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News Briefs

Jesuits elect Venezuelan to lead order

ROME (CNS) — Jesuit Father Arturo Sosa Abascal, 67, a member of the Jesuits' Venezuelan province, was elected the first non-European superior general of the Society of Jesus.

The 212 voting delegates to the Jesuit general congregation elected Father Sosa Oct. 14. He succeeds Father Adolfo Nicolas, 80, who had asked to resign because of his age.

The election came after four days of prayer, silence and quiet one-on-one conversations among the voting delegates, who were chosen to represent the more than 16,000 Jesuits around the world.

Father Sosa was born in Caracas on Nov. 12, 1948. He joined the Jesuits in 1966 and was ordained to the priesthood in 1977, according to a press release from the Jesuits.

Prior to the election, he was Father Nicolas' delegate for the international houses and works of the Society of Jesus in Rome. He was provincial superior of the Jesuits in Venezuela between 1996 and 2004 and general counselor of the Society of Jesus from 2008 to 2011.

From 1977 to 1996, he was the director of "Centro Gumilla," a center of research and social action of the Jesuits in Venezuela.

He has a degree in philosophy from the Catholic University Andres Bello in Caracas, a degree in theology from the Pontifical Gregorian University in Rome, and a doctorate in political science from the Universidad Central de Venezuela.

He speaks Spanish, Italian, English and understands French.

World Mission Sunday observed Oct. 23

STEUBENVILLE — In every nation, World Mission Sunday is Oct. 23 and will be observed at Masses the weekend of Oct. 22-23.

The Society for the Propagation of the Faith is Pope Francis' chief missionary arm, providing resources for more than 1,100 mission dioceses, worldwide, said Diocese of Steubenville Bishop Jeffrey M. Monforton.



The Immaculate Heart of Mary statue, in parishes in the Steubenville Diocese during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary at the initiation of diocesan Bishop Jeffrey M. Monforton, will stand in St. Frances Cabrini Church, Colerain, until Oct. 28, when it will be relocated to St. John Fisher Church, Richmond, until Nov. 4 and then moved to St. Joseph Church, Amsterdam. (Photo by DeFrancis)

Diocese of Steubenville Youth Conference 2016



Diocese of Steubenville Bishop Jeffrey M. Monforton officially welcomes youth to the 2016 "Rise Up! Let Your Light Shine" conference Oct. 16. Msgr. John Michael Campbell, right, is rector of the Basilica of St. Mary of the Assumption and pastoral administrator of St. Mary School, Marietta, where the conference was held. Anthony, left, and Marcellino D'Ambrosio of Crossroads Pursuit, Dallas, keynote speakers, took to the stage and talked about discipleship, in the St. Mary gymnasium and had youth interacting, at left. Bob Perron, longtime youth minister, below right, kept them engaged, as master of ceremony and a workshop presenter.



When it was lunchtime, youth from the Athens Catholic community, upper left; Ironton Catholic community, upper right and lower right, and Cambridge Catholic community, lower left, congregated. The youth were joined by Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge, and Maria Whaley, Ironton. (Photos by DeFrancis)

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'Ask the Bishop'

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

Q: Why is the color for Lent purple and why is Ordinary Time green?

**Alyssa Tomlinson
Powhatan Point**

A: As the liturgical colors change throughout the year, we are able to identify where we find ourselves in our spiritual journey with the Church. Liturgical colors are our signposts, of sorts.

In Lent and Advent, the color is purple (or violet) which symbolizes penitence. Both of these liturgical seasons are times for preparation and sacrifice, as we approach Easter and Christmas, respectively. The Sacrament of Penance is celebrated communally, most frequently, in these two seasons.

Green is connected with Ordinary Time, because we journey with the Lord Jesus in this time of perpetual hope and growth. Green symbolizes life and reminds us that we are called to life in Jesus Christ.

Q: Why were faith, hope and charity chosen as theological virtues?

**Spencer Helms
Tiltonsville**

A: "At present, we see indistinctly, as in a mirror, but then face to face. At present, I know partially; then, I shall know fully, as I am fully known. So, faith, hope, love remain, these three, but the greatest of these is love." These words from St. Paul's First Letter to the Corinthians, Chapter 13, Verses 12-13, underscore the fact that these virtues of faith, hope and charity "relate directly to God" and are, thus, called "theological."

As the Catechism of the Catholic Church instructs us: "They dispose us to live in a

relationship with the Holy Trinity. They have the one and Triune God for their origin, motive and object. The theological virtues (of faith, hope and love) are the foundation of (our) Christian moral activity; they animate our actions and give them special character" (Paragraphs 1812-1813).

These gifts from God enable us to act as God's children. In our call to holiness, the theological virtues enable us to imitate the Father, Son and Holy Spirit. As we are taught by the Church, Jesus Christ's own self-revelation and self-giving is the foundation of the theological virtues.

Q: How does God forgive all sins in your life, and how can you live like a Christian?

**Eric Tingler
Steubenville**

A: The quick answer may be derived from the answers to the first two questions, for as faithful Christians we are to journey with the Church in the liturgical seasons by attending Mass and living the theological virtues. The first sacrament you and I receive, Sacrament of Baptism, has made us God's children, members of Jesus Christ and his Church.

In the Sacrament of Penance, we are forgiven all our sins and frequent celebration of the sacrament strengthens us to be more like Jesus. "To live like a Christian," as you put it, means that we participate in the daily life of the Church, in word and deed. How best to be a Christian than to receive the gift of Jesus' Body and Blood in the Eucharist? It has been said time and time again: When we receive the Eucharist, we become who we receive.

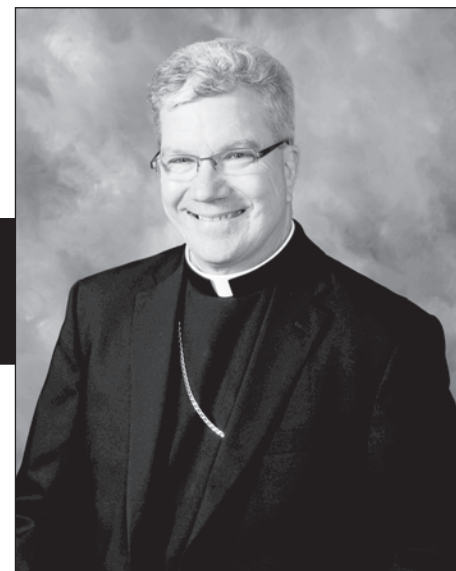
Thank you to all who planned and participated in last Sunday's (Oct. 16) diocesan Youth Conference: "Rise Up! Let Your Light Shine" #EncounterEncourageEngage. We had the largest attendance in six years, and all of the day's events were

well organized, especially the procession from St. Mary School to the Basilica of St. Mary of the Assumption with the statue of the Immaculate Heart of Mary. How important it is to include our younger brothers and sisters in our diocesan Year of Re-consecration to our Patroness.

As Pope St. John Paul II said to the youth: "In your hearts and hands is the future of the Church."

May you and your family have a blessed last few weeks of *Extraordinary Ordinary Time*.

To "Ask the Bishop," contact: Carolyn



Bishop Monforton

A. Crabtree, catechetical consultant, Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; telephone (740) 282-3631; email ccrabtree@diosteub.org.

Nov. 15 – deadline to apply for special needs dollars

COLUMBUS, Ohio — Application can be made until Nov. 15 for a Jon Peterson Special Needs Scholarship for Ohio students with special needs.

Recipients can use the scholarship toward services and education costs at the participating school and/or providers – including ones in the Diocese of Steubenville

– of their family's choice.

Scholarships are worth between \$7,578 and \$27,000.

A prorated scholarship could begin in January 2017.

For more information about the Jon Peterson Special Needs Scholarship Program, visit www.scoho.org.

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Diaconate candidate's call to minister years old

STEUBENVILLE — In early December, five men are expected to be ordained permanent deacons for the Diocese of Steubenville by diocesan Bishop Jeffrey M. Monforton.

Scott Carson, Thomas E. Graham, Edward G. Kovach, Charles J. "Chuck" Schneider and Paul D. Ward are studying for the diaconate for the Steubenville Diocese.

Graham is a resident of Wintersville and a member of Blessed Sacrament Parish in the village.

After eight years as a steel worker, a job he began immediately after high school, Graham enrolled at Kent State University, Kent, Ohio.

"I fell in love with learning and went straight through full time for my bachelor's, two master's and a Ph.D.," he said.

Graham is a licensed social worker in the state of Ohio, certified to teach economics, history and sociology, and a clinical sociologist.

Beginning in 1988, until his retirement in 2015, Graham taught at Franciscan University of Steubenville, where in 1995 he developed its social work program and worked in campus counseling, also. Graham continues to teach, part time, at Franciscan University, is a Jefferson County commissioner and business owner.

Even when a teenager, Graham said, "In spite of being a sinner, I have always felt a call to minister. ... At one point in college, I was even majoring in theology, but switched to sociology. But, the call to serve would not go away, and Satan tried everything to keep me a sinner and to get me to fail in becoming a deacon."

"It is only through prayer and God's grace and forgiveness," Graham said, "that I am able to be a deacon."

Graham, along with Carson, Kovach, Schneider and Ward, was accepted into candidacy for the Steubenville Diocese's permanent diaconate in December 2013. Throughout the diaconate formation, classroom study is interspersed with retreats and formation sessions, as well as pastoral activities for the deacons in their parishes.

Father Wayne E. Morris, pastor of the Noble County parishes of Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda, has served as director of the permanent diaconate program in the diocese.

Father Thomas A. Chillog, episcopal vicar for pastoral planning and personnel for the diocese and pastor of St. Mary Parish, St. Clairsville, coordinated study prior to the initiation of the permanent diaconate program in the Steubenville Diocese.

Preparing for the diaconate has been life-changing, Graham said. "There were so many times when I thought I do not deserve this, and I do not, and was going to quit; but, each time God would answer my prayer and give me forgiveness and give me the motivation to continue on and serve. You cannot stay in the program without changing

and by having the grace of God." But, he continued, "It is just not possible to change like this on your own. Everything has played a role in changing the self of who we are. Only God can do this."

For Graham, the most enjoyable part of the formation has been the time he spent at a retreat center in Columbus, Ohio. "I would be by myself in the chapel as early as 4:30 a.m. and kneeling and praying for God's help and guidance. And he did it, or I would not be here."

Graham is married. His wife is Diane. He has a daughter Kayla-Jo and two sisters, Marlene of Toronto and Darlene of Wintersville.

His family, friends and parishioners have been supportive and encouraging, as he has studied for the diaconate, he said. "Without your spouse's encouragement and support this cannot be done. You change and they have to be supportive of that change and if not then you need to quit. The parishioners at Blessed Sacrament have given me unconditional support."

Bishop Monforton has issued a call for the permanent diaconate, for formation beginning in 2017. To any man considering the diaconate, Graham said, "I would first say pray


and pray and pray. Discuss it thoroughly with your spouse again and again. It is not an easy journey, and you truly have to believe this is what God wants. You will not make it otherwise. There will be obstacles to overcome. ... But if you do believe this is what God wants, then you will be rewarded beyond whatever you could imagine."



(Photo by George) **Thomas E. Graham**

Bishop Monforton's Schedule


- Oct. 22 Mass, St. Matthias Mission, Freeport, 7 p.m.
- 23 Confirmation Mass, Our Lady of Mercy Church, Carrollton, 8:30 a.m.
Mass in the extraordinary form, St. Peter Church, Steubenville, noon
- 24 Mass and dinner with consecrated virgins, Steubenville, 5 p.m.
- 25 Mother of Hope Deanery "Day With Bishop Monforton," Holy Family Church, Steubenville, 11 a.m.
Franciscan University of Steubenville, 6 p.m.
- 26 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
Faith in the Future luncheon, Franciscan University of Steubenville, noon
Vespers, dinner and blessing of new monastery, Family of Jacopa Association, Steubenville, 5 p.m.
- 27 "Mia con Hermanas," Mass with Spanish sisters, Daughters of Holy Mary of the Heart of Jesus, Steubenville, 8:30 a.m.
- 28 Teacher inservice Mass and awards, Marietta, 9:15 a.m.
- 29 Confirmation Mass, St. Frances Cabrini Church, Colerain, 5 p.m.
- 30 Mass, St. John Vianney Church, Powhatan Point, 9 a.m.
Mass, St. Mary Church, Shadyside, 10:30 a.m.
- 31 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- Nov. 1 All Saints' Day Mass, Berkman Theater, Lanman Hall, Catholic Central High School, Steubenville, 9:30 a.m.
- 2 All Souls' Day Mass, Mount Calvary Cemetery, Steubenville, 10 a.m.
- 3 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
- 4-6 Parish mission, Holy Name of Mary Parish, Harbor Beach, Michigan



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Joe Billante

Good Shepherd Sisters change leaders; introduce new Hispanic minister

CARROLLTON — On what she described as an historic day filled with blessings and rejoicing, Good Shepherd Sister Carol Pregno turned her role as province leader for the Sisters of the Good Shepherd South-Central Province to Good Shepherd Sister Francisca Aguillon.

And, Good Shepherd Sister Martha Patricia Escobar has been named the new coordinator of Hispanic Ministry in the Diocese of Steubenville. She replaces Sister Francisca, who served in that position.

During the September Mass in the Good Shepherd Sisters' chapel in Carrollton — on the Nativity of the Blessed Virgin Mary — Sister Francisca assumed her responsibility as province leader. Msgr. Gene W. Mullett, a Diocese of Steubenville priest who resides in Carrollton, presided at the Mass, during which the Sisters of the Good Shepherd renewed their vows, also.

A native of Erie, Pennsylvania, and a religious sister since 1961, Sister Carol has been a resident of Carrollton since 1997, when her community, which had a presence in the Diocese of Steubenville since 1948, reorganized and became affiliated with the North American Union. The North American Union merged with the international Union in 2009. In 2014, the Union of Our Lady of Charity was reunified with the Congregation of Our Lady of Charity of the Good Shepherd (Sisters of the Good Shepherd).

In the Steubenville Diocese, the sisters first settled in Caldwell, but then expanded their ministry to Carrollton for orphans and semi-delinquent boys and girls at Carrollton. In the '60s and '70s, they worked with the mentally challenged. In 2000, the sisters began work with abused women. Presently, there are more than 3,000 Good Shepherd Sisters worldwide who work for the needs of women, children and families — domestic violence, economic development, addiction recovery, victims of human

trafficking, counseling, social work and community development. Internationally, the sisters are apostolic and contemplative.

Sister Carol has been her community's

have the care of 56 women in California, Ohio, Pennsylvania, Texas, West Virginia and Wisconsin under her domain.

During a 10-day meeting in July, a

direction statement focused the Good Shepherd Sisters on a variety of topics, such as networking and collaborating, assessing properties, forming and recruiting, bettering the way of handling finances, recording and reporting and working with laity. Thus, to fulfil her duties, Sister Francisca, among other things, will visit each of the Good Shepherd religious communities for which she is responsible to see the needs, listen and make herself available, she said.

"I am so proud the (sisters) were able to have someone that was in service for the diocese," Sister Carol said of the Hispanic ministry. The ministry becomes particularly important when you think of the population that would go unchurched or church by another denomination, without the ministry,

she added. Continuing in that ministry is Sister Martha, also originally from Mexico. A member of the religious congregation for 27 years, Sister Martha has ministered in



Present and former major superiors of the Good Shepherd Sisters, headquartered in Carrollton, include, from the left, Sister Francisca Aguillon, Sister Carol Pregno, Sister Deana Kohlman and Sister Marie James Cody. The women religious gathered last month for a change in province leaders and to renew their vows. (Photo by DeFrancis)

provincial since 2004. "The time of my leadership was an absolute blessing," Sister Carol said during lunch after the Mass for the leadership transition.

She has begun a year's sabbatical in Wheeling, West Virginia, where other Good Shepherd Sisters reside. Sister Carol expects to return to Carrollton in the future to continue to service her religious community, since as she pointed out, women religious never retire.

For more than a dozen years, Sister Francisca has served the Hispanics in the Diocese of Steubenville. Though she said she never counted the number of individuals to whom she ministered, there were hundreds. However, she added about the ministry, "It was a blessing to me." As well, she said, it was a learning experience, especially concerning immigration.

Originally, from Mexico, Sister Francisca has been a religious sister for more than two decades. As the province leader for the Sisters of the Good Shepherd South-Central Province, Sister Francisca will



(Photo by DeFrancis)

Sister Martha Patricia Escobar

New York, as a pastoral associate, and in Texas, most recently as a director of human trafficking. She was on sabbatical when she was approached by Sister Francisca to minister in the Diocese of Steubenville.

In the diocese, Sister Martha will continue the work begun by Sister Francisca in Belmont, Guernsey, Meigs and Washington counties.

Like, Sister Francisca, she, too, will reside in Marietta, where St. Mary Parish and Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, are supportive, and to be in close proximity to a greater number of the population served by the ministry.



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Goal is to make abortion unthinkable – Respect Life speaker says

CAMBRIDGE — “Our goal is to make abortion unthinkable.”

Those were the words of Janet A. Morana – executive director, Priests for Life; co-founder, Silent No More

Awareness Campaign, which assists women who have had abortions share their testimonies; Eternal Word Television Network co-host of “The Catholic View for Women” and author of “Recall Abortion: Ending the Abortion Industry’s Exploitation of Women” – featured speaker at the fifth annual Diocese of Steubenville Respect Life Conference.

Father Paul E. Hrezo, Christ Our Light Parish pastor, opened the Oct. 8 conference in St. Benedict Church, Cambridge, along with Joseph A. Schmidt, diocesan Respect Life coordinator for southern deaneries, marriage ministry coordinator for the Diocese of Steubenville and pastoral associate/director of religious education at the Basilica of St. Mary of the Assumption, Marietta.

Dan Hawrot, diocesan Respect Life coordinator for northern deaneries, introduced Morana, born in Brooklyn, New York, and a public school teacher before becoming involved in the pro-life movement in 1989.

Morana, who said she grew up Catholic and was educated in parochial schools, went away from the church in the ’60s. Married and with children, she credited her mother-in-law with praying her back to the church.

Father Frank Pavone, national director of Priests for Life, was a pastor at her parish at the time. Though she said he always wove something about life into his homilies, what affected her most was praying in front of an abortion clinic. Therefore, she said, she quit teaching and became involved in pro-life.

“As I traveled around, I saw the damage from abortion. I hear the stories” – of physical, psychological, spiritual

and emotional trauma.

“The abortion industry is built on lies. ... Women who went to an abortion



Joseph A. Schmidt, left, and Dan Hawrot greet Janet A. Morana, featured speaker at the Oct. 8 Diocese of Steubenville Respect Life Conference.



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates Mass at the annual diocesan Respect Life Conference with Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge, left; Father Thomas F. Hamm, pastor of St. Louis Parish, Gallipolis, center, and Msgr. Robert J. Kawa, pastor of St. Bernard Parish, Beverly, and St. James Parish, McConnelsville, right. (Photos by DeFrancis)

clinic had no freedom and no choice. ... Society has not extended a hand of hope to women.” However, Morana said, “Abortion is never solving a problem for women.”

Instead, she proposed, “We have to, as a church, start to act positive about pregnancy. ... It’s our attitude and how we speak about life.”

One of the speakers who offered an alternative to abortion was Margaret Adams, a St. Benedict parishioner for more than 35 years, who volunteers with Maggie’s Place. The organization has houses in various parts of the United States – including one in Ohio – that serve pregnant women.

Another speaker was Sharon Colvin, director of development and interim director of client services for the Pregnancy Resource Center of Athens County, who suggested a three-prong approach for parishes to be pro-life. Colvin said there is a need for “Theology of the Body” to be taught to parents, in small groups; for pregnancies to be supported; and for post-abortion support.

During his homily at a Mass he celebrated in St. Benedict Church, Diocese of Steubenville Bishop Jeffrey M.

Monforton pointed out that October is Respect Life Month. “Life,” he said, “is a gift from God.”

There is a need to promote the dignity of all human life, to respect all human life from conception to natural death, Bishop Monforton concluded.



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St. John Paul II The Spirit As Creator-Advocate

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

As Pope St. John Paul pointed out, Our Lord's discourse to the apostles at the Last Supper (see, John, Chapter 14, Verse 26) is a primary source of his revelation to us of the Holy Spirit. He will return to that source again and again as he probes the theology of the Spirit, or "pneumenology," as it is called ("pneuma": Greek for "spirit"). The Holy Spirit is called by several names, depending on the translation of the text. The New American Bible that is used in our American liturgy uses the word "Advocate." Other renderings have it as "Paraclete" or "Counselor." They all are derived from the notion of one who stands by to support or defend another, as in legal litigation.

Jesus tells the apostles that the Father will send "another Advocate" to them (see, John, Chapter 14, Verse 16). "Another," because Jesus is himself the first "Advocate," not only for the apostles but for the whole human race. This other Advocate will remain with them. One

might ask: What happened to Jesus' promise to be with the apostles "until the end of the world" (Mt 28:20)? John Paul explains that Jesus would leave the apostles some 40 days later in his *human* nature. He would remain with us in spirit and grace, however, and, as we shall see later, as head of his mystical body. The Holy Spirit would abide with them as well as their successors and all those of his followers who witness the faith. This would be true especially in times of persecution. (And, when was there a time when the church did not face persecution in one form or another?) The pope continues: "The Holy Spirit's presence ... will make the invisible Christ present in a lasting manner. ... The transcendent unity of the Son and the Holy Spirit will ensure that Christ's humanity ... will be present at work wherever the Trinitarian plan of salvation is being put into effect through the power of the Father." That statement needs a bit of unpacking, of course. In brief, the pope is saying that all that comes to us from God is the work of the blessed Trinity, but is mediated to

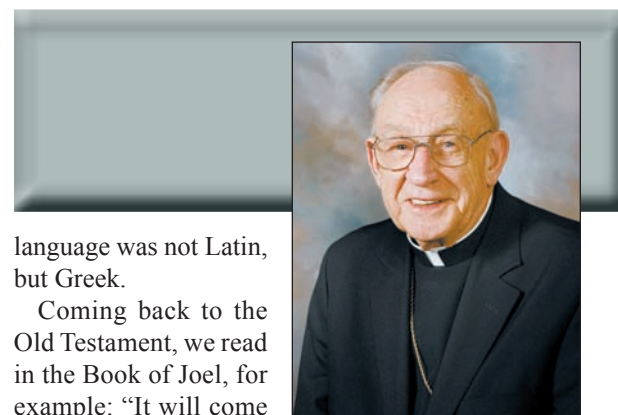
*"... when the Holy Spirit comes,
he 'will convince the world
of sin, of righteousness, and of judgment'"*

us in a mysterious ("transcendent") way by the individual persons of the blessed Trinity. Within the Trinity, it is the Holy Spirit that is the channel or link between God and the world.

Our Lord said something else that calls for clarification: He said that when the Holy Spirit comes, he "will convince the world of sin, of righteousness, and of judgment" (Jn 16:8). The older translation used the word "convict," instead of "convince." In the context of the statement, "convince" is the better word, since "convict" conveys the notion of accusation, whereas the statement is speaking of persuading or demonstrating something. This is clear in John Paul's explanation: the word "sin" refers to the rejection of Jesus by his own people; "righteousness" refers to the divine nature of the mission of Jesus that was rejected; "judgment" refers to the result in terms of the fate of those who reject God's plan for mankind, including not only humans, but the fallen angels who instigate that rejection.

While the existence of the Holy Spirit was revealed definitively only by Christ, there were hints of it even in the Old Testament.

The pope points out: "If after the resurrection he (Jesus) refers to the Old Testament, it is a sign that he wishes to emphasize the continuity of pneumatological truths in the whole of revelation. It means that Christ brings to fulfillment the promises already made by God in the Old Covenant." The idea that there are three persons in God would be unintelligible to the ancient Jewish mind because the Hebrew language had no notion of "person," as we understand it. Recall what has been said more than once in these pages that the earliest Christians had to find words and terms to explain what they believed about Jesus and the Gospel. The vocabulary to do so was simply not available in the language that Jesus spoke. Such Semitic languages – and thoughts, we can assume – dealt always in concrete, not abstract, terms. It was only when the church entered into the Greek-speaking world of the Roman Empire that the Greek language (reputed to "have a word for everything") became available to the theologians and Church Fathers. Recall that throughout the Roman Empire, where Christianity first took root, the common



Bishop Sheldon

language was not Latin, but Greek.

Coming back to the Old Testament, we read in the Book of Joel, for example: "It will come to pass afterward that I will out my spirit on all flesh; our sons and daughters shall prophesy; your old men shall dream dreams and your young men shall see visions. Even upon your menservants and your maidservants in those days, I will pour my spirit" (Jl 3:1-2). In Ezekiel it says: "I will take you away from all the lands and bring you back to your own soil. I will sprinkle clean water over you to make you clean from all your impurities and from all your idols I will cleanse you. I will give you a new heart and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you so that you walk in my statutes, observe my ordinances and keep them (Ez 36: 24-27).

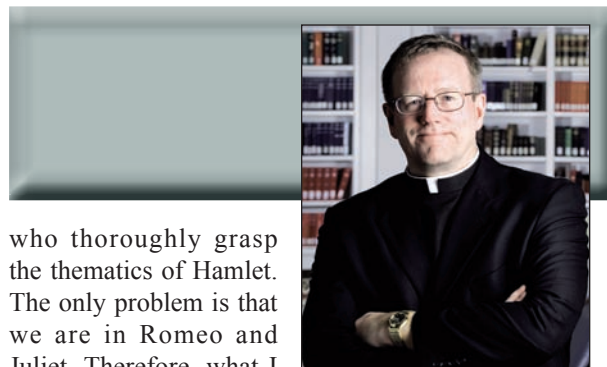
Just as the apostles were transformed on the day of Pentecost from frightened, hesitant and confused men into stalwart missionaries, so the people of God, of both Old Covenant and New, would be transformed by the work of the same Spirit. "This gift," John Paul tells us, "is therefore the basis of all the supernatural gifts. ..." Quoting St. Thomas Aquinas, he says: "It is the root of sanctifying grace which sanctifies precisely through 'participation in the divine nature.' ... Jerusalem was chosen by Christ himself as the place of fulfillment of his messianic mission. It was the place of his death and resurrection ... and the place of the redemption. ... This beginning will take place under the action of the Holy Spirit who ... as the Creator Spirit prolongs the work of the first creation when the Spirit of God 'hovered over the waters'" (Gn 1:2).

Knowing Who We Are; Knowing What We Are Supposed to Do

By Bishop Robert Barron

This fall I am giving presentations to all of the high school teachers, staff and administrators in the Archdiocese of Los Angeles. These talks take place on an annual basis, and they are dedicated to a regular cycle of topics. This year, the theme is morality. Lucky me! My guess is that disquisitions on doctrine or church history or pastoral practice wouldn't raise too many hackles, but ethics is practically guaranteed to rile people up, especially now when issues of same-sex marriage, transgenderism and assisted suicide are so present to the public consciousness.

I am not sure whether I'm delighting or disappointing my audiences, but I am not ordering my talks to address these hot-button questions. Indeed, it is my conviction that a good deal of mischief and confusion is caused precisely by characterizing Catholic morality primarily as a matrix for adjudicating such matters. A purely rational or deductive approach to controversial ethical choices is largely an exercise in missing the point. For to know how to behave as a Christian is a function of knowing, first, who we are as Christians. Understanding how to act is, if I can pun a little, a function of understanding what play we are in. The great biblical scholar, N.T. Wright, has said that most of us are like actors who are dressed up for Hamlet, who have memorized all of the right lines from Hamlet, and



Bishop Barron

who thoroughly grasp the thematics of Hamlet. The only problem is that we are in Romeo and Juliet. Therefore, what I am sharing with the good teachers of the LA Archdiocese is largely Christian anthropology, a fancy way of saying the articulation of what play we're in and what role we've been given in that production.

Like the great Shakespeare plays, the drama of salvation history consists of five acts: Creation, the Fall, the Formation of Israel, the Coming of the Messiah and the Church. Comprehending the dynamics of all five acts is indispensable to knowing how to behave. So, let's take things one step at a time. According to the still breathtaking poetic account in the first chapter of Genesis, all created things come forth in an orderly and harmonious manner from the hand of the Creator. Sun, moon, planets, stars,

the earth itself, animals, even those things that crawl upon the earth, come into existence as a sort of stately liturgical procession. What the author is showing, first, is that none of these things – all of which at one time or another in the ancient world were the object of worship – is divine. What he is demonstrating, secondly, is that all of them find their purpose in giving praise to the Creator. It is of crucial

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How to Pray 30th Sunday in Ordinary Time

By Father Paul J. Walker

Over the past few Sundays we have been shown despicable tax collectors, corrupt judges and the arrogance and false humility of the Pharisees. Here a disclaimer should be made in favor of the Pharisees. They were not crafty, evil people as they are often painted in the dark colors and images of popularized movies, Bible stories and passion plays. The Pharisaic party was in a number of ways the enlightenment of postexilic Judaism. They saw their religion compromised and watered down after the return from the Exile, so their way of restoring it to an original purity was to slavishly keep the Law, all 613 precepts of it! God could then look down on the purity of Israel and move to establish his reign with the pure in charge. For this to happen, the imperfect would have to be excised. This was to tolerate no physical or moral imperfections – tax collectors, sinners, lepers, the blind, lame, mute, etc., all shut out from the life and worship of the community! It should also be noted that no small amount of anti-Semitism down through subsequent centuries would further darken this picture.

All this being said, Luke's story is another one of those "zingers" that Jesus drops into people's assumptions blowing them apart and inviting people to pick up the pieces and find new possibilities, new directions in which to travel.

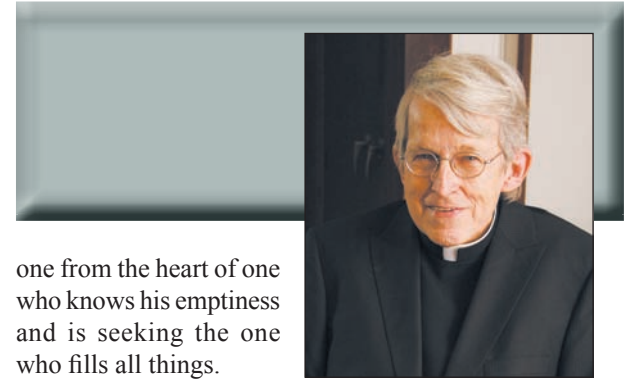
Luke's parables are often understood in light of those to whom the parable is addressed; in this case "to those who were convinced of their own righteousness and despised everyone else" (Lk 18:9). We are presented with a Pharisee and a tax collector, i.e., an intensely devout person, and a fairly disreputable one. As with so many parables, this one is intended to, I believe, challenge habitual and conventional assumptions. This effect can be easily lost because, as I suggested earlier, we tend to persist in thinking of the Pharisee as evil and consistently hypocritical. A longstand-

ing anti-Semitic prejudice or bias can prevent this parable from shattering our assumptions. The Pharisees were not, per se, more hypocritical than anybody else – they were simply much more *devout* in their religious observances! So we need to "catch" the scene as Luke presents it: Two people are in the Temple area to pray. One is a Pharisee – very pious and devout, following the liturgical guidelines for temple prayer, not "showing off" but just doing it like it's supposed to be done. Then there is the tax collector ("publican" in some translations), one seen as a traitor; a sellout to the Roman occupation; one who probably stuffs his own pockets at his fellow Israelites' expense.

Yet this man approached God humbly. Aware of no one else except God, he prayed simply, quietly. His awareness of the all-holy and wholly other God was so clear that his own sinfulness was revealed, and in the clarity of that moment he prayed for mercy.

As for the Pharisee in this Gospel story, the only thing of which he is aware is himself. He spells out a litany in his own honor from his enlarged perspective of self-importance and inordinate pride. To add to this display he compares himself to others, in particular to the tax collector. In such a lofty atmosphere of his own conceit, there was no room for anyone else. He did not meet God; he did not listen; he did not pray; he did not go home justified – all because of his lack of perspective that kept him from bowing low enough before God so as to enter into the communion at the heart of all praying.

Jesus seems to reaffirm the author of Sirach (First Reading, Oct. 23): God is a just God who does not favor the privileged, but rights the wrongs of the poor and oppressed. God responds to our need – we do not merit God's favor by our piety or proper liturgical deportment! We do not "pay for" the divine favor with a lot of devotional or religious practices. The only "prayer" the tax collector knows is: "mercy, mercy, mercy on me a sinner." It is the "correct"



Father Walker

one from the heart of one who knows his emptiness and is seeking the one who fills all things.

Perhaps that is how I need to be there – as the tax collector, the ambivalently and marginally committed, not as the devout. I need to think about it. In the meantime hear St. Basil, a fourth-century bishop and doctor of the church:

Why then, I ask you, are you full of pride, because of what you have, when you ought rather to give thanks to the Giver of what you have? You did not come to know God through your own excellence; but God looked upon you out of divine goodness. You have not laid hold of Christ because of your virtue; but it is Christ who through his coming has laid hold of you.

(The Sunday Sermons of the Great Fathers, Volume 3, Pages 362-63)

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. He continues to reside in his hometown, McConnelville, and celebrate Masses in St. James Church there and write a regular column for The Steubenville Register.

Contemplative Prayer

By Father Ron Rolheiser

Contemplative prayer, as it is classically defined and popularly practiced, is subject today to considerable skepticism in a number of circles. For example, the method of prayer, commonly called Centering Prayer, popularized by persons like Thomas Keating, Basil Bennington, John Main and Laurence Freeman is viewed with suspicion by many people who identify it with anything from "New Age," to Buddhism, to "Self-Seeking," to atheism.

Admittedly, not all of its adherents and practitioners are free from those charges, but certainly its true practitioners are. Understood and practiced correctly this method of prayer, which allows for some variations in its practice, is in fact the form of prayer which the Desert Fathers, John of the Cross and the author of "The Cloud of Unknowing" call *contemplation*.

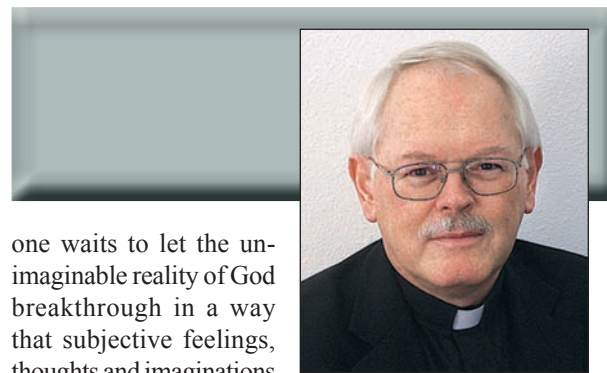
What is contemplation, as defined within this classical Christian tradition? With apologies to the tradition of Ignatius of Loyola, who formats things differently, but is very much in agreement with this definition, contemplation is prayer without images and imagination, that is, prayer without the attempt to concentrate one's thoughts and feelings on God and holy things. It is a prayer so singular in its intention to be present to God alone that it refuses everything, even pious thoughts and holy feelings, so as to simply sit in darkness, in a deliberate unknowing, within which all thoughts, imaginations and feelings about God are not fostered or entertained, as is true for all other thoughts and feelings. In the words of "The Cloud of Unknowing," it is a *simple reaching out directly toward God*.

In contemplative prayer, classically understood, after a brief, initial act of centering oneself in prayer, one simply sits, but sits inside the intention of reaching out directly toward God in a place beyond feeling and imagination where

one waits to let the unimaginable reality of God breakthrough in a way that subjective feelings, thoughts and imaginations cannot manipulate.

And, it is precisely on this point where contemplative prayer is most often misunderstood and criticized. The questions are: Why shouldn't we try to foster and entertain holy thoughts and pious feelings during prayer; isn't that what we're trying to do in prayer? How can we be praying when we aren't doing anything, just sitting? Isn't this some form of agnosticism? How do we meet a loving, personal God in this? Isn't this simply some form of transcendental meditation, which can be used as a form of self-seeking, a mental yoga? Where's Jesus in this?

I will let the author of "The Cloud of Unknowing" reply to this: "It would be very inappropriate and a great hindrance to a man who ought to be working in this darkness and in this cloud of unknowing, with an affective impulse of love to God himself alone, to permit any thought or any meditation of God's wonderful gifts, kindness or his work in any of his creatures, bodily or spiritual, to rise up in his mind so as to press between him and his God, even if they be very holy thoughts, and give him great happiness and consolation. ... For as long as the soul dwells in this mortal body, the clarity of our understanding in the contemplation of all spiritual things, and especially of God, is always



Father Rolheiser

mixed up with some sort of imagination."

We cannot *imagine* God, we can only *know* God.

In essence, the idea is that we may never mistake the icon for the reality. God is ineffable and consequently everything we think or imagine about God is, in effect, an icon, even the words of Scripture itself are words *about* God and not the reality *of* God. Admittedly, icons can be good, so long as they are understood precisely as icons, as pointing to a reality beyond themselves; but as soon as we take them for the reality, our perennial temptation, the icon becomes an idol.

The difference between meditation and contemplation is predicated on this: In *meditation* we focus on icons, on God as God appears in our thoughts, imagination and feelings. In *contemplation*, icons are treated as idols, and the discipline then is to sit in a seeming darkness, beneath a cloud of unknowing, to try to be face-to-face with a reality which is too big to grasp within our imagination. Meditation, like an icon, is something that is useful for a time, but ultimately we are all called to contemplation. As "The Cloud of Unknowing" puts it: "For certainly, he who seeks to have God perfectly will not take his rest in the consciousness of any angel or any saint that is in heaven."

Karl Rahner agrees: "Have we tried to love God in those places where one is not carried on a wave of emotional rapture, where it is impossible to mistake oneself and one's life force for God, where one accepts to die from a love that seems like death and absolute negation, where one cries out in an apparent emptiness and an utter unknown?"

That, in short, is contemplative prayer, authentic Centering Prayer, as a discipline.

Missionary Oblate of Mary Immaculate Father Rolheiser, president of the Oblate School of Theology, San Antonio, is a lecturer, retreat master and author, too.

St. Clairsville parishioners' son ordained to the priesthood as Dominican



(Photo by Dominican Father Lew)

Father Kress

WASHINGTON, D.C. — Father “Ryan” Joseph-Anthony Kress – son of Richard and Kay Kress – was one of 11 men ordained to the priesthood by Archbishop Joseph Augustine Di Noia, a Dominican, at the National Shrine of the Immaculate Conception in Washington, D.C.

This was the largest ordination class in the Dominican Province of St. Joseph in 45 years, a spokesman for the Dominicans said.

Father Kress was a St. Mary, St. Clairsville, parishioner, too.

A graduate of Franciscan University of Steubenville, he entered the Dominican Order at St. Gertrude Priory in Cincinnati in 2010, where he made his first vows in 2011. He was then assigned to the Dominican House of Studies in Washington, D.C., to study for the priesthood. He made his lifelong vows in 2014 and was ordained a deacon in the spring of 2015. Father Kress

will continue his studies until the spring of 2017, and await a further assignment.

While in D.C., Father Kress has been engaged in athletics chaplaincy, campus ministry and serving with the Dominican Sisters of Hawthorne who care for the poor with terminal cancer. For the past two years, he has served at a parish in Bethesda, Maryland.

The Order of Preachers, commonly known as the Dominicans, is celebrating its 800th anniversary. Dedicated to the proclamation of the word of God for the salvation of souls, Dominicans have vows of poverty, chastity and obedience, and attendance to study as the basis for preaching. The friars live in community and gather each day for common prayer.

Basilica St. Vincent de Paul is host

MARIETTA — The Basilica of St. Mary of the Assumption St. Vincent de Paul Conference will host an information and training seminar Nov. 5, announced Nancy Hathaway, conference president.

tance, furniture and household goods, as well as an understanding ear to those in need.

“Our parishioners give regularly through monetary donations, used furniture and their prayers,” said Hathaway.

St. Vincent de Paul stresses personal contact with those requesting assistance, she said. “Two volunteers usually arrange to meet people at their homes to discuss their needs, offer an understanding ear and show our concern.”

The basilica conference is hosting the training seminar – in cooperation with the national St. Vincent de Paul Society headquarters – from 9:30 a.m. until 2 p.m. at St. Mary School (St. Mary’s parish center). Parking is available at 822 Third St., Marietta.

Representatives from St. Vincent de Paul in Louisville, Kentucky, and Dayton, Ohio, will lead the presentation.

Hathaway said the session can bring together parish representatives from throughout the Diocese of Steubenville who feel called to provide this ministry in their home parish. She urged diocesan parishes to send representatives to the meeting to learn more about how to put faith into action by forming a St. Vincent de Paul conference.

For more information, contact Hathaway by telephone at (740) 373-4738 or by email, nana11543@gmail.com.



As representatives of the Basilica of St. Mary of the Assumption, Marietta, St. Vincent de Paul Conference, Cheryl and Dennis Nau meet with a client to what they term offer a helping hand, an understanding heart and encouragement. (Photo provided)

As explained by Hathaway, the Society of St. Vincent de Paul is made up of more than 800,000 men and women who voluntarily join in faith and offer person-to-person services to the needy and suffering.

Thousands of local conferences are organized to offer help to those in need, Hathaway pointed out. One such conference is located at the basilica.

Organized in 1981, the Marietta conference has been providing financial assis-

Knowing

From Page 6

significance that the final element in the parade – like the last figure in a liturgical procession – is the human being. We are meant to see our identity and our task: to give praise to God on behalf of all creation. Before the Fall, Adam was the first priest.

So what is the Fall? What takes place in Act 2 is the loss of our priestly identity. Grasping at the tree of the knowledge of good and evil, we end up worshiping our own egos rather than God, and from this misdirected praise, chaos follows. Things fall apart, both inside and outside, that is to say, in our hearts and in the natural order – and the Garden becomes a desert. Throughout the Bible, the basic problem, though it manifests itself politically, culturally, psychodynamically, etc., is always bad praise.

But, God does not abandon his people; on the contrary, he sends a rescue operation. Beginning with the covenant with Abraham, God shapes a nation according to his own mind and heart; he teaches a particular tribe to worship him aright, to be his priestly people. His ultimate intention is to use Israel for the instruction of all the nations of the world. Mount Zion, the locale of the temple, the place of right worship, is meant to become a magnet to the whole of humanity: “There all the tribes go up, the tribes of the Lord” (Ps 122:4). The entire drama of Israel is the content of Act 3.

But, we hear, over and again, that Israel does not live up to its high calling, that it falls short of its vocation to worship the Lord alone. And so the best and the brightest among the Chosen People commence to dream of a Messiah, a figure who would represent the full realization of Israel’s mission and identity. The coming of this anointed one is the central drama of Act 4. The still startling claim of the first Christians is that Jesus, the carpenter from Nazareth, is this long-awaited Messiah, the one in whom faithful Yahweh finally meets faithful Israel. Notice, please, how Jesus is consistently presented as a priestly figure. John the Baptist declares him to be the “Lamb of God”; at the climax of his life, he comes into the holy city of Jerusalem and cleanses the Temple, declaring, “I will destroy this place and in three days

rebuild it,” referring to the temple of his own body; and on the cross, bearing the sins of the world, he offers a final priestly sacrifice, offering right praise to his Father and bringing sinful humanity back on line with him. This is precisely why, in the light of the resurrection, St. Paul would refer to Jesus as “the new Adam,” which is to say, the one who restores the human race to correct praise.

Now, we are ready for Act 5 and the proper context for speaking of morality. Act 5 is the life and work of the church. Grafted on to Jesus, members of his mystical body, all of the baptized are meant to do what Jesus did and be who Jesus was. We are meant, as Paul put it, to “offer our bodies as living sacrifices to the Lord.” This implies that we are to turn every aspect of ourselves – our minds, our wills, our personal affairs, our jobs, our recreation, and yes, our sexuality – into acts of worship. To make it more pointed, our bodies and their desires do not belong to us; they are not intended to serve our selfish purposes. They are designed to be turned to God’s purpose, which implies that they be placed under the aegis of love. Now we can understand why the church is so demanding in regard to sex, why it stands so staunchly athwart divorce, contraception, same-sex marriage, masturbation, etc. It is not because the church is against sex or against pleasure or against self-determination. It is because the church is for turning the whole of life into an act of radical love. And its dearest hope is that the very quality of its right praise will attract the whole world to Christ. I realize that it sounds strange to put it this way, but the moral lives of the baptized are not meant finally for them; they are meant to be salt and light for the rest of humanity.

What I’m telling the Catholic high school teachers of L.A. is what I want to tell all Catholics: You won’t know how to behave until you know who you are. And you won’t know who you are until you realize what play you’re in!

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

Letter to the Editor

Look in the mirror. Now think about the individuals in your family. Think about your friends, co-workers, or anyone else you see on a day-to-day basis. One of the things that we all have in common is that each of our lives began at the moment of conception. It is a fact of biology that at the very moment of conception, a genetically unique individual is created, a person not the same as any person who lived in the past or will live in the future. And any time after conception, in the womb or out of the womb, if that life is ended, then the death of a special person occurs. Every abortion, then, ends the life of an innocent, unique person.

Over 1 million innocent lives are ended every year in our country through abortion. If there is not a right to life, how can we talk about any other rights? And, yet, it is

sad to say, many Catholics continue to vote for candidates who support and promote abortion. There is simply no other issue that compares with over 1 million individuals being destroyed in the womb by abortion. And, add to that the lives of women and men scarred by an abortion decision.

If all Catholics would actively stand together for life, then we could change our nation. However, too many people place party affiliation or other issues above the right to life. St. Teresa of Kolkata said: “Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.”

**Dan Hawrot
Steubenville**

Off the beaten path: Pope Francis looks far afield for new cardinals

By Cindy Wooden

VATICAN CITY (CNS) — Choosing new members of the College of Cardinals, Pope Francis once again looked to countries and particularly to dioceses that were not and never had been represented in the body that advises the pope and bears responsibility for electing his successor.

Announcing the names of 17 cardinals he will create Nov. 19, Pope Francis chose men from 14 nations, which will bring the total number of countries represented in the College of Cardinals to 79. When he announced the names Oct. 9, the college had members from 72 countries.

The cardinal electors — the prelates under the age of 80 and therefore eligible to vote in a conclave to elect a new pope — currently represent 57 nations; after the consistory to create new cardinals, the group will bring together men from 60 countries.

The 115 cardinal electors who entered the conclave in 2013 that elected Pope Francis had come from 48 countries. Eight years earlier, the group that elected now-retired Pope Benedict XVI came from 53 nations.

Under Pope Francis, the idea that some large archdioceses are always led by a cardinal is fading, but is not altogether gone. His latest choices included the archbishops of Chicago, Malines-Brussels and Madrid. But other traditional cardinal sees like Venice and Turin in Italy or Baltimore and Philadelphia in the United States were not included in the pope's latest picks.

Not only did Pope Francis name the first ever cardinal electors from Bangladesh, Central African Republic and Papua New Guinea, he named Archbishop Joseph W. Tobin the first cardinal elector of the Archdiocese of Indianapolis; Archbishop Baltazar Porras Cardozo the first cardinal elector of Merida, Venezuela; and Archbishop Carlos Aguiar Retes the first archbishop of Tlalnepantla, Mexico, to be a cardinal elector. (The late Cardinal Joseph E. Ritter of St. Louis had been archbishop of Indianapolis 15 years before being named cardinal and the late Cardinal Adolfo Suarez Rivera of Monterrey had been archbishop of Tlalnepantla 14 years before being named a cardinal.)

The 2016 consistory will be the third called by Pope Francis to create new

cardinals and, once again, members of the Roman Curia received just a nod. Irish-born U.S. Bishop Kevin J. Farrell, the prefect of the new Vatican office for laity, family and life, is the only member of the Curia chosen this time. Archbishop Mario Zenari, the pope's nuncio to Syria, also was tapped, but the pope made it clear that the Italian archbishop would remain in war-torn Syria.

After the distribution of red hats Nov. 19, members or retired members of the Curia will make up 28 percent of the cardinal electors. Just over 35 percent of the members of the group that elected Pope Francis in 2013 were Curia veterans, although only 24 percent of the cardinals in the conclave that elected Pope Benedict were.

After the consistory, the electors named cardinals by Pope Benedict will account for just over 46 percent of the total; just over 36 percent will have been named by Pope Francis; and just over 17 percent will be cardinals created by St. John Paul II.

St. John XXIII and Blessed Paul VI expanded the size of the College of Cardinals and began the modern internationalization of the body. In 1970, Blessed Paul decreed that cardinals over the age of 80 could not vote in a conclave, and in 1975 he set the limit of cardinal electors at 120 men.

Fifty-two percent of the members of the conclave that elected Pope Francis were European. In early October, 46.8 percent of the cardinal electors were from Europe,

and after the consistory the group will make up 44.6 percent of the electors. The 24 Italian electors as of Oct. 10 account for 21.6 percent of those eligible to enter a conclave. With Cardinal-designate Zenari, the Italians will account for 20.6 percent of the electors after Nov. 19.

The second-largest group is and will be from North and South America. Currently 30 of the 111 electors, or 27 percent, are from the Americas. The percentage will grow to 28 percent when the new cardinals are inducted. With three new U.S. cardinals, the United States and Canada will account for 10.7 percent of the college.

After Nov. 19, the percentage of African electors will rise to 12.4 percent from its current 11.7 percent; the percentage from Asia will decline slightly to 11.5 percent from its current 11.7 percent; and the group from Oceania — Australia, New Zealand and the South Pacific — will rise to 3.3 percent from its current 2.7 percent.

With 25 electors after the consistory, Italy will remain the nation with the most cardinals by far. The United States will be second with 10 electors. France and Brazil each will have five electors. Spain, Poland, Mexico and India each will have four.

At 49, Cardinal-designate Dieudonne Nzapalainga of Bangui, Central African Republic, will become the youngest member of the College of Cardinals. Only one other member of the body — Cardinal Soane Mafi of Tonga, 54 — was born in the 1960s.



St. John Central Grade and High School, Bellaire, students are selling memorial/prayer request luminaries for \$5 each to raise money for school operating costs. To order, telephone (740) 676-4932, say, in front, from left, Leife Klopp, Leah Rotilio, Jude Campbell, Kyleena Campbell and Gavin Cole; in the middle, from left, Dana Schnegg, Nate Schnegg, Bradie Ramsay and Tracie Cole; and, in back, from left, Jody Campbell, Principal Kim Leonard, Cathy Rotilio and Carrie Ramsay. The luminaries in honor of deceased or living families or friends will line the St. John Church, Bellaire, aisles and altar area during a 6:30 p.m., Nov. 2, prayer service in the church. Father Daniel Heusel is pastor of St. John Parish, as well as Sacred Heart Parish, Neffs. (Photo provided)

FULL-TIME HUMAN RESOURCES ASSISTANT

The Diocese of Steubenville is seeking a full-time human resources assistant.

Primary responsibilities include: assisting with directing the human resources function for the Diocese of Steubenville; providing direct service and compensation to the staff of the diocesan offices; providing consultative services to diocesan parishes, schools, ministries and agencies; assisting in the development and administration of personnel and employment policies for the diocese; and maintaining compliance with state and federal employment regulations.

Qualifications and experience: bachelor's degree in human resources or business administration is preferred; must have previous human resources experience; must also have experience with Microsoft Office, Word and Excel; experience with Microsoft Access is preferred; must be able to work well with others in a Catholic diocesan, school or parish setting; must demonstrate professional ethical standards.

Professional and personal references must be made available upon request.

Resumes and salary requirements of qualified applicants must be received by Oct. 31; reply to: James G. Piazza, Executive Assistant to the Bishop, Diocese of Steubenville, P.O. Box 969, Steubenville, OH 43952.

Too many resources to qualify for Medicaid?

Plan NOW, to provide extra comfort for your disabled adult AND benefit Catholic Social Services



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To learn more about the OCSS Pooled Trust, call 614-471-0085 or visit nonprofitpooledtrust.org

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Buchtel/Glouster — St. Mary of the Hills, Buchtel, and Holy Cross, Glouster, parishioners are collecting Christmas cards, which will be given to inmates at Hocking Correctional Facility, Nelsonville, to send to their relatives and friends. Cards, requested by the end of November, can be taken to either church.

Caldwell — St. Stephen Parish CWC will sponsor a fall bazaar from 9 a.m.-1 p.m., Nov. 12, in the church hall. The event will feature crafts, a raffle, baked goods, food stand and a cookie walk.

Cambridge — An ongoing Bible study and "Lectio Divina," the traditional Benedictine practice of scriptural reading, meditation and prayer, will be held at 6:30 p.m., Thursdays, in the St. Benedict Church conference room. Sign-up is not required. For additional information, telephone (740) 432-1677 or email dalexsonshk@gmail.com. All can attend.

Cambridge — A scholastic book fair will be held through Oct. 23 at St. Benedict School, 220 N. Seventh St. Books will be on display in the school's social hall. Proceeds will help purchase books for the library and classroom libraries. Books can also be purchased online at <http://stbenedictschool.weconnect.com>, through Oct. 25.

St. Benedict School will sponsor a turkey trot 5K walk/run beginning at 9 a.m., Nov. 24, at the Great Guernsey Trail, 63500 Corduroy Road. Registration fee is \$25; early registrants receive a T-shirt. For additional information, telephone Susan Wright at (740) 680-2876.

Carrollton — A Polishfest will be sponsored by Our Lady of Mercy Parish from 11 a.m.-5 p.m., Nov. 6, in the church hall. An all-you-can-eat buffet, consisting of cabbage rolls, sauerkraut and kielbasa, sauerkraut and pork, pierogi, haluski, mashed potatoes and gravy, homemade applesauce, desserts, bread and beverages will be featured. Cost for adults to eat is \$12; youth, 5-12 years of age, eat for \$4; children, under 4 years of age, eat for free. Entertainment will be provided by Jim Bebesi & His Polka Pals. There will also be a cash prize raffle at the event. Proceeds will benefit the church building fund.

Fulda — St. Mary of the Immaculate Conception Parish is sponsoring a preorder Thanksgiving noodles and pie sale. Homemade, frozen, ready-to-bake blackberry, cherry, apple, raisin, peach, pumpkin, pecan, chocolate and chocolate peanut butter pies cost \$9 each. Noodles cost \$5 per bag. To order, before Nov. 5, telephone (740) 584-3401, (740) 732-4243, (740) 509-2479, (740) 325-6915 or (740) 581-0378. Pickup date is Nov. 19, in the church hall, from 10 a.m.-1 p.m. and 5-6 p.m.

St. Mary of the Immaculate Conception Parish will sponsor an annual "Sauerkraut and Bohnen Brie Dinner" from 10:30 a.m.-1:30 p.m., Nov. 6, at the church. The menu will include pork, sauerkraut, bohnen brie, mashed potatoes, homemade noodles, applesauce, roll, dessert and beverage. Bingo will be played from 1-3 p.m.; a raffle drawing will be held at 3 p.m.

St. Mary's will sponsor a bake sale, including noodles, from 9 a.m.-noon, Nov. 18, at the Farmers & Merchants Bank, 430 North St., Caldwell. Proceeds will be used for ventilation improvements in the church hall basement.

Harriettsville — A Halloween masquerade square dance will be held Oct. 29, from 8-11 p.m., at St. Henry Church hall. Music will be provided by Deep Down Country Band. There will also be food, prizes and raffles that evening.

Hopedale — The Harrison County CWC will sponsor a 15th annual used Christmas items sale Nov. 4, from 9 a.m.-6 p.m.; Nov. 5, from 9 a.m.-1 p.m.; Nov. 11, from 9 a.m.-6 p.m.; and Nov. 12, from 9 a.m.-1 p.m., at Sacred Heart Church hall. A bake sale and lunch will also be featured at the event.

Ironton — The annual fall and Christmas craft



The Bishop John King Mussio Central Elementary and Junior High School ninth annual "Ristorante Mussio Pasta Dinner" will be held from noon until 5 p.m., Nov. 6, in the Holy Rosary auditorium, Etta Avenue, Steubenville. Students Ellah Amaismeier, kneeling left, and Robbie Cherepko, kneeling right; and, standing from the left, Halle Wright, Joseph Rice, Tina Dong, Guiuseppe Lancia, Carmina Chiovitti and Jude Balzano, promote the fundraiser. Dinners will include pasta, meatball, salad, bread, a drink and homemade dessert. Costs are \$8 for adult meals and \$5 for children's meals for those 4 to 14. Children 3 and under can eat for free. Tickets for the meal and auction items, such as Steelers' and Penguins' tickets and a Franciscan University of Steubenville scholarship, and a raffle can be purchased at the door the day of the dinner. To order carryouts, telephone after noon, Nov. 6, (740) 266-6395. (Photo provided)

sale, sponsored by the Ironton Catholic community CWC, will begin at 9 a.m., Oct. 22, in St. Joseph Church, in the undercroft.

Lore City — There will be an All Saints' Day hot dog and chili lunch and costume party at 1:30 p.m., Oct. 30, at Sts. Peter and Paul Oratory social hall. Children can dress as saints or biblical characters for the event.

Lowell — A craft show, sponsored by Our Lady of Mercy Parish, will be held from 9 a.m. until 3 p.m., Nov. 12, at the church hall. Chicken pie, homemade noodles and dessert pies will be served throughout the day; vendors will offer crafts for purchase.

Marietta — The Basilica of St. Mary of the Assumption St. Vincent de Paul accepts any donated vehicle, in any condition. There is no cost for transportation; processing of donated vehicles can be deducted from annual federal taxes. For additional information, telephone (800) 322-8284 or email svdpusacars.com.

Marietta — A "Reading Is a Treasure" book fair will be held from 8:30 a.m.-4 p.m., Oct. 31 through Nov. 4, at St. Mary School, in the parish center, 320 Marion St.

St. Mary School Irish Boosters Organization will sponsor a "Fall Back 5K Run/Walk" Nov. 6, at 2 p.m.; registration, 1 p.m., at East Muskingum Park. Race applications are available at the school office, 320 Marion St.

A poinsettia and wreath sale is being sponsored by St. Mary Home and School through Oct. 24. Orders will be ready for pickup Dec. 7, from 9 a.m.-6 p.m., Dec. 7, in the school parish center, 320 Marion St. For additional information, telephone (740) 373-1776.

Minerva — St. Gabriel Parish CWC will sponsor a boutique Nov. 3 and Nov. 4, from 9:30 a.m. until 7 p.m., and Nov. 5, from 9:30 a.m. until 1 p.m., in the church hall. Crafts and vendors will be part of the event; lunch and dinner, eat in or carry out, will be available; there will be a bake sale and raffles. For table rental, telephone (330) 868-5627.

Morges — A fall turkey dinner will be held Oct. 30 at St. Mary of the Immaculate Conception Church hall. Dinners, consisting of turkey, stuffing, mashed potatoes and gravy, green beans, salad and dessert, will be served from 11 a.m.-1:30 p.m. Adults eat for \$10; children 4-12 years of age, \$6; 3 years of age and under eat for free. Proceeds will benefit St. Mary's fuel and renovation fund.

St. Clairsville — A fall bereavement program will be held at 5:30 p.m., Oct. 23, Nov. 20 and Dec. 18, in St. Mary Parish offices. "Grief and the Holidays" will be the topic of discussion. All can attend. For additional information or to register for the program, telephone Debbi Shutler, (740) 695-9580.

Father Thomas A. Chillog, pastor of St. Mary Parish, will facilitate an eight-part DVD Bible study, featuring Edward Sri, theologian, author and speaker, who appears on EWTN, at 6:30 p.m., Nov. 7, in Marian Hall. The series, titled "Mary: A Biblical Walk with the Blessed Mother," will continue Nov. 14, Nov. 21 and Nov. 28. To register, telephone the parish offices at (740) 695-9993. For online information, visit BibleStudyForCatholics.com.

Steubenville — The Catholic Central High School Senior Class will hold a car wash from 9 a.m.-1 p.m., Oct. 22, in Blessed Sacrament Church parking lot. All proceeds from the event will be used for the senior class trip to New York City, in March.

Steubenville — Canons Regular of the Holy Cross of Coimbra, Auxiliary Bishop of Astana, Kazakhstan, and Titular Bishop of Celerina, Athanasius Schneider will celebrate a pontifical high Mass at 10 a.m., Oct. 27, at St. Peter Church. That evening, at 7 p.m., he will give a talk at the church.

St. Peter Parish CWC will sponsor a soup, sandwich and Christmas item sale from 11 a.m.-3 p.m., Nov. 4, in the church basement. Stuffed pepper and chicken dumpling soups will be available, along with Sloppy Joe's and hot dogs. Soup, sandwich and beverage combo costs \$5; desserts, \$1; soup, to

Up and Down the Diocese

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go, \$6 per quart; eat in or take out. Raffle tickets will be sold for \$1 each or six for \$5; drawing will be held Dec. 6.

Steubenville — A “Day With Bishop Monforton,” sponsored by Mother of Hope Deanery, will begin at 10:30 a.m., Oct. 25, at Holy Family Church. For reservations, telephone Diana R. Vargo, (740) 937-2941 or Cindy Hoerchler, (740) 314-9009.

Tiltonville/Yorkville — St. Joseph,

Tiltonville, and St. Lucy, Yorkville, parishes will sponsor an 11th annual reverse raffle Oct. 29. A donation of \$50 per ticket includes two dinners, an entry into the reverse raffle, theme basket raffles, a 50/50 drawing and door prizes. Doors open at 6 p.m.; dinner will be served at 6:30 p.m.; the drawings will begin at 7:30 p.m. Participants must be 18 years of age to attend. To purchase a ticket, telephone Jim Chrisagis at (740) 298-0097.

Bishop will celebrate Mass Nov. 2

STEUBENVILLE — A Mass for the commemoration of all the faithful departed will be celebrated by Bishop Jeffrey M. Monforton at 10 a.m., Nov. 2, at Mount Calvary Cemetery in the Coronation Mausoleum Chapel, 94 Mount Calvary Lane,

which is located in the city’s West End.

Concelebrating priests, parishioners and people throughout the diocese and in surrounding areas are invited to attend.

A collection will be taken up that day for the benefit of Mount Calvary Cemetery.

Obituaries

Gary P. Cefus, 75, Dillonvale, St. Adalbert, Oct. 1.

Paul S. Gallagher, 92, Lancaster, Ohio, a former Cambridge resident, Sept. 20.

Helen T. Kendzicky Grywalski, 93, Byesville, Christ Our Light, Cambridge, Sept. 27.

Ann Wrobel Hutkay, 92, Dillonvale, St. Adalbert, Sept. 25.

Mary Pachuta Kozar, 94, Lore City, Christ Our Light, Cambridge, Oct. 11.

Edward J. Lehotay, 100, Cambridge, Christ Our Light, July 13.

John L. Longinie, 74, Cambridge,

Christ Our Light, July 30.

Edward Maurer, 62, Minerva, St. Gabriel, Oct. 1.

Irene T. Moore, 85, Corpus Christi, Belle Valley, Sept. 29.

Dolores J. “Dolly” Perko, 85, Steubenville, Holy Family, Sept. 30.

Francis Rauch, 77, the Basilica of St. Mary of the Assumption, Marietta, Oct. 4.

Richard S. Stats, 74, Lore City, Christ Our Light, Cambridge, Sept. 30.

Madeline D. Arnold Warner, 86, New Concord, Ohio, Christ Our Light, Cambridge, Oct. 6.



The Catholic Woman’s Club of Toronto – St. Francis of Assisi and St. Joseph parishes – is planning for its annual fall festival, say Irene Miller, left front; Dee Fouts, front right; and, in back from left, Jackie Taylor, Judy Wnek, Judy Sabol, Dorothy Graham and Phyllis Keenan. The festival will be held from noon until 3:30 p.m., Nov. 6, at St. Joseph Church hall, 1225 N. River Ave., Toronto. The dinner will feature cabbage rolls, mashed potatoes, green beans, applesauce, rolls, desserts and beverages. Meals cost \$9 for adults and \$4 for children under 10. Bake and white elephant sales and raffles will be part of the festival, also. (Photo provided)

Around and About

Cleveland — A Cleveland Divine Mercy Conference, to celebrate the close of the Year of Mercy, will be held Nov. 19 at St. Basil the Great Church, 8700 Brecksville Road, Brecksville, Ohio. The day will begin with the celebration of Mass at 7:30 a.m., with Diocese of Cleveland Auxiliary Bishop Emeritus Roger Gries as celebrant. Featured speakers will be part of the conference; the day will close with the Chaplet of Divine Mercy at 3 p.m. To register, telephone (800) 462-7426, or visit TheDivineMercy.org/cleveland.

Hudson, Ohio — A Worldwide Marriage Encounter weekend will be held Nov. 11-13 at the Clarion Inn, 6625 Dean Memorial Parkway. Presenter for the weekend will be Father H. Christopher Foxhoven, a Diocese of Steubenville priest and pastor of St. Mary of the Hills Parish, Buchtel, and Holy Cross Parish, Glouster, and director of Marriage Encounter for the diocese. 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.

Los Angeles — The Carmelite Sisters of the Most Sacred Heart of Los Angeles will sponsor a “Come and See” retreat, for single women between the ages of 18-35, Nov. 11-13 in St. Paul, Minnesota. For additional information, email mncomeandsee@outlook.com, or telephone (626) 300-8938.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will hold a fish fry from 11 a.m.-6 p.m., Oct. 21, at the council home, 25 N. Fourth St.; takeout orders will be available. Telephone (740) 633-0528, to place an order.

Martins Ferry — The First Presbyterian Church, 400 Walnut St., will host a choir music festival at 6:30 p.m., Oct. 23. Offerings taken that evening will support the Daily Bread Center.

Martins Ferry — A soup, sandwich and dessert luncheon, for the benefit of the Daily Bread Center, will be held from 11 a.m.-1:30 p.m., Oct. 26, at St. John Lutheran Church, 40 N. Fourth St.

Petersham, Mass. — St. Mary Monastery will offer a “Monastic Experience Weekend” Nov. 4-6, for single men between 18-40 years of age. For additional information telephone (978) 724-3350 or email monks@stmarysmonastery.org.

St. Clairsville — A book fair, for the benefit of Faith in Action Caregivers Inc., will be held Nov. 5 at Books-A-Million Inc., at the Ohio Valley Mall, 67800 Mall Road.

Toronto — Throughout the month of November, the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother will pray for deceased members of families and friends. Names of the departed can be submitted online at www.franciscansisterstor.org/beloveddeceased. Mass will be celebrated at 10 a.m., Nov. 6, in the Father of Mercy Chapel, Our Lady of Sorrows Monastery.

Wheeling, W.Va. — The Congregation of St. Joseph Sisters will sponsor a spaghetti dinner and craft sale from noon-6 p.m., Nov. 6, at Mount St. Joseph, 137 St. Joseph Road. Homemade crafts, wreaths and baked goods will be part of the event. Prices for the dinner are \$7 for adults; \$3 for children 4 through 10 years of age; children 3 years of age and under eat for free. Takeout is available by calling (304) 232-8160.



Plans are being completed for the annual fall card party at St. John Church, Bellaire. Scheduled for Nov. 6 in the church hall, admission for the event is \$6 and includes lunch – broccoli cheddar or green pepper soup, chicken or ham salad sliders, coleslaw and cake. Beverages, baked goods and fudge will be available for purchase, too. As well, raffles will be held. Doors open at noon, with events officially getting underway at 1 p.m., say card party committee members, from left, Mary DeGenova, Elaine Patt, Barb Warnock, Mary Lindquist and JoAnn Rankin. Also, on the committee planning the card party are Joe DeGenova, chairman; Marie Gosney, Debbie Respole, Irene Bickmeier and Sandy Evans. For reservations, call Bickmeier at (740) 676-1725; Warnock, (304) 559-4012; or Lindquist, (740) 676-3166. Also, reservations can be made at Thursday night bingo at St. John Church. (Photo provided)

Youth Conference 2016



Once workshops were finished at St. Mary School, youth conference participants lined up behind Diocese of Steubenville Bishop Jeffrey M. Monforton for a Marian procession to the Basilica of St. Mary of the Assumption, Marietta. John Barry Wharff, an eighth-grader at St. Mary School, Marietta, carries the cross that preceded the statue of Mary and Emily Richard, also a St. Mary eighth-grader, carries a candle.



Alyson M. Radford, center, catechetical consultant/coordinator of youth ministry for the Diocese of Steubenville, Office of Christian Formation and Schools, pauses in St. Mary School, Marietta, during the annual diocesan youth conference Oct. 16. Radford coordinated the conference, which drew more than 300 youth and chaperones. Paul D. Ward, left, is director of the

Steubenville Diocese's Office of Christian Formation and Schools. He introduces the newest member of the office, Carolyn A. Crabtree, right. Born in St. Louis, Crabtree grew up in Golden, Colorado. She received her undergraduate degree from Wyoming Catholic College, Lander, Wyoming, and a master's in theology and new evangelization from Augustine Institute, Denver. Ward said that Crabtree will deal with catechist formation, continuing adult education and evangelization.



At left, Diocese of Steubenville Bishop Jeffrey M. Monforton processes into Mass at the Oct. 16 diocesan youth conference. He is preceded by Father Bradley W. Greer, his master of ceremonies. During his homily, Bishop Monforton told the youth that they are the young ambassadors of the church in the 13 counties of the diocese. "Each and every one of you matter," Bishop Monforton said. "Prayer is your faith in action. God never tires of listening to you, if only you take the time to pray." As he concluded his homily, prior to processing out, above, he told the youth, "You are the future of the church – it's in your heart and in your hands."



Diocese of Steubenville seminarians – Nicholas Ward, left front; Joshua Erickson, right front; Brandon Foster, left back; and Jeremiah Hahn, back right – bring the Mary statue into the Basilica of St. Mary of the Assumption. It was placed in the front of the church in Marietta. And, at right, youth conference attendees enter the Holy Door at the basilica for Mass. The door was opened Dec. 12 in celebration of the Year of Mercy, declared by Pope Francis.



Father Michael W. Gossett, right, director of vocations for the Diocese of Steubenville, places the monstrance on the altar of the St. Mary Basilica to begin the Holy Half Hour that concluded the annual diocesan youth conference. Next year's conference is expected to be held Oct. 15. (Photos by DeFrancis)

