugees who are fleeing violence and social ills despite calls that the country's borders should be closed to anyone but Christians.

The church's response is focused on people in need of food, shelter and safety and not their particular faith, Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, told reporters Nov. 16 during a midday break at the bishops' annual fall general assembly. "We at the United States Conference of Catholic Bishops and

Catholic Charities, we are always open to helping families who come into the United States in need of help," he said at a news conference. "We have that tradition of doing it and we're going to contribute."

Archbishop Kurtz explained that any assistance provided to refugees and immigrants is carried out under government contracts and that the vetting of newcomers will have been completed by government agencies long before church agencies become involved. "Our efforts are going to be to reach out to people and to serve them," the archbishop said. "My hope would be that the church would continue to be able, within the law, to help those families."

Questions about U.S. practices in the resettlement of refugees were renewed in the wake of the Nov. 13 attacks by extremists on popular venues in Paris.

The archbishop said he and other USCCB representatives met with President Barack Obama at the White House Nov. 13 to discuss immigration. The archbishop also said that he planned to meet with House and Senate leaders Nov. 19. "One of the areas we'll be looking at is bipartisan efforts to reach out in a manner that takes into account the safety of the families and our capacity to reach out to people of all faiths," Archbishop Kurtz said.

Faith

From Page 6

marriage, though often confused with one. It's the same with faith; strong imaginative images of God are not faith, though they're often confused with it.

Strong imaginative images and strong feelings about God are, in the end, just that, images. Wonderful, but images nonetheless, icons. An image is not the reality. An icon can be beautiful and helpful and point us in the right direction, but when mistaken for the reality, it becomes an idol. For this reason, the great spiritual writers tell us that God at certain moments of our spiritual journey "takes away" our certainty and deprives us of all warm, felt feelings in faith.

God does this precisely, so that we cannot turn our icons into idols, so that we cannot let the experience of faith get in the way of the end of faith itself, namely, an encounter with the reality and person of God.

Mystics, such as John of the Cross, call this experience of seemingly losing our faith, "a dark night of the soul." This describes the experience where we used to feel God's presence with a certain warmth and solidity, but now we feel like God is nonexistent and we are left in doubt. This is what Jesus experienced on the cross, and this is what Mother Teresa wrote about in her journals.

And while that darkness can be confus-

ing, it can also be maturing: It can help move us from being arrogant, judgmental, religious neophytes to being humble, empathic men and women, living inside a cloud of unknowing, understanding more by not understanding than by understanding, helpfully lost in a darkness we cannot manipulate or control, so as to finally be pushed into genuine faith, hope and charity.

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

Mark's Gospel —

From Page 7

• **15:42-47** — It is getting dusk on Friday evening. We hear for the first time about Joseph of Arimathea. A death certificate is issued. The dead body is wrapped in linen and laid to rest in a cave-like tomb nearby. Mary Magdalene is present for the burial.

• **16:1-8** — Mark has no stories of Jesus-risen appearing to various people, as do the other Gospels. (I believe the so-called longer ending is from a different author to make up for the lack of such stories in Mark's composition.) Mark tells us about the empty tomb and a young man dressed in linen who tells the women that Jesus is risen and will meet Peter and the others in Galilee as he had promised. Is there a connection to the young man who lost his linen "shroud" in Gethsemane (see 14:51-52)? Is there some connection to Jesus' shroud mentioned in 15:46? According to Mark (see, 6:8) the women said nothing to any one because of fear.

Mark, would you tell us why you end your Jesus story so mysteriously?

Msgr. Petronek is a Diocese of Steubenville priest, former director of the diocesan Office of Worship and missionary priest, who is retired from active parish ministry. He resides in Wheeling, West Virginia, from where he continues to minister, which includes writing a regular column for The Steubenville Register.

Jesuit examines history, impact of 'Nostra Aetate' in Fordham lecture

By Beth Griffin

BRONX, N.Y. (CNS) — Despite its brevity, "Nostra Aetate" marks a starting point for dialogue among Christians, Muslims and Jews that must be continued into the future, according to speakers at Jesuit-run Fordham University.

"Nostra Aetate" ("In Our Time"), the Second Vatican Council's declaration on the Catholic Church's relations with non-Christian religions, was the shortest of 16 documents promulgated by Blessed Paul VI in 1965.

Jesuit Father Patrick J. Ryan examined its history and impact in the annual fall McGinley lecture he delivered Nov. 11. Father Ryan is the Laurence J. McGinley professor of religion and society at Fordham.

Father Ryan said "Nostra Aetate" was intended as a statement on the Catholic Church's relation to Jews, but ultimately included "a relatively brief passage about Muslims and a vaguer paragraph about Hindus and Buddhists and the adherents of other religious traditions."

St. John XXIII, who convened the council in 1962, was inspired and encouraged by French Jewish historian Jules Isaac, whose family perished at Auschwitz, the Nazi concentration camp in Poland. Isaac asked the pope in 1960 to issue an authoritative rejection of Christian and Catholic anti-Semitic thought, Father Ryan said.

To shape the statement, Isaac collaborated with Cardinal Augustin Bea, a German Jesuit, and what was then the Secretariat for the Promotion of Christian Unity, established in June 1960.

Father Ryan said "Nostra Aetate" is a theological document written for Catholics by people who understood it would be examined by Jews "to see how it treats them and their faith." It echoes another Vatican II document, "Lumen Gentium," the Dogmatic Constitution on the Church, which recognized the historical understanding of the "unique priority of the Jews" over Gentiles in faith.

In "Nostra Aetate," "19 centuries of Gentile-Christian hatred of Jews as enemies of Jesus, himself a Jew, are

here clearly renounced. Instead of promoting a mission to convert Jews, something not unknown in Catholic history, even as recently as the 19th century, the church from the time of Vatican II takes a different attitude toward Jews, looking forward to 'that day, known to God alone, on which all peoples will address the Lord in a single voice,'" Father Ryan said.

This passage is currently understood to mean "the church offers its message about Jesus to all of humankind, not excluding Jews, but with due deference paid to the fact that the covenants offered by God to Abraham and his descendants have lost none of their import for Jews," he said.

In addition, "Nostra Aetate" stressing the spiritual patrimony common to Christians and Jews stems from an understanding by scholars and historians that geographic varieties of Judaism and Christianity "mutually enriched each other's histories."

Father Ryan said the Jewishness of Jesus, his disciples and most of the New Testament authors should be emphasized in the present day to help people understand the Gospels and the events they describe. The disciples remained Jews and were neither "convert Jews" nor "former Jews," he said.

"Nostra Aetate" considers Islam a post-Jewish, post-Christian phenomenon that does not have the same organic relationship to Christianity that Judaism does, Father Ryan said. Nonetheless, the relationship among the three is genuine, long-standing, not always peaceful, not always hostile and includes some of the same "ancestors in faith, even if their understandings of those ancestors may sometimes differ," he said.

The seemingly bland statement in "Nostra Aetate" that "the church regards with esteem also the Muslims" is a dramatic reversal from earlier prayers that considered Islam a religion of idolatry, Father Ryan said.

Despite many differences, the common expectation of Christians and Muslims for the rising of the dead on a day of judgment "serves as a link between Christian and Islamic

teaching," he said.

There is a long history of tension between Christians and Muslims. It has sometimes involved Jews, especially since the creation of the State of Israel, Father Ryan said. There are also examples of places where Muslims and Christians have lived together for a long time.

"Nostra Aetate," "especially its section on the faith of Muslims, marks a starting point for the process of dialogue between Christians and Muslims — perhaps even among Jews, Christians and Muslims — that must be continued today and tomorrow for the sake of humankind and for the glory of God," he concluded.

The McGinley lecture was delivered twice at Fordham, at the Manhattan campus Nov. 10 and the Bronx campus Nov. 11. Each time, Father Ryan's address was followed by responses from Magda Teter, the Shvidler Chair in Judaic Studies at Fordham and Hussein Rashid, adjunct professor of religious studies at Hofstra University. The moderator was Brooklyn Auxiliary Bishop James Massa, a former executive director of the U.S. Conference of Catholic Bishops' Secretariat of Ecumenical and Interreligious Affairs. He served in the post from 2005 to 2011.

Teter said "Nostra Aetate" is a milestone that "represents, in a complex way, both continuity and change."

By encouraging an honest examination of the Jewish-Christian past, and opening "dialogue rather than polemic," "Nostra Aetate" helped spur new scholarship that resulted in nuanced studies of Jewish and Christian cultures and relations between the two groups, she said.

Rashid said Pope Francis is the embodiment of the promise of "Nostra Aetate." This includes a challenge to reject the worst parts of the world, commit to a vision of a more peaceful society and listen carefully to one another to achieve transformation.

Bishop Massa said Pope Francis' spontaneous embrace with Rabbi Elliot Cosgrove and Imam Khalid Latif Sept. 25 at the 9/11 Memorial in New York was "an unspoken word that continues the dialogue of 'Nostra Aetate' into the future."

Vatican releases list of new synod council members; three papal nominees join 12

VATICAN CITY (CNS) — Rounding out the membership of the council that will coordinate the follow-up to the Synod of Bishops on the family and help prepare the next synod assembly, Pope Francis named the patriarch of the Chaldean Catholic Church, the new archbishop of Madrid and the archbishop of Brazil's capital city.

The papal nominees join the 12 members of the synod council elected by members of the Synod of Bishops on the family; the Vatican released the list of new council members Nov. 14.

Those elected at the end of the Oct. 4-25 synod included several cardinals and bishops who had expressed concerns over synod procedures, as well as members who took

strongly divergent positions at the synod, particularly on the question of a possible process for admitting some divorced and civilly remarried Catholics to the Eucharist.

Those elected to the synod council included: Cardinal Wilfrid F. Napier of Durban, South Africa; Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Sacraments; and Archbishop Charles J. Chaput of Philadelphia.

Pope Francis nominated Chaldean Catholic Patriarch Louis Sako of Baghdad; Archbishop Carlos Osoro of Madrid; and Archbishop Sergio Da Rocha of Brasilia, Brazil.

Other council members elected included: Cardinals Christoph Schonborn of Vienna; Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras; Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace; Cardinal George Pell, prefect of the Secretariat of the Economy; Cardinal Marc Ouellet, prefect of the Congregation for Bishops; Cardinal Oswald Gracias of Mumbai, India; Cardinal Luis Antonio Tagle of Manila, Philippines; Cardinal Vincent Nichols of Westminster, England; and Archbishop Bruno Forte of Chieti-Vasto, Italy.

Vatican advance team, in Mexico

MEXICO CITY (CNS) — Pope Francis is exploring the possibility of visiting the previously problematic border city of Ciudad Juarez, where a battle between drug cartels during the past decade cost more than 10,000 lives in a four-year period.

The Vatican's papal planning team, along with representatives of the Mexican government, visited in preparation for a possible trip, which would include encounters with the community, priests and seminarians and perhaps a prison visit in a lockup previously considered the worst in Latin America. "The probability is very high that he comes to Juarez," said Father Hesiquio Trevizo, spokesman for the Diocese of Ciudad Juarez.

Mexican church officials say Pope Francis will arrive Feb. 12 in the world's second-most populous Catholic country, for the first time in his papacy.

Pope Francis has previously said he wanted to visit Ciudad Juarez in 2015 and cross the border into neighboring El Paso, Texas, in an act of solidarity with migrants, many of whom transit Mexico in attempts to reach the United States.

Bereavement Retreat

Hope and Healing: A Retreat for Men and Women Struggling With Issues of Grief and Loss

Description: Sooner or later grief comes to all of us. We find ourselves unprepared for the wide range of emotions and reactions we feel as we undertake the mourning journey. Each person grieves differently. Brother Andre offers hope and encouragement by gently demonstrating the importance of dealing with grief in a healthy way, both emotionally and spiritually. This retreat will offer a prayerful and nurturing environment to reflect on the dynamics of grief and loss in the context of Christian spirituality.

Biography: Brother Andre Mathieu, C.P. has a rich background in ministry which includes expertise in the areas of gerontology and bereavement ministry, and a background in the study of issues related to death and dying. Brother Andre offers a deeply prayerful and reflective approach to these important topics.

Date: Friday – December 11 to Sunday – December 13, 2015
Time: 6:00 PM Friday (Dinner) thru 12:00 PM Sunday
Suggested Offering: \$185.00 (\$50.00 deposit required)

To register, please call the Retreat Center at 412-381-7676.
St. Paul of the Cross Retreat Center
148 Monastery Ave., Pittsburgh PA 15203



Presenter:
Br. Andre Mathieu, C.P.

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Adena — Orders for apricot, nut and poppy seed rolls, made by members of St. Casimir CWC, are being accepted through Dec. 11, by telephoning (740) 546-3463. Rolls, which cost \$10 each, will be available for pickup Dec. 19 and Dec. 20.

Athens — Christ the King University Parish and St. Paul Parish CWC will sponsor a Christmas bake sale and bazaar from 9 a.m.-3 p.m., Dec. 5, at the Holy Family Center, which is located at Christ the King University Parish.

Cambridge — St. Benedict School children are collecting items to fill shoe boxes, as part of the "Operation Christmas Child" program, which provides assistance to those in need around the world.

St. Benedict students will also participate in a food drive, which will take place through Nov. 25. Donations will benefit Grace Pantry.

Cambridge — Christ Our Light Parish CWC is collecting new and gently used adult sweaters and coats and new socks, which will be donated to the Adult Protective Service of Job and Family Services. Items, which can be taken to St. Benedict Church, will be distributed to the elderly and less fortunate in Guernsey County.

Carlisle — To celebrate the 175th anniversary of St. Michael Parish, the CWC will publish a cookbook. Recipes can be emailed to shellynoll285@gmail.com.

Carrollton — A new DVD series titled "Mystery of God: Who God Is and Why He Matters" will be presented by Bishop Robert Barron, auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries, from 9:40-11 a.m., Sundays, at Our Lady of Mercy Church.

Dillonvale — St. Adalbert Parish will host an ecumenical Thanksgiving service at 7 p.m., Nov. 24, at the church. Food and monetary donations, for the benefit of the local food pantry, will be accepted that evening.

Hats, gloves, mittens and books, for boys and girls ages 3 through 5, will be collected by St. Adalbert parishioners through Dec. 20. Items will be delivered to Adena Head Start; do not wrap.

Gallipolis — An Advent/Christmas sale of religious articles will be held following the celebration of the 5:30 p.m., Nov. 28 Mass, and the 8 a.m. and 10 a.m., Nov. 29 Masses, at St. Louis Church.

St. Louis CWC will sponsor a Christmas bazaar and craft sale from 9 a.m.-3 p.m., Dec. 5, in Lourdes Hall.

Glouster — There will be a Thanksgiving ecumenical service at 7 p.m., Nov. 24, at Holy Cross Church.

Marietta — A Thanksgiving day meal, with all of the trimmings, will be served at noon in the Basilica of St. Mary of the Assumption social hall. There will be a TV in the social hall, for those who wish to watch the parade.

A Christmas bazaar, sponsored by the CWC of the Basilica of St. Mary of the Assumption, will be held from 9 a.m.-2 p.m., Dec. 5, at the basilica social hall. Baked goods, Christmas decorations and crafts will be featured at the event.

Glass ornaments are being sold in the Basilica of St. Mary of the Assumption Divine Mercy Gift Shop for \$15 each. Crafted in royal velvet blue, ornaments feature the Coronation of Mary, which is taken from a large circular stained-glass window in the basilica. For additional information or to place an order, telephone (740) 373-3643.

Martins Ferry — The Martins Ferry Community Choir will perform a Christmas cantata at 4 p.m., Dec. 6, at St. Mary Church.

St. Clairsville — An adult education class on Christian art, facilitated by Father Edward A. Maxfield, parochial vicar to Father Thomas A. Chillog, pastor of St. Mary Parish, will be held at 6:30 p.m., Nov. 23, in St. Mary Church Marian Hall. Father Chillog will have a presentation on our Catholic faith at 6:30 p.m., Nov. 30, in Marian Hall.

Steubenville — Orders for sacred art will be ac-



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OR Drop Off Orders & Money:
CCHS Main Office in a
MARKED Envelope

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CCHS H&S Sausage

Pick Up Date & Time: Sunday, December 20 / 9:30am-1pm
Location: CCHS Cafeteria – back of building

For more information contact: CCHS Home & School President, Tami Cashlioli 740.632.6029 or Vice President, Dawn Capaldi 740.381.1133

cepted from 8:30 a.m.-noon, Nov. 22, at St. Peter Church hall. Orders placed that day must be prepaid and will be available for pickup by Dec. 20, at the church. Proceeds will help assist the Marians of the Immaculate Conception.

Steubenville — Beginning Nov. 28, Mass will be celebrated at 4 p.m., Saturdays, at Holy Rosary Church.

Carolyn Grant, Matthew Leonard, Kathy Marotta, Nancy Schreck and Patty Teramana were recently elected to Triumph of the Cross Parish Council.

Steubenville — Students from Bishop John King Mussio Central Junior High School and Catholic Central High School will present a Christmas

concert at 7 p.m., Dec. 2, at Catholic Central High School Lanman Hall, Berkman Theater, 320 West View Ave.

Toronto — "Piecemakers" from the Toronto Catholic community have donated a Christmas quilt to the CWC for a Christmas raffle, which will be held Dec. 9. For additional information, telephone the parish office at (740) 537-4433.

Toronto/Wintersville — The St. Thomas Aquinas Speech and Debate Club will sell Advent candles and wreaths, as well as crosses, following Nov. 21 and Nov. 22 Masses at St. Francis of Assisi and St. Joseph churches, Toronto, and Blessed Sacrament and Our Lady of Lourdes churches, Wintersville.

Around and About

Adena — The Adena Lions Club Christmas cantata "Appalachian Winter" will be presented at 2 p.m., Dec. 6, at St. Casimir Church, Adena, and again at 7 p.m., at the Presbyterian Church, 123 Union St., Mount Pleasant. A freewill offering, to benefit the local food pantry, will be taken up that evening.

Cadiz — A community Thanksgiving Day dinner, with all the trimmings, will be served from noon-2 p.m., at the Presbyterian Church, 154 W. Market St. Delivery and takeout will also be available. To make a reservation or to place a takeout order, telephone (740) 942-2366.

Roger Hoard and Dan Jones will present a concert at 7 p.m., Nov. 29, at the Presbyterian Church, 154 W. Market St. A freewill offering will be taken up that evening.

Cambridge — An annual community Thanksgiving dinner will be served from 11 a.m.-1:30 p.m., Nov. 26, at the First Christian Church fellowship hall, 1127 Beatty Ave. Meals can also be delivered to those without available transportation. If you would like to have a meal delivered, telephone (740) 432-5923, from 9 a.m.-1 p.m., Mondays through Fridays.

Around and About

From Page 10

Cambridge — Knights of Columbus Council 1641 received the Star Council Award, which is the international organization's top award. To join the Knights or for additional information, contact Ed Alexsonshk by email, dalexsonshk@gmail.com, or telephone (740) 432-1677.

Carrollton — A community Thanksgiving service will be held at 7 p.m., Nov. 23, in the Carrollton High School Fine Arts room, 252 Third St. The Carrollton High School Chamber Chorus will sing at the event.

Harrisville — A community Thanksgiving service will begin at 6 p.m., Nov. 22, at the Harrisville United Methodist Church, 49355 Ohio Route 250. Food and monetary donations, for the benefit of the local food pantry, will be accepted that evening.

Martins Ferry — A fish fry will be held by Knights of Columbus Mother of God Council 1421 from 11 a.m.-6 p.m., Nov. 20, at the council hall, 25 N. Fourth St. Call (740) 633-0528, to place an order.

Mingo Junction — St. John the Baptist Byzantine Church, 207 Standard Ave., will have a "Philipkova Fast (Advent) Class" Dec. 6, immediately following the 11 a.m. Divine Liturgy, in the church.

South Point — An annual ecumenical Thanksgiving service will be held at 6 p.m., Nov. 22, at the Sybene Missionary Baptist Church, County Road 107, across from Big Sandy Superstore.

Steubenville — The Schola Cantorum Franciscana and the Franciscan University Chorale will celebrate the birth of Christ with the "Service of Nine Lessons and Carols." The annual Advent event, which is free and open to the public, will take place at 7 p.m., Dec. 1, in Christ the King Chapel, at Franciscan University of Steubenville.

A "Gizmo Expo," to promote science, technology, engineering and math (STEM) education for elementary students, will be held from 5:30-7 p.m., Dec. 4, at Franciscan

University of Steubenville in the St. Joseph Center. The hands-on event is open to community members of all ages. For more information, telephone (740) 284-5283.

Steubenville — Bishop John King Muscio Central Junior High School students will sing the National Anthem at 4:05 p.m., Dec. 6, at the Wheeling Nailers hockey game, WesBanco Arena, Wheeling, West Virginia. For more information, call (304) 234-4625.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will sponsor a buffet breakfast from 9 a.m.-2 p.m., Dec. 6, in St. Peter Church lower hall. The breakfast will benefit the Seton Widows Initiative. Cost for a full buffet is \$7, for an individual serving; \$3, for children under the age of 12; and \$30, family maximum charge.

Toronto — A benefit breakfast, to support the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, will be held from 7:30-8:45 a.m., Dec. 3, at the Rivers Club, 301 Grant St., Pittsburgh. For registration or additional information, contact Lisa Banbury by email, lisa@talicogroup.com, or telephone (412) 688-6430.

Toronto — A "Philipkova Fast (Advent) Class" will be held at 4 p.m., Dec. 8, at St. Joseph Byzantine Church, 814 N. Fifth St. The Divine Liturgy for the Conception of St. Ann, Immaculate Conception, will follow at 5 p.m.

Triadelphia, W.Va. — Members of Faith in Action Caregivers Inc. will be at Russell Stover Candies, located at The Highlands, 546 Cabela Drive, from 10 a.m.-9 p.m., Dec. 5, for a candy sale. The store will donate 10 percent of all sales that day to the organization.

Wheeling, W.Va. — Catholic Charities Neighborhood Center, Eighteenth Street, or 2000 Main St., will accept slightly used sheets, blankets or pillows, to assist the less fortunate. For more information, telephone (304) 232-1280.



The newly elected officers of St. Agnes (Mingo Junction) Catholic Woman's Club – from left, Joanne Raha, president; Barbara Crugnale, treasurer; Pat Cramblett, vice president and auditor; Clara Sue Milewsky, secretary, and Paula Robson, historian – were installed by St. Agnes Parish Pastor Father James M. Dunfee. (Photo provided)

Campaign for Human Development collection Nov. 21-22

WASHINGTON — The national collection for the Catholic Campaign for Human Development will take place in most parishes – including ones in the Diocese of Steubenville – the weekend before Thanksgiving.

The theme of this year's Nov. 21-22 collection is "CCHD: Working on the Margins."

"In the Gospel of Luke, Jesus told his disciples, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame' (Lk 14:21). This is the mission of CCHD," said Bishop Jaime Soto of

Sacramento, California, chairman of the U.S. Conference of Catholic Bishops' Subcommittee on the Catholic Campaign for Human Development.

"CCHD works on the margins, alongside our brothers and sisters to bring new hope, build community and address the root causes of poverty," said Bishop Soto. "With its focus on long-term solutions, CCHD transforms the lives of families and communities in need, bringing them to the table of God's kingdom of justice, love and peace."

Grants are allocated from funds received via the national collection each year.

Sister who served in Dillonvale school, parish dies

PITTSBURGH — Holy Family of Nazareth Sister M. Claire Pawlak – who ministered in the St. Adalbert Catholic community in Dillonvale for 35 years – died Nov. 6 at 101.

A native of Galitzin, Pennsylvania, she was born Nov. 11, 1913, one of 11 children of Charles and Emiliana Koniczak Pawlak. While a teenager, Sister Claire entered the Sisters of the Holy Family of Nazareth. She made her temporary vows in 1931 and her perpetual vows six years later.

Sister Claire served St. Adalbert School as a teacher and principal. When the school closed, she served St. Adalbert Parish in a variety of ways, including as sacristan and minister to the homebound. Nov. 10, 2007, a day before



Sister M. Claire Pawlak

Sister Claire celebrated her 94th birthday, more than 150 people to whom she had ministered in Dillonvale gathered to honor her. Msgr. John C. Kolesar, pastor of St. Adalbert Parish and St. Casimir Parish, Adena, hosted the celebration at St. Adalbert School, where Sister Claire had once taught. Msgr. Kolesar listed the many things she had done for the Dillonvale Catholic community, including decorating the church, keeping its sidewalks clear of snow and introducing recycling of aluminum cans.

She also taught in schools in Pennsylvania and Michigan.

In retirement, Sister Claire resided at the Holy Family Manor, North Hills.

A funeral Mass was celebrated Nov. 11, Sister Claire's 102nd birthday, in Holy Family Manor Chapel.

Obituaries

BARBERTON, Ohio — Michael Kozak – father of Diocese of Steubenville priest Father Timothy J. Kozak – has died.

The 92-year-old Kozak died Nov. 1 in Cuyahoga Falls, Ohio.

A lifelong resident of Renfrew, Pennsylvania, where he was born, the deceased was a 40-year employee of Babcock and Wilcox Co., a member of St. Augustine Church and a U.S. Army veteran, who served during World War II and was a Purple Heart recipient.

In addition to Father Kozak, pastor of Sacred Heart Parish, Pomeroy, Michael Kozak is survived, too, by daughters Karen, Diane and Barbara and son Michael and seven grandchildren.

Carmel C. Callas, 95, Holy Family, Steubenville, Nov. 1.

Antoinette J. Carducci, 88, Triumph of the Cross, Steubenville, Nov. 7.

James T. Corra, 83, 152 Overlook Drive, Wintersville, Blessed Sacrament, Nov. 6.

Pamela Dudek, 59, St. Clairsville, St. Mary, Nov. 4.

Mary M. Firm, 90, Toronto, St. Francis of Assisi, Nov. 9.

Bernard Fries, 84, Belpre, St. Ambrose, Little Hocking, Oct. 25.

Dorothy A. Leist, 91, Holy Family, Steubenville, Nov. 3.

Frank Pagot, 97, Lansing, St. Joseph, Bridgeport, Nov. 3.

Frances Phillips, 88, 179 McConnell Ave., Wintersville, Blessed Sacrament, Oct. 8.

Hugo Schiappa, 84, 160 Cathy Drive, Wintersville, Our Lady of Lourdes, Oct. 21.

Alexander G. Shultz, 86, 4365 Grand Ave., Shadyside, St. Mary, Nov. 4.

Joanne Pillar Suffoletta, 75, Toronto, St. Francis of Assisi, Nov. 8.

Elizabeth J. Tarquinio, 85, Triumph of the Cross, Steubenville, Nov. 7.

John J. Tegano, 73, Triumph of the Cross, Steubenville, Nov. 9.

Josephine Matuska Waligura, 94, Piney Fork, St. Casimir, Adena, Oct. 28.

Louise Yaskanich, 82, 643 Overlook Drive, Wintersville, Blessed Sacrament, Oct. 18.

Diocese of Steubenville Bishop Jeffrey M. Monforton joins city of Steubenville Mayor Domenick Mucci Jr., center, and Timothy M. Boland, Steubenville city manager, left, at the 11th annual "Faith in the Future" prayer breakfast Nov. 13 at Froehlich's Classic Corner, downtown Steubenville. The initiative, begun by the Steubenville Diocese's fourth bishop, R. Daniel Conlon, now bishop of the Joliet, Illinois, Diocese, offers prayers for the well-being of Steubenville. Bishop Monforton has expressed his appreciation to the city administration for its support of the renovation, restoration and renewal of Holy Name Cathedral in the municipality's South End. Bids are expected to be awarded before month's end for the realignment of Fifth and Sixth streets to enable a cul-de-sac to be installed to permit a pedestrian-friendly space around the church. Year-end giving to the multimillion dollar project can be directed to the Diocese of Steubenville, P.O. Box 969, Steubenville, OH 43952, or online via the diocesan website, www.diosteub.org. (Photo by DeFrancis)



Cardinal who helped write 'Laudato Si' dialogues in Columbus

COLUMBUS, Ohio — A small cross section of Catholics representing the six dioceses in the state of Ohio (Archdiocese of Cincinnati and Dioceses of Cleveland, Columbus, Toledo, Steubenville and Youngstown) have dialogued with Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, on Pope Francis' encyclical "Laudato Si': On Care for Our Common Home" and been urged to return to their locales to take concrete steps to better care for creation.

A capacity crowd, estimated at 150 people, sat at round tables in Martin de Porres Center, Dominican Sisters of Peace, Columbus, to listen to Cardinal Turkson and address questions to him, as well as hear panelists. The panel included Mike Curtin, Ohio House of Representatives, 17th District; Margaret Conditt, Ohio House of Representatives, 52nd District; Lonnie Thompson, senior research scientist, Byrd Polar and Climate Research Center, The Ohio State University, Columbus; Dominican Sister Sharon Zayac, director, Jubilee Farms: A Center for Ecology and Spirituality, New Berlin, Illinois; Andy Sonderman, president and chief operating officer, Suburban Natural Gas Co., Lewis Center, Ohio; Society of the Precious Blood Brother Nick Renner, farmer and chairman, Mercer County Soil and Water Conservation District; and Kevin Leahy, director, energy and environmental policy, Duke Energy, largest electric power holding company in the United States, headquartered in North Carolina.

The Oct. 31 dialogue was sponsored by Catholic Conference of Ohio — Carolyn Jurkowitz, director — and Catholic Climate Covenant — Dan Misleh, executive director.

"This conference showed that people are hungry to know more about Pope Francis' land-

mark document," Jim Tobin, associate director, Catholic Conference of Ohio, said (the Catholic Conference of Ohio is the official representative of the Catholic Church in public matters affecting the church and the general welfare of the citizens of Ohio).

"This was one of the most well-orchestrated and honest conferences I've attended since 'Laudato Si' was released June 18," said Misleh (the Catholic Climate Covenant is a national Catholic organization based in Washington, D.C.). "The level of dialogue and honest exchange of viewpoints is exactly what Pope Francis has called for in his landmark encyclical."

Though he was one of the people who assisted Pope Francis in writing the encyclical, Cardinal Turkson advised, "Anytime you pick it up, you get a new sense."

As he outlined the process on how the letter came about, Cardinal Turkson explained that in March 2014, Pope Francis expressed the possibility of writing an encyclical on ecology. Palm Sunday of that year, the cardinal said that as he questioned the pope on when he would begin writing the letter, the pope told him to begin to write the encyclical. Therefore, the cardinal said he and a team of people from various countries rushed to get a draft. For almost a year, the pope worked on the draft and received input from around the world. "Everybody kept writing what should go into the encyclical," Cardinal Turkson said.

The main focus of the encyclical is that it is a pastoral document, he added, not a social encyclical, not an encyclical on climate change.

"The roots of the encyclical are based in the life of Pope Francis," the cardinal, a native of Ghana who studied theology in the United States, added.

He has invited us to be protectors. For the pope, the two fragilities are, the earth and the poor, Cardinal Turkson said. "We are called to care for man and nature."

The pope has written, "The

urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change."

As he acknowledged those who are striving to guarantee the protection of the home, Pope Francis wrote: "I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."

Cardinal Turkson asked, "What can we do as Catholics to promote dialogue?"

He challenged participants to take the contents of the encyclical to their dioceses and organize at that level. Cardinal Turkson, also, echoed that theme in one of his several stops in recent months in the United States as lead consultant on "Laudato Si'". In California earlier this month, he was quoted, "Real change only comes from dialogue and mobilization from below."

Climate change, he said, affects everyone and no amount of wealth or privilege will save us; all must act; we must be truthful in how we go about solving these problems; we have to embrace an integrated ecology; practice and take dialogue seriously; and finally — pray. The encyclical's ultimate purpose, he said, is to call the U.S. to those points and to honor environmental traditions of conservation and preservation.

Participants from the Diocese of Steubenville at the conference included Elimia Alonso-Marks, Ohio University, Athens; Eric Fitch, Marietta College; Eric Haenni, Franciscan University of Steubenville; Robert Maher, Ohio University; Joseph McLaughlin, Ohio University; Franciscan Sister Johanna Paruch, Franciscan University; Paul Symington, Franciscan University; James G. Piazza, executive assistant to Steubenville Bishop Jeffrey M. Monforton; Michele A. Santin, director of the diocesan Office of Family and Social Concerns (Catholic Charities); and Pat DeFrancis, Steubenville Diocese communications director and editor of *The Steubenville Register*.

At the time the encyclical was released Bishop Monforton pointed out that Pope Francis poses a question each of us should ask, "What kind of world do we want to leave to those who come after us ...?"

"The Church 'does not presume to settle scientific questions or to replace politics,' however, the encyclical 'welcomes dialogue with everyone,' at the same time that it acknowledges 'faith convictions can offer Christians and some other believers as well, ample motivation to care for nature and for the most vulnerable of their brothers and sisters.'"

"Pope Francis reminds us that 'we must regain the conviction that we need one another, have a shared responsibility for others and being good and decent are worth it.'"



Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, dialogues with Catholics from Ohio's six dioceses in Columbus, Ohio. (Photo by DeFrancis)