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News Briefs

Extreme poverty down, work remains

UNITED NATIONS (CNS) — Despite the good news that the percentage of people living in extreme poverty is set to go below 10 percent for the first time since such data has been collected, much work remains if the United Nations' goal to wipe it out entirely by 2030 is to be met, according to Filipino Archbishop Bernardito Auza, the Vatican's permanent observer to the U.N.

"The number of people still living in extreme poverty continues to be unacceptably high. The more than 700 million extremely poor remind us of the magnitude of the challenge still ahead," Archbishop Auza said in remarks delivered in midmonth at a U.N. committee session on poverty eradication and development issues.

According to World Bank figures issued in early October, 2.2 billion people worldwide live on less than the equivalent of \$2 a day. "That is only a slight decline from 2.59 billion in 1981. It indicates that poverty resistance is stronger, as we progress higher on the economic ladder," Archbishop Auza said.

Vocation Awareness Week is Nov. 1-7

WASHINGTON — The Catholic Church in the United States will celebrate National Vocation Awareness Week Nov. 1-7.

Sponsored by the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations — Bishop Michael F. Burbidge of Raleigh, North Carolina, chairman — it is designed to help promote vocation awareness and to encourage young people to ask the question: "To what vocation in life is God calling me?"

Official

Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish, Colerain, has been appointed interim principal of St. John Central High School, Bellaire.

Diocese of Steubenville Bishop Jeffrey M. Monforton made the interim assignment, effective immediately.

Father McGuire will continue to pastor St. Frances Cabrini Parish, as he serves the high school.

Msgr. John C. Kolesar, pastor of St. Casimir Parish, Adena, and St. Adalbert Parish, Dillonvale, is pastoral administrator of St. John Central High School.



Youth Conference 2015

Diocese of Steubenville junior and senior high school students and their chaperones gather Oct. 11 in St. Ambrose Church, Little Hocking, for the 2015 diocesan Youth Conference, where Bishop Jeffrey M. Monforton celebrates Mass. Concelebrants include, above right, in back from left, diocesan parish priests Father Wayne E. Morris, Father H. Christopher Foxhoven, Msgr. Robert J. Kawa and Father David L. Huffman. St. Mary of the Hills, Buchtel, parishioners Sarah and Joseph Tome, below,



lunch with Caleb Bryant and Primo Averion, Christ the King University Parish, Athens, parishioners. Father Michael W. Gossett, right, in photo below left, begins a Holy Hour with diocesan seminarians, from left, Jeremiah Hahn, Ryan Gray, also a transitional deacon, and Andres Chivel. (Photos by DeFrancis)



(More Photos/Page 3)

Diocesan priest for nearly 60 years dies Oct. 14

LOUISVILLE, Ohio — Father Bernard A. Krajcovic, a priest for the Diocese of Steubenville for nearly 60 years, has died.

Born July 19, 1930, in Empire, he was one of seven children of Anna Elizabeth Sutak and Peter A. Krajcovic, who later resided in Toronto and Florida.

As a youth, Father Krajcovic was educated in elementary and high schools in Empire and Toronto — St. Joseph and Toronto High schools. Later, he was in seminaries in Bloomington — St. John Vianney; Cincinnati — St. Gregory; Norwood, Ohio — Mount St. Mary of the West; and Loretto, Pa. — St. Francis, and at colleges in Cincinnati and Steubenville.

He was ordained to the priesthood May 26, 1956, at Holy Name Cathedral, Steubenville, by Bishop John King Mussio.

After ordination, Father Krajcovic was an instructor at St. John Vianney Seminary and then an assistant at St. Stanislaus Church, Steubenville; Holy Name Cathedral, and St. Joseph Church, Ironton.

In the early 1960s, Father Krajcovic served as an instructor at Catholic Central High School, Steubenville, and as an administrator at St. John the Baptist Church, Miltonsburg; St. Agnes, Mingo Junction; and St. Mary of the Immaculate Conception, Morges.

He served, too, at St. Andrew Church, Nelsonville; Sacred Heart, Pomeroy; St. Adalbert, Dillonvale; St. Michael, Bellaire; Blessed Sacrament, Wintersville; and St. John Fisher, Richmond.

In 1982, Father Krajcovic was appointed pastor of St. Lucy Parish, Yorkville. He continued to serve that community until his Aug. 31, 2001, retirement from active parish ministry.

Throughout the years, the 85-year-old, also, served the Boy Scouts of America, as chaplain, in Gallia and Lawrence counties; the Council of Catholic Women, as a director of the Nativity Deanery CCW; and the diocesan ecumenical commission and "Pactum Marianum," as a member.

After retirement, Father Krajcovic spent time with his

family, relocated for a period to Spring Hills, Florida, and then returned to Yorkville. In 2011, he relocated to Emmaus House, Louisville. He died Oct. 14 at St. Joseph Care Center, Louisville.

A funeral Mass was celebrated Oct. 19 at St. Lucy Church. Burial followed in Union Cemetery, Toronto.

Father Krajcovic is survived by two brothers, Peter and Michael; two sisters, Patricia Barrick and Mary Anne LeMasters, and several nieces and nephews.



(Photo by George)

Father Krajcovic



Holy Name Cathedral

Renovation, Restoration and Renewal

'Ask the Bishop'

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

Q: Why do we receive some sacraments more than others?

**Jacob Phillips
St. Clairsville**

A: In religious education, we learn the truth about the sacraments, namely, that Jesus instituted each sacrament and that they are "efficacious signs of God's grace." For many, the word efficacious may be a difficult word to understand. Let me put it this way: "The Holy Spirit happens personally and communally" in our life at the life-changing moment of reception of the sacrament. Each sacrament sanctifies us, strengthens us, and also instructs us.

We receive Baptism only once because Baptism itself places an indelible mark on your soul and mine, one which neither can be erased nor replaced. So too, also, with the Sacrament of Confirmation, which is the third of the three Sacraments of Initiation which we receive. This prepares us to live out our faith as adults, as well as to share the Good News and Truth of Jesus Christ.

The Sacrament of Matrimony, as well as the Sacrament of Holy Orders, are sacraments of communion. In marriage, we have the love of Jesus Christ with his bride, the Church. Here two people become one. In the Sacrament of Holy Orders, an indelible mark is placed on a man as he "puts on Christ." He serves the people of God in Jesus' name in word and in service at the altar, whether a deacon assisting the priest or the priest himself who through the grace of the Holy Spirit effects the Body and Blood of Christ at the altar. The third level of Holy Orders is the bishop himself who has the fullness of the priesthood as a direct successor of the first Apostles.

The Sacraments of Healing we may receive multiple times, such as the Sacrament of Penance (certainly, we should participate in this sacrament *frequently*), as well as the Anointing of the Sick, which can be received for numerous reasons.

The Eucharist is the central sacrament of the Church for it is the true Body and Blood of Our Lord Jesus Christ. How blessed we are to have opportunity to receive frequently Our Lord Jesus Christ, for he is our Lord and Savior for all ages and remains with us always.

So, as you can see, each sacrament is instituted by Jesus Christ and provides us with instruction and purpose through the graces received intended for our reception. Each sacrament bears witness to our common Christian pilgrimage. There are those sacraments which may be received frequently by the nature and the purpose of the sacrament.

Q: Why do we go through the whole Mass instead of just receiving the Eucharist?

**Kendra Hendricks
Steubenville**

A: That certainly would shorten the celebration, wouldn't it? We participate in the Holy Sacrifice of the Mass in two parts, The Liturgy of the Word and the Liturgy of the Eucharist. At the Liturgy of the Word, we learn about the mysteries of our faith through the revealed Word of God in the Old and New Testament. This sacred time at Mass teaches us a lot about ourselves through the lives of others and of the very instruction of Jesus Christ in his own words, such as in the Gospel stories. The Liturgy of the Word trains our gaze directly to the central point of the Mass: the Real Presence of Jesus Christ's Body and Blood in the Liturgy of the Eucharist. Your question correctly focuses on the very reception of Jesus at Communion, for all that occurs

at Mass is intended to direct our attention to the Paschal Mystery. After hearing the Word of God and allowing it to echo in our hearts, we are prepared to receive Jesus' Body and Blood, and consequently ready to go on our Christian mission to live the Truth of Jesus.

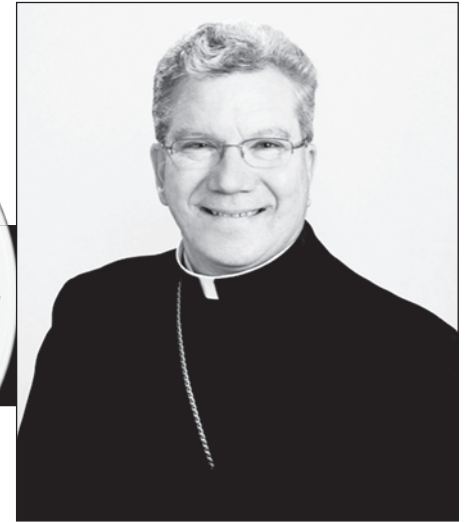
Q: Why do you believe in God?

**Peyton Mains
Ironton**

A: That is a question that has been asked throughout the ages. We know that faith is a gift from God. And that very gift of God is meant to be nurtured in our lives, especially through prayer and the reception of the sacraments. (Yes, I tried to tie all three questions into the answer for the third question!)

From the moment I was very small I believed in God, but it was necessary for my faith in God to grow. Moreover, my love for Jesus deepened, as I continued to progress in my knowledge that Jesus is always with me and has given his life for me in order that I may be one with him.

I believe in God, because I lovingly respond to God's invitation to believe in



Bishop Monforton

him. There is nothing magical about this for it is completely real. I love God dearly, and I wish to learn more about him each and every day, and I do so by doing my very best, through God's grace, to imitate him. My belief in God is not governed by "have to," but instead, "I want to." Jesus invites, and I respond.

We all are aware of our family members and friends who possess varying degrees of faith, from what may seem to be very little to an extraordinary amount. I believe in God, of course, as he has invited me into his life, and I respond with inviting God into mine.

As you and I have learned from our
To Page 3

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Youth Conference 2015



Bill Rudinsky, Terry Deem, Phil Scott, Andy Bremar, Allen McNulty, Bryan Hayes and Carl Perry, Knights of Columbus St. Ambrose Council 15569, prepare 300 hamburgers and more than 400 hot dogs, which the attendees at the annual diocesan Youth Conference Oct. 11 at St. Ambrose Church, Little Hocking, are served and enjoy. The Knights council, encouraged by St. Ambrose pastor Father Robert A. Gallagher, began three years ago, said Scott, grand Knight. For two years in a row the Knights have been singled out by the K of C for parish and community service, said Father Gallagher. The 48 members meet at 7 p.m. the first Thursday of each month at St. Ambrose Church. Since their beginning, the Knights have build the pergoia where they are cooking, as well as purchased grills and a smoker, manned a Lenten fish fry, donated to charity, assisted at the parish picnic, worked at the parish's Sacred Heart Retreat House in Torch and served at Mass regularly.



Diocesan Office of Christian Formation and Schools Consultants Alyson M. Radford and Joseph M. Taylor, above, planned the conference – “Rise Up!” “Let Your Light Shine”; Leah Darrow, a former model, now a wife and mother, at right, is the featured speaker.



Angela Ackley, a St. Stephen, Caldwell, parishioner, at right, displays one of the more than 200 cord rosaries she brought to the Youth Conference for the participants. Connie Schott, another St. Stephen parishioner, has made thousands of rosaries from fishing nets for distribution, Ackley said. (Photos by DeFrancis)



John Paul Von Arx, guitar/vocal; Elizabeth Galka, keyboard; Taylor Tripodi, guitar/vocal; and John Rice, percussion, provide the music at the annual Youth Conference.



'Ask the Bishop'

From Page 2

relationships with family and friends, we want to have faith in them as well. And at times, it takes much work to foster or grow those relationships. In the end it is that love and friendship which governs our belief in one another and, most importantly, our belief in God. As we read in the Gospel according to John, “God so loved the world that he gave his only Son” (Jn 3: 16).


How can you and I not wish to learn more about our best friend, Jesus, who gave his entire life in order that you and I may spend all eternity with him? I believe in God because I love God. I believe in God because I want to learn more about God. I believe in God because God wants me to dwell with him forever, and it begins with you and me allowing God into our lives now.

As we venture as fellow pilgrims in the autumn splendor of the Ohio Valley, may we keep each other in prayer as we participate in those sacred gifts of the sacraments of the Church, drawing us together to greater faith in our Lord Jesus Christ.

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

Bishop Monforton's Schedule


- Oct. 23-24 Equestrian Order of the Holy Sepulchre of Jerusalem investiture, Columbus, Ohio
- 25-26 Visit with diocesan seminarians, Pontifical College Josephinum, Columbus, Ohio
- 26 Mass, Pontifical College Josephinum, Columbus, Ohio, 7 a.m.
- 27 Mass, Bishop John King Mussio Central Junior High School, Lanman Hall, Berkman Theater, Catholic Central High School, Steubenville, 10:45 a.m.
- Franciscan University of Steubenville, 6 p.m.
- 28 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- Radio segment WDEO 990 AM, 12:20 p.m.
- 30 Italian Mass, “La Santa Messa,” with Italian American Cultural Club of Steubenville, St. Agnes Church, Mingo Junction, 6 p.m., followed by dinner
- Nov. 1 White Mass, Christ the King University Parish, Athens, 10 a.m.
- Student Mass, Christ the King University Parish, Athens, 6 p.m.
- 2 All Souls' Day Mass, Mount Calvary Cemetery, Steubenville, 11 a.m.
- 3 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- Franciscan University of Steubenville, 6 p.m.
- 5 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.



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Joe Billante

To create culture of life around us, conference speaker urges daily diligence

STEUBENVILLE — “We have to work diligently every day to create a culture of life around us.”

That was the advice delivered by Abby Johnson, a former Planned Parenthood employee, turned pro-life speaker, at the fourth annual Diocese of Steubenville Respect Life Conference.

Diocese of Steubenville Bishop Jeffrey M. Monforton opened the conference Oct. 10 at Holy Family Church with Mass.

Dan Hawrot, diocesan Respect Life coordinator for northern deaneries, and Joseph A. Schmidt, diocesan Respect Life coordinator for southern deaneries – under the auspices of the diocesan Office of Family and Social Concerns (Catholic Charities), Michele A. Santin, director – coordinated the conference.

A Texas resident, wife and mother to five – one an adoptee – Johnson reiterated her story of conversion, which occurred approximately six years ago when she resigned from Planned Parenthood after she was asked to assist with an ultrasound-guided abortion.

Though she said she grew up pro-life in Louisiana, Johnson said she got involved with Planned Parenthood as a college student.

During her eight years of employment with Planned Parenthood, Johnson said she had witnessed a pro-life group pray each day outside the clinic where she was employed. She turned to those same people when she decided to walk away from Planned Parenthood.

Now, she said, “My goal is to end abor-



After celebrating Mass at Holy Family Church, Steubenville, Diocese of Steubenville Bishop Jeffrey M. Monforton greets Abby Johnson, speaker at the fourth annual Diocese of Steubenville Respect Life Conference, coordinated by Joseph A. Schmidt, left, diocesan Respect Life coordinator for southern deaneries, and Dan Hawrot, right, diocesan Respect Life coordinator for northern deaneries. (Photo by DeFrancis)

tion.” Johnson predicted, “We are winning; we are winning one person, one heart at a time.”

To create a culture of life, Johnson told the conference-goers to begin in their own circle.

“It starts with us being bold about our faith,” she said. “Now is the time not for us to be weak or to worry about being offensive, (but) ... to stand in defense of life.”

Hawrot asked participants at the conference to consider: “What is God calling me and you to do personally to build a culture of life,” and “What one vision can we have in the diocese to build a culture of life?”

Answers, Hawrot said, that he and Schmidt received to those questions will help to guide the Respect Life coordinators.

During the daylong conference, brief seminars were offered by Rita Marker, executive director of the Patients Rights Council, on “Health Care Decisions: How to Protect Yourself and Your Loved Ones”; Lynette Hawrot, a licensed professional clinical counselor, “Healing from Abortion”; Katherine Beck, field program coordinator, National Committee for a Human Life Amendment in Washington, D.C., “Legislative Update”; Derek Doroski, associate professor of biology, Franciscan University of Steubenville, “Bioethics: What Every Catholic Should Know About Fertility Care”; Schmidt, who also serves as marriage ministry coordinator for the diocese and pastoral associate/director of religious education at the Basilica of St. Mary of the Assumption, Marietta, “Our Mission: Lessons Learned from the World Meeting of Families”; and Jim Tobin, associate director, Department of Social Concerns, Ohio Catholic Conference, “The Call and Challenge of Our Church’s Teaching on the Death Penalty.”



On the 29th Sunday in Ordinary Time, Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated a Red Mass – for members of the legal profession – at Holy Rosary Church, Steubenville. After the Mass, Bishop Monforton greets the members of the bar with a holy card of St. Thomas More. Father Bradley W. Greer, master of ceremonies, assists. (Photo by DeFrancis)



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Synod not manipulated; how it is depicted is distorted, says cardinal

VATICAN CITY (CNS)—The Synod of Bishops on the family is not being manipulated, rather the distortion rests in how it is being depicted or seen by a number of people, said Cardinal Donald W. Wuerl of Washington.

"I don't think the synod itself has been tainted, but the lens through which it is being seen by many, many people has been tainted, and so I suspect that that will have some impact," he said in an interview Oct. 18 with the Jesuit magazine America.

"It's not going to be a long-term impact because you can only paint something in false tones and have it remain understood incorrectly for so long, after a while the church wins out," he said, adding that "the truth is great and it always wins out, even with all of this propaganda and all of this distortion."

The cardinal said he has participated in seven synods, and he also attended the very first general assembly in 1967 as a secretary to a synod father.

He said much-welcome changes have been made to the synod on the family that "allow the bishops to come together and to speak very openly and very clearly about whatever they think needs to be said."

The bishops themselves have long been asking for less time spent listening to written speeches being read aloud and more time for small-group discussions "because that's where the real debate takes place," he said.

The 13 small groups elect their own representatives who then hand in summaries that have been approved by the group to a 10-member writing committee charged with drafting a final document the synod will vote on and give to the pope. Cardinal Wuerl, who is on this papally appointed drafting committee, told America, "I don't see how you can manipulate all of those groups and all of the people leading them."

In fact, the creation of a larger drafting committee was an improvement on a previous process that was not "working very well." During last year's extraordinary synod, "there was this great outcry" that the first interim report drafted by two top-ranking members of the synod wasn't done well, so the pope added more bishops to the process.

"I don't see any of that as manipulative. I see it as widening the participation of the bishops," he said.

"Now there are some bishops whose position is that we shouldn't be discussing any of this anyway. They were

the ones at the last synod that were giving interviews, and denouncing and claiming there were intrigues and manipulation," he told the magazine.

Such accusations, he said, do not have "a foundation in reality. I just think that these are people who have their own position and they just want to articulate that."

The synod has no intention of changing church teaching, Cardinal Wuerl said, so perhaps the charges or discontent are motivated by not liking the pope or the way he calls people to live the Gospel.

"I wonder if some of these people who are speaking, sometimes surreptitiously, sometimes halfway implying, then backing off and then twisting around, I wonder if it is really that they find they just don't like this pope. I wonder if that isn't part of it," he said.

"Pope Francis is calling for a church that, to my mind, is much more in contact with the Gospel, with the living out of the Gospel. Not just the articulation of the Gospel, the voicing of the Gospel, the proclaiming of the Gospel, but the personal living of it," he said. While many people find this approach "attractive," he said, "for reasons known only to them, there are some who find this somewhat threatening."

Synod observers call for empathy, support from church for struggling families

VATICAN CITY (CNS)—Couples attending the Synod of Bishops called for empathy and support from the church to families suffering difficult circumstances.

Several lay couples and a missionary sister addressed the synod Oct. 15-16, highlighting various issues facing families in their countries and abroad.

Anthony and Catherine Witzak, the international ecclesial team of the Worldwide Marriage Encounter, stressed the need for better programs for engaged and married couples in the church. They also said couples should not be separated when taking part in parish ministry, "but rather let their sacrament shine by allowing them to work as a team."

Anthony Witzak also called for a priestly formation that is geared to living a closer relationship with families in their parishes. "If a church is meant to be a family of families,

then we should encourage our seminarians to be priests in love with their people, not merely priests in charge of a parish," he said. "Our faith is based on relationship with God, but it is learned and lived out in relationship with others."

The president of Parents Centres New Zealand, Sharron Cole, said that while the church's teaching on conjugal love and responsible parenthood in "Humanae Vitae" has "great beauty and depth," couples who struggle with either low-income, mental health problems or other difficulties find it hard to abide by those tenets.

"Many laypeople believe the church does not understand the realities of their lives. Laypeople are not trusted to make good decisions in conscience, and they often feel subjected to exacting rules which take no account of context or of stages of spiritual development," she said.

Cole called on the church to listen "with deep empathy" to laypeople and to "re-examine its teaching on marriage and sexuality, and its understanding of responsible parenthood, in a dialogue of laity and bishops together."

Moira McQueen, director of the Canadian Catholic Bioethics Institute, noted that elderly people are seldom mentioned in the synod's working document. "This perhaps reflects what the elderly report: They are not seen as important; society tends to ignore them; they do not seem to matter," she said.

McQueen said that while the elderly not only deserve proper medical care, they also deserve spiritual programs that help them in the final states of life.

Dr. Anca-Maria Cernea, a Romanian and president of the Catholic Doctors Association of Bucharest, warned of a "cultural Marxism" that imposes gay rights, gender ideology and attempts to redefine family, sexual identity and human nature. "This ideology calls itself progressive. But it is nothing else than the ancient serpent's offer, for man to take control, to replace God, to arrange salvation here, in this world," she said.

Sister Carmen Sammut, a member of the Missionary Sisters of Our Lady of Africa and president of the International Union of Superiors General, urged the Synod of Bishops to allow for more collaboration between the laity and the hierarchy.



Father Thomas A. Vennitti, pastor of St. Joseph and St. Francis of Assisi parishes, Toronto, joins members of the Catholic Woman's Club of Toronto, from the left, Judy Sabol, DeDe Kidder, Susan Kulstad, Michele Barnes, Jeanine Keenan, Anita Montgomery and Melva Svec to announce the annual CWC fall festival, noon to 3:30 p.m., Nov. 8, at St. Joseph hall, 1225 N. River Ave., Toronto. Dinner, which includes cabbage rolls, mashed potatoes, haluska, green beans, applesauce, rolls, dessert and beverages, is \$9 for adults and \$4 for children under 10. Raffles and bake and white elephant sales will be part of the festival. (Photo by DeFrancis)

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St. John Paul II Jesus Reveals the Father

By Bishop Emeritus Gilbert I. Sheldon

"In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last days, he has spoken to us through his Son" (Heb 1: 1-2). These words summarize the mission of Jesus as the high point as well as the final step in God's revelation of himself to mankind through human spokespersons. It is the high point because it is the completion of God's revelation; it is final because, after Jesus Christ, there would be no more prophets. The function of prophecy, understood as speaking in God's behalf, would still continue, but in a different way, as we shall see when we examine the nature of the church.

The revelation that comes to us through Jesus is also unique, because it is the revelation of God and his plan for us by none other than God himself, the second person of the blessed Trinity;

God speaking for himself, so to speak. Who could better do so than God in

human flesh? In St. John Paul's words, "This revelation is based on the one absolutely sure and unquestionable source, the very essence of God. Therefore Christ's testimony has the value of absolute truth." The Gospel quotes Jesus as saying: "No one knows the Son except the Father, and no one knows the Father except the Son, and anyone to whom the Son wishes to reveal him" (Mt 11: 37); and, again: "He who has seen me, has seen the Father (Jn 14: 9).

Our Lord's doing so was also the high point in human history. No discovery, no invention, no new movement, can surpass in dignity and importance the fact that God, the Creator himself, saw fit to come to us on earth and speak to us in human form. This fundamental truth of our faith is stated in the Second Vatican Council "Dogmatic Constitution on Divine Revelation" ("Dei Verbum"): "By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation" ("Dei Verbum," Paragraph 2). John Paul comments: "Here we

'It was his love of the Father, however – again as a human being – that motivated his every action, not any trace of self-interest.'

have the full dimension of Christ, ... because this revelation of God is at the same time the revelation of God's salvific economy in regard to humanity and the world." It is the last word about God and about man! St. Paul describes it this way: "To me, the least of all believers, was given the grace to preach to the gentiles the unfathomable riches of Christ and to enlighten all men in the mysterious design which, for all ages, was hidden in God, the Creator of all" (Eph 3: 8-9). John Paul again: "He perfected revelation by fulfilling it through his whole work of making himself present and manifesting himself: through his words and deeds ... but especially through his death and glorious resurrection from the dead and final sending of the Spirit of truth." He goes on to say: "The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the

glorious manifestation of Our Lord, Jesus Christ." Of course, we know that some individuals have come along

since the time of Jesus and claimed to be recipients of divine revelation. None, however, can match the credentials of Jesus Christ!

The "Dogmatic Constitution on the Church" ("Lumen Gentium") of Vatican II states: "The Son, therefore, came, sent by the Father. It was in him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in him it pleased the Father to re-establish all things. ... To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth and revealed to us the mystery of that kingdom" ("Lumen Gentium," Paragraph 3).

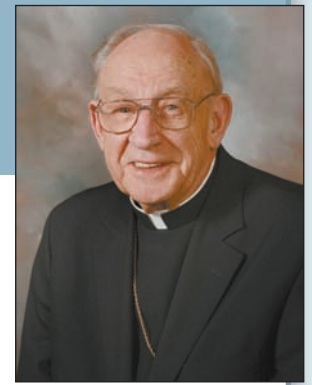
Let us take note of some of the features of Our Lord's work. For one thing, he emphasizes the fact that what he preached was not his own but that of God, his Father: "I say only what the Father taught me" (Jn 8: 28). "I did not speak on my own, but the Father who sent me commanded me what to say and speak. And I know that his commandment is eternal life" (see, Jn 12: 49-50; also Mt 11: 27).

Another feature is Jesus' absolute fidelity to the Father: "My teaching is not my own, but is from the One who sent me. ... Whoever speaks on his own seeks his own glory, but whoever seeks the

glory of the one who sent him is truthful, and there is no wrong in him" (Jn 7: 16, 18). John Paul notes here that such words might seem strange for the Son of God who shares all things with the Father. Keep in mind, however, that Jesus is speaking not as God, but a man to other men. He calls attention to his message, not to himself, even though the deeds that he performed were certainly bound to call attention to his own person. As a human being, he could easily have capitalized on his own fame as a miracle-worker. It was his love of the Father, however – again as a human being – that motivated his every action, not any trace of self-interest. The ultimate proof of his devotion to the Father was his acceptance of his passion and death.

A related feature of the preaching of Jesus was his love also for all humanity: his fellow human beings. We think, of course, of his miracles worked on behalf of the sick and suffering, the poor and the lowly. But these affected only a minuscule portion of his fellow humans. The real message was his invitation to all – including us today – to come to him, the way, the truth and the life (Jn 14: 6). "Come to me, all you who labor and are burdened and I will give you rest" (Mt 11: 28). We all labor and are burdened. We all need rest – the eternal rest that Jesus offers.

Jesus also invites us to imitate him, not for his own popularity, but for our own growth in love of God and each other. Jesus spoke of himself as "meek and humble of heart" (see, Mt 11: 29). This was not a call for us to be wimps – just the opposite. It calls for the courage and willingness to sacrifice and to be different. The Ten Commandments call for this, and the Sermon on the Mount raises the ante even higher. The ultimate challenge is to take up our cross(es) and follow Jesus – to Calvary and beyond!



Bishop Sheldon

Pope Francis and True Mercy

By Bishop Robert Barron

Having just returned from a week covering Pope Francis' triumphant journey to the United States, I can confidently tell you that the news media are in love with the vicar of Christ. Time and again, commentators, pundits, anchorpersons and editorialists opined that Pope Francis is the bomb. They approved, of course, of his gentle way with those suffering from disabilities and his proclivity to kiss babies, but their approbation was most often awakened by this pope's "merciful" and "inclusive" approach, his willingness to reach out to those on the margins. More often than not, they characterized this tenderness as a welcome contrast to the more rigid and dogmatic style of (retired Pope) Benedict XVI. Often, I heard words such as "revolutionary" and "game changing" in regard to Pope Francis, and one commentator sighed that she couldn't imagine going back to the church as it was before the current pontiff.

Well, I love Pope Francis too, and I certainly appreciate the novelty of his approach and his deft manner of breathing life into the church. In fact, a number of times on the air I com-



Bishop Barron

mented that the pope's arrival to our shores represented a new springtime after the long winter of the sex abuse scandals. But I balk at the suggestion that the new pope represents a revolution or that he is dramatically turning away from the example of his immediate predecessors. And I strenuously deny that he is nothing but a soft-hearted powder puff, indifferent to sin.

A good deal of the confusion stems from a misinterpretation of Francis' stress on mercy. In order to clear things up, a little theologizing is in order. It is not correct to say that God's essential attribute is mercy. Rather, God's essential attribute is love, since love is what obtains among the three divine persons from all eternity. Mercy is what love looks like when it turns toward the sinner. To say that mercy belongs to the very nature of God, therefore, would be to imply that sin exists within God himself, which is absurd.

Now this is important, for many receive the message of divine mercy as tantamount to a denial of the reality of sin, as though sin no longer matters. But just the contrary is the case. To speak of mercy is to be intensely aware of sin and its peculiar form of destructiveness. Or to shift to one of the pope's favorite metaphors, it is to be acutely conscious that one is wounded so severely that one requires, not minor treatment, but the emergency and radical attention provided in a hospital on the

edge of a battlefield. Recall that when Francis was asked, in a famous interview two years ago, to describe himself, he responded, "a sinner." Then he added, "who has been looked upon by the face of mercy." That's getting the relationship right. Remember as well that the teenaged Jorge Mario Bergoglio came to a deep and life-changing relationship to Christ precisely through a particularly intense experience in the confessional. As many have indicated,

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Mark's Gospel Part 12

By Msgr. Thomas C. Petronek

In Part 11, I suggested that the flow of the stories and teachings in Mark 8: 22-10: 52 is literary rather than historical. I mean that Mark is responsible for the order of the passages in episode one of the second half of his Gospel. Therefore, we rightly ask what is the intention of the author in so arranging the stories and teachings of 8: 22-10: 52.

I have already pointed out that this section of Mark's Gospel is structured around Jesus' predicting – *three times* – his arrest, trial, torture, crucifixion, death, burial and resurrection. Jesus' clear teaching of the necessity of what we call the "paschal mystery" is highlighted by the disciples' failure to accept his teaching – *three times*. These three failures to accept Jesus' prediction of the "paschal mystery" are followed by Jesus teaching about authentic discipleship – *three times* – "crosses," "first come last" and "servants."

But how do the three passages between the first and second passion predictions and the three passages between the second and third passion predictions contribute to Mark's carefully ordered sequence of events? They reinforce the predictions of the Passion, the obtuseness of the disciples as to the Passion's necessity, and the very demanding teachings of Jesus on discipleship.

- 9: 2-10 tells the story of the Transfiguration. I doubt that Mark included the story of the Transfiguration at this point in the narrative to hint at Jesus' hidden divinity. Rather, the introduction of Moses and Elijah confirms just how difficult the road ahead will be for Jesus and his disciples. Remember that neither Moses nor Elijah had an easy time of it with God's people. Peter's suggestion of three booths confirms just how obtuse he and the others are. Remember that the feast of booths is the harvest feast after the labor is finished. Jesus' labor and that of the disciples is still ahead of them. And the voice from heaven says: listen to him – in general or when he talks about his suffering and death and the rigors of discipleship? Both – but especially the latter.

- 9: 11-13 raises the question of Elijah's return. Jesus says that Elijah has already come (and we supply) in the person of John the Baptist. The most detailed account of the murder of John the Baptist is found in Mark 6: 17-29,

which Mark would likely want us to recall in the present context.

- 9: 14-29 is the only story of an exorcism in the second half of the Gospel. You will remember that there were several such stories and allusions to many more in the first half. It is one of the most detailed stories of Jesus' exorcisms in Mark's Gospel, and there are several elements of the story that invite comment. But the question that I would raise is why is it told here in the midst of the passion predictions and the teaching on the rigors of discipleship.

Like the two preceding stories (Transfiguration and John the Baptist) it plays on the aforementioned themes of this section of the Gospel. The dumb spirit despite Jesus' forthcoming victory over the forces of evil in his death and resurrection continues to battle against humanity – this time causing suffering to the son of a distraught father who pleads for him. Even though the Twelve have successfully exorcised demons in the past (6: 6-13), they were not able to exorcise the dumb spirit from the boy due to their failure to pray. The discipleship Jesus demands requires prayer – reliance on the gift giver, but we need to ask.

- 10: 1-12 presents Jesus' abrogation of divorce and remarriage. Again, I think this teaching is placed here in the midst of the passion predictions and teachings on the rigors of discipleship because in Mark's mind it fits. Father John Meier in his masterful "A Marginal Jew," Volume 4, Page 113, says it well. "The disturbing, even shocking, nature of Jesus' total prohibition of divorce cannot be appreciated unless we understand how unthinkable such a prohibition was in a society that considered divorce, however regrettable or painful in individual instances, to be the natural and necessary course of things. The Law of Moses accepted and sanctioned divorce. By completely forbidding divorce, Jesus dares to forbid what the Law of Moses allows. He dares to say that a man who duly follows the Law in properly divorcing his wife and marrying another woman is in effect committing adultery. When one stops to think what this involves, Jesus' prohibition of divorce is nothing short of astounding. Jesus presumes to teach that what the Law permits and regulates is actually the sin of adultery."

- 10: 13-16 gives us the condition for experiencing the kingdom of God – God's taking charge of his cre-

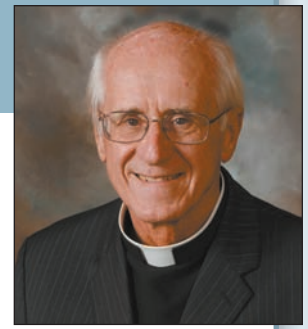
ation. "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." How does a child of Jesus' time enter into God's healing and reconciling activity for our fractured and divided world? What is the attitude that permits someone to enter God's realm through the death and resurrection of Jesus and rigorous discipleship? I think there are two attitudes – delight and surprise – at the way God turns horrible death into life and rigorous immersion in Jesus' way of self-denial into joy. Again I would suggest that Mark sees this short narrative as fitting well into this episode of his Gospel, which is centered on suffering resulting in new life and the rigors of a life lived like Jesus.

- 10: 17-31 features one of the most rigorous demands of authentic discipleship. It would be hard to deny that it fits really well into the episode of Mark's Gospel that is centered on the passion predictions and the authentic demands of discipleship.

"Sell your riches and give the money to those who have none and follow me." And where is Jesus traveling? Jerusalem! Why? Miserable death and resurrection! How hard it is for those with abundance and a surplus to get involved in God's activity of pulling his beloved children back into his embrace where they will treat each other as brothers and sisters!

Is it any wonder that this first episode of the second half of Mark's Gospel concludes with the healing of blindness (10: 46-52)? Which one of us is not blind to God reconciling fractious humanity to himself in the death and resurrection of Jesus and his rigorous demands of discipleship? Only God could possibly open our eyes to these two realities – his way of doing things!

Msgr. Petronek, a Diocese of Steubenville priest, who served, too, as director for the diocesan Office of Worship and as a missionary priest, is retired from active parish ministry. He resides in Wheeling, West Virginia, and continues to minister, including writing a column for The Steubenville Register.

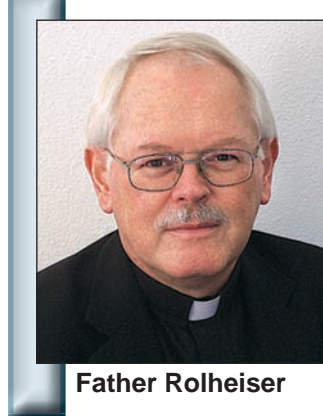


Msgr. Petronek

The Stigma of Suicide

By Father Ron Rolheiser

Recently I read, in succession, three books on suicide, each written by a mother who lost one of her children to suicide. All three books are powerful, mature, not given to false sentiment, and worth reading: Lois Severson, "Healing the Wound from my Daughter's Suicide, Grief Translated into Words," lost her daughter, Patty, to suicide; Gloria Hutchinson, "Damage Done, Suicide of an Only Son," lost her son, David, to suicide; and Marjorie Antus, "My Daughter, Her Suicide, and God, A Memoir of Hope," lost her daughter,



Father Rolheiser

Mary, to suicide. Patty and David were in their mid-20s; Mary was still a teen.

You cannot read these biographies and not have your heart ache for these three young people who died in this unfortunate manner. What these books describe in each case is a person who is very lovable, oversensitive, has a history of emotional struggles, and is in all likelihood

suffering from a chemical imbalance. Hearing their stories should leave you more convinced than ever that no God worth worshiping could ever condemn any of these persons to exclusion from the family of life simply because of the manner of their deaths. Gabriel Marcel had an axiom which said: To love someone is to say of that person, you at least will not die. That's solid Christian doctrine.

As Christians we believe that, as a community of believers, we make up the body of Christ, along with all of those who have died in faith before us. Part of that belief is that Christ has given us the power to bind and loose which, among other things, means that our love for someone can hold that person inside our family, inside the community of grace, and inside of heaven itself. In all three of these books, these mothers make it clear that this is exactly what they are doing. Their family, their circle of grace, their love and their heaven includes their lost child. My heaven, too, includes these three young people, as should any true understanding of God, of grace, of love, and of the family of life.

That's a deep consolation, but it doesn't take away the pain. For a parent, the loss of a child to any kind of death leaves a wound that, this side of eternity, will find no healing. The death of one's child goes against nature; parents aren't supposed to bury their children. The death of any child is hard, but if that death comes by suicide, that pain is compounded. There's the frustration and anger that, un-

like a death from a physical disease, this is unwarranted, unnecessary, and an act of betrayal in some way. And there's the endless second-guessing: How responsible am I for this? How should have I been more alert? Where was I negligent? Why wasn't I around at the crucial moment? Guilt and anger come along with the grief.

But that isn't all. Beyond all of this, which is itself more than sufficient to break a person, lies the stigma attached to suicide. In the end, despite a better understanding of suicide and a more enlightened attitude toward it, there is still a social, moral and religious stigma attached to it, equally true in both secular and religious circles. In the not too distant past, churches used to refuse to bury someone who died by suicide on blessed ground. The churches have changed their attitudes and their practice on this, but, truth be told, many people still struggle in their gut to accord a blessed, peaceful farewell to someone who has died by suicide. The stigma still remains. Someone who dies in this manner is still seen as somehow accursed, as dying outside the family of life and the circle of grace. There is, for most people, nothing consoling in their deaths.

I have suggested elsewhere in my writings that the majority of suicides should be understood as death by a mortal illness: a deadly chemical imbalance, an emotional stroke, an emotional cancer, or an oversensitivity that strips someone of the resiliency needed to live. Here, however,

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Shorter annulment process not about shortcuts, two say

VATICAN CITY (CNS)—The reforms to the annulment process introduced by Pope Francis serve only to avoid delays in cases where marriages are clearly not valid, two synod fathers said.

Cardinal Lluís Martínez Sistach of Barcelona, Spain, and Cardinal Wilfrid F. Napier of Durban, South Africa, told journalists at a Vatican news conference Oct. 20 that the new process has safeguards against any improper shortcuts.

Cardinal Martínez Sistach, who is a canon lawyer, said the brief process starts more quickly, but if it is seen that it will not be simple or straightforward to arrive at the truth, then the case will follow the longer “ordinary” process.

Cardinals Martínez Sistach and Napier both addressed concerns that the reform might pose risks of nullifying marriages too quickly. Cardinal Martínez Sistach, who has served in both the Pontifical Council for Legislative Texts and the Supreme Tribunal of the Apostolic Signatura, said that the emphasis continues to be placed on “formality, respect for the indissolubility of marriage and truth.”

Cardinal Martínez Sistach said the reform further underlines that bishops are not only pastors and teachers, but also judges. However, many bishops may not have the additional time and canon law preparation needed. The cardinal said the reform was a way to emphasize “this ministry of ours, this service of just mercy to people.”

Cardinal Napier said the significant change made by the new rules is that instead of the delay of waiting for documents to go through the channels of an obligatory and automatic appeal, the diocesan bishop with the tribunal can make a decision that is “just as valid as the one that was made by the second instance court” for an annulment case.

“We know that there is going to be a huge challenge of ensuring that we have adequate personnel and well-trained personnel on top of that. And then to make sure that the processes are followed faithfully,” he said. Because if some “shortcut is taken and an appeal is made, that lengthens the process rather than shortens it. I think we are well aware of the importance of following the procedures exactly.”

Cardinal Martínez Sistach also suggested the creation of a religious congregation or association made up of canon lawyers and laypeople as a possible solution for dioceses with limited personnel.

He stressed that despite the sufferings entailed in a separation, particularly for children, the annulment reforms offer an opportunity for people to rebuild their lives.



The Women of St. Mary's book/bake sale will be held from 10 a.m. until 5 p.m. Nov. 6, 10 a.m. until 6 p.m. Nov. 7 and after 9 a.m. and 11:30 a.m. Masses Nov. 8 in the St. Mary Parish Marian Hall, West Main Street, St. Clairsville. Hardcover books will sell for \$1 and paperbacks for 50 cents. The women – including Lucille Riley, seated left, and Joyce Hummel, seated right, and, standing from the left, Marie Berher, Connie Komar, Anne Farnario and Helen Vascura, are accepting donations of books and baked goods and scheduling volunteers for the sale. Telephone Riley (740) 699-0597 or Berher (740) 695-1315 to donate or volunteer or for more information. (Photo provided)



Priests in the Diocese of Steubenville – including Msgr. Kurt H. Kemo, diocesan vicar general and pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, left; Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and personnel and pastor of St. Mary Parish, St. Clairsville, second from left; and Father Thomas R. Nau, rector, Holy Name Cathedral and pastor, Triumph of the Cross Parish, Steubenville, right – join Steubenville Bishop Jeffrey M. Monforton to welcome Archdiocese of Detroit Auxiliary Bishop Michael Brynes, center, to an October clergy seminar at Cherry Valley Lodge, Newark, Ohio. The visiting auxiliary bishop discussed the new evangelization. (Photo by Father Dunfee)

Greece's Caritas aids refugees with food, clothing

IDOMENI, Greece (CNS)—Weary faces, fussy babies, little boys teasing little girls to the point of tears and repeated uses of the Arabic word, “inshallah” (God willing) reflect the uncertainty faced by refugees trying to reach northern Europe.

Thousands of people fleeing Syria, Iraq and Afghanistan pass through the makeshift transit center daily at Idomeni, a Greek village – population 120 – on the border with Macedonia. The crossings began as a trickle in the summer and by late October were occasionally reaching 10,000 refugees passing through in a single 24-hour period.

“Uncertainty is the name of the game,” said Cardinal Luis Antonio Tagle of Manila, Philippines, president of Caritas Internationalis. The cardinal visited the camp Oct. 19 with members of Greece's Caritas Hellas and helped them hand out bags of food to refugees arriving on buses from Athens, 380 miles to the south. With a little bit of rest, some food, water and a toilet break, the refugees continue their journey north, most hoping to join family already in Germany, the Netherlands, Sweden or Norway.

Patrick Nicholson, communications director for Caritas Internationalis, said the Syrian refugee crisis is unusual for the network of national Catholic charities because it involves “working with people for very short periods of time over such a long route.”

Pope Francis

From Page 6

Papa Francesco speaks of the devil more frequently than any of his predecessors of recent memory, and he doesn't reduce the dark power to a vague abstraction or a harmless symbol. He understands Satan to be a real and very dangerous person.

When Pope Francis speaks of those on the margins, he does indeed mean people who are economically and politically disadvantaged, but he also means people who are cut off from the divine life, spiritually poor. And just as he reaches out to the materially marginalized in order to bring them to the center, so he reaches out to those on the existential periphery in order to bring them to a better place. In speaking of mercy and inclusivity, he is decidedly not declaring that “I'm OK and you're OK.” He is calling people to conversion. As my mentor, Cardinal Francis George, said, “All are welcome in the church, but on Christ's terms and not their own.”

Nowhere has the confusion on this score been greater than in relation to the pope's famous remark regarding a priest with a homosexual orientation, “Who am I to judge?” I would wager that 95 percent of those who took in those words understood them to mean that, as far as Pope Francis is concerned, homosexual activity is not really sinful. Nothing could be further from the truth. The pope was responding to a hypothetical involving a priest with same sex attraction, who had fallen in the past and who is now endeavoring to live in accord with the moral law, a sinner, in a word, who has been looked upon by the face of mercy.

So as we quite legitimately exult in the beauty of Pope Francis' unique style and theological emphasis, let us not turn him into an advocate of an “anything goes” liberalism. As St. Augustine long ago reminded us, “misericordia” (mercy) and “miseria” (misery) are two sides of the same coin.

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

The Stigma

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I want to address more specifically the issue of the stigma attached to suicide.

There's still a stigma attached to suicide, that's clear. With that in mind, it can be helpful to reflect upon the manner in which Jesus died. His death was clearly not a suicide, but it was similarly stigmatized. Crucifixion carried a stigma from every point of view: religious, moral and social. A person dying in this way was understood to be dying outside the mercy of God and outside the blessing and acceptance of the community. The families of those crucified carried a certain shame and those who died by crucifixion were also buried apart, in grounds that then took on their own stigma. And it was understood that they were outside the mercy of God and of the community.

Jesus' death was clearly not a suicide, but it evoked a similar perception. The same stigma as we attach to suicide was also attached to the manner in which he died.

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

Praying, and hoping, for peace in Jerusalem's Old City, parishioners say

By Judith Sudilovsky

JERUSALEM (CNS) — Following a week that included Palestinians stabbing Israelis, bloody clashes between Palestinian protesters and Israeli security forces, and despair rising on both sides, the parishioners of St. Saviour Church in the Old City of Jerusalem came to Mass Oct. 19 to pray, mainly for peace.

"We are very tired," said Margaret Injak, 63, who lives near the third station of the cross along the Via Dolorosa. "We are very afraid of the police, we are afraid of the Israelis, we are afraid of the Muslims. I am for peace; I want peace for all the world, just peace."

Christians have been staying mainly in the Christian Quarter of the Old City as yet another wave of violence plays itself out between Israeli security forces and Palestinians, she said, and parents have been keeping a closer eye on their children.

Most of the attacks have been carried out by young Palestinians, some as young as 13, and what started in Jerusalem has spread to other Israeli cities. Fighting between Israeli soldiers and Palestinians continues in the West Bank and along the border with Gaza. The clashes between the two left at least 44 Palestinians and seven Israelis dead since the beginning of October.

St. Saviour is in the Christian Quarter, but not far from where, earlier in the month, stabbings took place on a part of the Via Dolorosa that is in the Muslim Quarter.

Over a number of decades, several Muslim Quarter properties have been bought by Jews, including a religious seminary and a long unused house purchased by former Prime Minister Ariel Sharon. It is also along this portion of the Via Dolorosa that Jews walk through from the main Damascus Gate to reach the Western Wall.

The armed Israeli border policemen standing guard at the fourth and fifth station of the cross, where a metal detector has been placed, are meant to prevent further attacks.

Since the tensions began, Frieda Michail, 53, said she no longer lets her children go out and takes them and picks them up from school herself.

"We tell our children that politics is

not for us, to leave it for the big people. If you want to live in peace you have to take care of your children. I tell them we are the brothers of Muslims and we are the brothers of Jews," said her husband, William, 54. "I tell my children to be safe; to be good. I think there is only one God, for Muslims, Christians and Jews. If one of us has a problem, there are problems for all of us. I say it is not right these kids killing each other. It is sad for everybody."

Auxiliary Bishop William Shomali, chancellor of the Latin Patriarchate of Jerusalem, said that as he made his way into the church accompanied by several children preparing their readings for the midmorning family Mass, it was more important than ever to remain strong in faith.

"We keep our children safe by teaching them their faith, sending them to Catholic school and giving them a good example," he told CNS.

In the church, religious try to keep a warm atmosphere for the children, teaching them about the Catholic faith and providing them with a safe gathering place. But recently the children have been very tense and anxious, said Gustavo Ramirez, a Salesian seminarian from Mexico who has been in Jerusalem for two years and who has been helping in catechism classes.

"We try to talk and smile and calm them by the way we do our work," he said. "For me, it is sacrilegious that these things are happening in the Holy Land, but at the same time, upon reflection, the Via Dolorosa is the symbol of Christ's suffering, and these people are experiencing that suffering now. It is the suffering of both people."

Though the streets are less crowded than normal and hotels have reported cancellations, groups of pilgrims from Taiwan, Poland, India and Spain still walk the Via Dolorosa, or Way of the Cross, stopping at the stations and taking the presence of the border police in stride, with some pausing to snap pictures with the obliging young men and women in uniform.

"I know that violence is inherent to this place," said Luis Vernajo, 66, a pilgrim from Madrid on his fourth visit to the Holy Land. "It is very complicated for a person to face that hate, but the desire to be here is so strong that you put that to the side. This

place deserves for us to come here. Since the Psalm of David there has been a prayer for the peace of Jerusalem, and we all have to pray and contribute to this. We all have to pray for a better peace of Jerusalem."

Franciscan Brother Mark McPherson, an American originally from Los Angeles who has been in the Holy Land for three years, said he tries to make his presence on the Via Dolorosa a positive influence. He chats amiably equally with the Muslim shopkeepers as well as the Israeli soldiers.

"I try to be warm and friendly to everybody, also to the soldiers," he said, noting a shopkeeper had just chastised him for taking a picture with some soldiers, calling them "killers." "They are also probably scared, they are also young kids. You can't assume they are killers."

Near the Armenian Catholic Patriarchate, at the fourth station, a young Jewish Orthodox mother, wearing a long skirt and a blue turban wrapped around her hair, walked down the street with her baby strapped to her chest in a baby car-

rier. Three armed private security guards towered over her as they accompanied her along the street. Shortly after, a border policeman called over a young Palestinian man to stand by the wall and frisked him for possible concealed weapons.

Heading down toward the Muslim quarter from the Christian Quarter, Jack Hliemat, 17, made the sign of the cross as he passed St. Saviour and hurried to pick up breakfast for his family before they went to Mass. "My parents tell me to be careful when I go out, but I am not afraid because I don't do anything wrong," he said.

Not far from the spot where a few weeks earlier an Israeli family was stabbed, killing the father and injuring the mother, Samir Asm, 56, reads a newspaper in front of the T-shirt shop he has run for 35 years. A blue T-shirt emblazoned with the word "peace" in Hebrew, Arabic and English hangs on display next to him. "We like peace and we should help each other," he said. "Even if we don't have peace, I will sell my (peace) T-shirts."

Pope plans visit to 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. In March 2013, a rebel movement, Seleka, led by Arab-speaking Islamists,

suspended the nation's constitution. French and African peacekeepers were deployed in January 2014 and the rebels were driven out of the capital.

The National Reconciliation Forum, convened by the country's transitional parliament in May, has been trying to bring Seleka and its Christian-dominated rival, Anti-Balaka, into talks and preparations for elections that originally were scheduled for Oct. 18. The vote, however, was postponed after violence broke out again in late September.

Kenya is the first stop on Pope Francis' first visit to Africa as pope. Then, he will travel to Uganda Nov. 27.

Immediate Principal Opening

St. John Central High School, Bellaire, Ohio, with an enrollment of 87 students in grades nine through 12, is seeking a principal for the current academic year.

Qualifications include being a practicing Roman Catholic, certified in the state of Ohio and having a master's degree, preferably in education or education administration.

Salary and benefits are negotiable depending on experience and qualifications.

Application should include a letter of interest in the position; resume of experience; official transcripts of college/university coursework; three letters of recommendation, one from applicant's pastor; and a copy of current certification. Email information to pward@diosteub.org.

Complete application materials will be accepted through Nov. 3.

For additional information, telephone Paul D. Ward, director, Diocese of Steubenville Office of Christian Formation and Schools, at (740) 282-3631.



Diana Vargo, seated left, and Peggy Budzik, seated right, and, standing from the left, Jerry Jackson, Margaret Best, Cecilia Raslavsky and Karen Jochims plan the 14th annual Harrison County Catholic women's used Christmas items sale, 9 a.m. until 6 p.m. Nov. 6 and Nov. 13 and 9 a.m. until 1 p.m. Nov. 7 and Nov. 14 at Sacred Heart Church hall, 209 Cross St., Hopedale. Lunch will be served and baked items on sale, also. (Photo by DeFrancis)



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Barnesville/Temperanceville — A trip to the annual March for Life, Washington, D.C., is being planned by Assumption of the Blessed Virgin Mary Parish, Barnesville, and St. Mary Parish, Temperanceville. If paid registrations are received by Oct. 31, the cost is \$50 per person. For more information or to register, email Marty Schumacher, martyschu@hotmail.com or telephone (740) 310-0314.

Beverly — The Diocese of Steubenville Office of Christian Formation and Schools will sponsor a catechist formation seminar from 9 a.m.-4 p.m., Oct. 24, at St. Bernard Church. Drake McCalister, coordinator of catechetical practicum and special projects for the catechetics department at Franciscan University of Steubenville, will be the presenter.

A bus trip to the annual March for Life, in Washington, D.C., Jan. 21, is being planned at St. Bernard Parish. Registrations, with payment received by Oct. 31, are \$50 per person. Beginning in November, registration cost will increase by \$25 per month. For additional information, call Tom Minton at (740) 984-8818.

Churchtown — Junior high students from St. John Central School will sponsor a pancake breakfast from 7:30-9:30 a.m., Oct. 24, at Applebee's, 482 Pike St., Marietta. All proceeds will benefit the school's helping hands fund, which offers various assistance to families and community members in need. Advance tickets cost \$5. For additional information, telephone the school at (740) 896-2697.

Churchtown — St. John the Baptist CWC will sponsor an all-you-can-eat breakfast from 8-11:30 a.m., Nov. 1, at St. John Central School, lower level. The cost of \$6 for adults, \$3 for children, or \$20 for a family includes sausage, eggs, home fries, pancakes, biscuits, juice, milk or coffee. Grismer's products will also be on sale the day of the event.

Colerain — To access the new St. Frances Cabrini website, visit www.sfccolerain.org.

Gallipolis — St. Louis CWC and the Knights of Columbus Council 3335 will sponsor a food drive of nonperishable items for Thanksgiving food baskets. Donations can be taken to the back of St. Louis Church.

A trip to the annual Jan. 21-22 March for Life, in Washington, D.C., is being planned by St. Louis Parish. Full payment must accompany registrations, no refunds. If received by Oct. 31, the cost is \$50 per person; by Nov. 30, \$75; by Dec. 31, \$100.

Harriettsville — A Halloween square dance will be held from 8-11 p.m., Oct. 24, at St. Henry Church hall. Admission is \$5 for adults; children, 10 years of age and younger, admitted for free. Costume judging will take place at 8:30 p.m.; prizes will be awarded.

Lowell — Our Lady of Mercy CWC will sponsor an annual craft and bake sale from 9 a.m.-3 p.m., Nov. 14, in the church social hall. Food, including chicken pie, noodles, soup, sandwiches and desserts, will be served throughout the day.

Malvern/Minerva — Visit the new St. Francis Xavier, Malvern, and St. Gabriel, Minerva, website at stgabriel-stfrancis.org.

St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, are participating in the Minerva Area Coats for Kids project. Mail contributions to Cathy Viola, Minerva Area Coats for Kids, 207 W. Lincoln Way, Minerva, OH 44657, or make them directly at Consumers National Bank, East Lincoln Way, Minerva.

Marietta — The Diocese of Steubenville Office of Christian Formation and Schools will sponsor a catechist formation seminar from 9 a.m.-4 p.m., Nov. 7, at the Basilica of St. Mary of the Assumption. Drake McCalister, coordinator of catechetical practicum and special projects for the catechetics department at Franciscan University of Steubenville, will be the presenter. For additional information, telephone Joseph M. Taylor, consultant, diocesan Office of Christian Formation and Schools at (740) 282-3631.



The eighth annual Bishop John King Mussio Central Elementary and Junior High schools pasta dinner will be held from noon until 5 p.m., Nov. 1, in the elementary school's cafeteria, Holy Rosary auditorium, Rosemont Avenue, Steubenville. Bishop John King Mussio Central students, from the left, Madelyn McEndree, Leah DiMichele, Isabella Phillips, Robbie Cherepko and Michael Wright say tickets for the dinner are \$8 for adults and \$5 for 4- to 14-year-olds. Children under 3 eat for free. Dinners, which can be eaten in or carried out, include pasta, meatball, salad, bread, drink and dessert. For carryouts, telephone (740) 266-6395. The event includes raffles, featuring tickets to Pittsburgh Steelers and Pittsburgh Penguins games, an American Girl doll and a football, autographed by Jerome Bettis. (Photo provided)

McConnelsville — St. James parishioners are participating in the Unbound program, and are collecting contributions to support five less fortunate children from countries around the world. Donations are requested prior to Nov. 1. For additional information on the program, visit unbound.org. To make a donation, telephone the parish office at (740) 962-2856.

Mingo Junction — A Our Lady of Perpetual Help novena will be prayed at 7 p.m., Wednesdays, through Dec. 9, at St. Agnes Church, 204 St. Clair Ave.

Pomeroy — Mass will be celebrated in Spanish at 6:30 p.m., Nov. 8, at Sacred Heart Church. A meal will follow in the church undercroft.

St. Clairsville — St. Mary Parish will sponsor a spaghetti dinner from noon-6 p.m., Oct. 24, in Marian Hall, for the benefit of People First of Belmont County, a self-advocacy group for those with a developmental disability. Tickets are \$7 for adults and \$3 for children. There will also be a bake/craft sale at the event.

Beginning Oct. 27, at 7 p.m., six monthly sessions discussing diabetes will be held at St. Mary Church in the parish offices. Registration is requested a week in advance, to ensure that all who attend will receive materials. For additional information or to register, call Will Perry at (740) 391-8883.

The fall bereavement program at St. Mary Parish

will be held at 6 p.m., Nov. 15 and Dec. 13, in the parish offices. "Grieving Through the Holidays" will be the topic of discussion. All can attend. For questions or to register for the program, telephone Debbi Shutler, (740) 695-9850.

Steubenville — A youth day for Catholic faith formation within the city of Steubenville will be held from 9:30 a.m.-noon, Nov. 7, at Holy Rosary Church auditorium. Children in kindergarten through sixth grade can attend the day, which will feature song, prayer, listening and snacks. For additional information, call (740) 264-6177.

Tiltonville/Yorkville — St. Joseph Parish, Tiltonville, and St. Lucy Parish, Yorkville, will sponsor an annual reverse raffle Nov. 7, at St. Joseph Church hall. Donation of \$50 includes two dinners, attendees only. Doors open at 6 p.m.; dinner will be served at 6:30 p.m.; the raffle will begin at 7:30 p.m. There will also be a 50/50 drawing, theme baskets and door prizes at the event. For additional information, telephone (740) 859-4018.

Woodfield — Basket bingo will be sponsored by St. Sylvester CWC Oct. 24, at the Woodfield EMS Squad Room, 374 Lewisville Road. Doors open at 4:30 p.m.; bingo begins with a country store at 6 p.m. For questions or tickets, telephone Thelma Baker, (740) 213-5342; Rita Biedenback, (740) 472-1849; or Mary Rose Robison, (740) 472-0502. Proceeds will benefit St. Sylvester Central School.

Around and About

Martins Ferry — A soup, sandwich and dessert luncheon, to benefit the Daily Bread Center, will be held from 11 a.m.-1:30 p.m., Oct. 28, at St. John Lutheran Church, North Fourth Street. A donation of \$6 will be accepted. Takeout orders will be available; bring your own containers for soup.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will celebrate an annual memorial Mass for deceased members at 6 p.m., Nov. 3, at St. Mary Church.

Mingo Junction — Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate a Mass in Italian at 6:15 p.m., Oct. 30, at St. Agnes Church, 204 St. Clair Ave. The Mass, sponsored by the Italian American Cultural Club of Steubenville, will be followed by a dinner in St. Agnes Parish hall. This is the fourth year for the Mass and dinner under the sponsorship of the Italian American Cultural Club, whose 350 members meet monthly in St. Florian

Around and About

From Page 10

Hall, Winterville, and the 90th year for the organization, made up of members from Steubenville, Mingo Junction and Winterville.

Pomeroy — During the months of October and November, Knights of Columbus Msgr. John Joseph Jessing Council 1664 will collect fall and winter coats of all sizes for the less fortunate of the area; hoodies will not be accepted. For more information, telephone (740) 992-5898.

Steubenville — The George Bernard Shaw comedy "Arms and the Man" will be performed Nov. 6, Nov. 7, Nov. 13 and Nov. 14, at 7 p.m., and Nov. 8 and Nov. 15, at 2 p.m., at Franciscan University of Steubenville, Anathan Theater, ground floor, Egan Hall. Tickets cost \$4 for adults and \$2 for students and seniors. Admission is free for clergy, religious and children 12 years of age and under. Tickets can be purchased at the door or reserved by telephoning (740) 283-6245.

Franciscan University Schola Cantorum Franciscana, featuring the St. Gregory String Quartet and student soloists from the university's sacred music program, will sing at the celebration of a solemn high Mass for the feast of Christ the King at 4 p.m., Oct. 25, in Christ the King Chapel on campus.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will sponsor a vocation fair and pray the rosary Nov. 8, at Holy Family Church, in Malara Hall, in honor of the Year of Consecrated Life. The event will begin at 2 p.m.; the rosary will be prayed at 4 p.m. All can attend.

Steubenville — Proceeds from an upcoming Knights of

Columbus St. John Neumann Council 11828 breakfast will assist the Samaritan House food pantry. Food will be served from 9 a.m. until 2 p.m., Nov. 15, at St. Peter Church hall. Proceeds from the breakfast will go toward reimbursing the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, for purchasing Thanksgiving hams and turkeys for the Samaritan House. The pantry drive will assist with side items for the Thanksgiving day meal. Cost for the full breakfast buffet is \$7 for adults; \$4 for children under the age of 12; \$35 family maximum family charge.

Torch — The annual "Sisters on the River Retreat" will be held at Sacred Heart Retreat House. Theme for this year's retreat is "The Fall of the Angels – The Rise of Christ's Power." It begins at 7:30 a.m., Oct. 24, and concludes Oct. 25. For additional information, telephone the retreat house at (740) 667-0100.

Wheeling, W.Va. — Our Lady of Perpetual Help Ukrainian Church Apostleship of Prayer will sponsor a spaghetti dinner from 11 a.m.-4 p.m., Nov. 8, at 4136 Jacob St. Cost for adults to eat is \$7; children, 6-12 years of age, eat for \$3; children under the age of 6 eat for free.

Wheeling, W.Va. — The Congregation of St. Joseph Sisters will sponsor a spaghetti dinner and craft sale from noon-6 p.m., Nov. 1, 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.



The St. John Parish, Bellaire, annual fall card party will be held Nov. 8 in St. John Church hall, 3745 Tallman Ave., Bellaire, said Joseph L. DeGenova, card party chairman. Card party committee members Mary DeGenova, Rosalind Fitch and LouAnn Bennett, in front, and Barbara Warnock, Joann Rankin and Mary Lindquist, in back, are joined by Marina Dimmick, front left, and Father Daniel Heusel, St. John Parish pastor, back right, to announce the event. Doors open at noon the day of the card party. Games begin at 1 p.m. Cost of admission is \$6 per person, which includes lunch. Raffles will be part of the day's festivities. Homemade baked goods will be available for purchase. For reservations, telephone Warnock at the St. John Parish office (740) 676-0051 or Irene Bickmeier, (740) 676-1725. (Photo provided)



Father Chester J. Pabin, by the picture of Pope Francis, is with the 39 Guernsey, Noble and Washington County parishioners he bussed with to Philadelphia for the World Meeting of Families last month. The group went to Lancaster, Pennsylvania, and then rode Amtrak to Philadelphia, where Father Pabin, parochial vicar in the Noble County Catholic community, was the only Diocese of Steubenville priest to concelebrate Mass with the pope. Father Pabin vested in the Philadelphia Museum of Art and then lined up about an hour-and-a-half before the Mass began. "It was a joyful experience to be able to concelebrate Mass with the pope," he said. "On that day everyone in the group got a good glimpse of Pope Francis, he added. (Photo provided)

Bishop will celebrate Mass for All Souls' Day, Nov. 2

STEUBENVILLE — A Mass for the commemoration of all the faithful departed will be celebrated by Bishop Jeffrey M. Monforton at 11 a.m., Nov. 2, at Mount Calvary Cemetery in the Coronation Mausoleum Chapel, 94 Mount Calvary Lane, 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

Francis J. Abdella, 90, Athens, St. Paul, Oct. 3.

Mary E. Johnson Bryant, 69, 2110 N. Second St., Ironton, St. Lawrence O'Toole, Aug. 7.

John A. Bukmir, 80, St. Clairsville, St. Mary, Aug. 4.

Dominic Ciarmoli, 90, Triumph of the Cross, Steubenville, Oct. 3.

Sarah Evans, 90, Powhatan Point, St. John Vianney, former parishioner of St. Anthony of Padua Parish, Bridgeport, Sept. 29.

Olive J. Geswein, 93, Dublin, Ohio, St. Joseph, Ironton, Oct. 10.

Henry Hofsis, 66, 56387 Buckeye Run, Martins Ferry, St. Mary, Sept. 27.

Stanley M. "Mick" Janiszewski, 66, Martins Ferry, St. Mary, Oct. 5.

Stella Kovalyk, 83, Neffs, Sacred Heart, Oct. 3.

Alice Gilmore Malone, 93, Ironton, St. Joseph, Sept. 19.

William J. Malone, 64, 1318 S. Sixth St., Ironton, St. Joseph, Aug. 3.

Albert F. Neader, 85, the Basilica of St. Mary of the Assumption, Marietta, Oct. 10.

Frank J. Pempek, 91, 502 Orchid Drive, Martins Ferry, St. Mary, Oct. 3.

Theresa Putinsky, 87, 231 W. 42nd St., Shadyside, St. Mary, Oct. 1.

Shawn X. Scherer, 60, Ironton, St. Joseph, July 17.

Frederick "Bud" Snider, 80, St. Gabriel, Minerva, Oct. 9.

James M. Weber, 67, 1520 S. Seventh St., Ironton, St. Joseph, Sept. 30.

Ruth M. Wheeler, 94, 2105 N. First St., Ironton, St. Lawrence O'Toole, June 26.



St. Gabriel Catholic Woman's Club, including members Ida Carver, Eleanor Carson, Bonnie Parrish, Ann Pulka and Pat Moeglin, make candy for the parish's annual holiday boutique. The boutique will be open from 9:30 a.m. until 7 p.m. Nov. 5 and Nov. 6 and from 9:30 a.m. until 1 p.m. Nov. 7 at St. Gabriel Church, 400 W. High St., Minerva. Lunch and dinner will be served. Meals can be eaten in or carried out. Crafters and vendors will have merchandise on sale. The CWC will sponsor a bake table that will feature homemade candy. Raffles will be held. To rent a table for the boutique or for more information on the event, telephone (330) 324-3690 or (330) 868-4498. (Photo provided)



Rolf R. Rohn, Rohn and Associates Design Inc., liturgical designers and consultants, details to members of the steering committee for construction plans for the renovated, restored and renewed Holy Name Cathedral, Steubenville. Rohn meets with Diocese of Steubenville Bishop Jeffrey M. Monforton; James G. Piazza, executive assistant to the bishop, seated next to Bishop Monforton; Father Thomas R. Nau, rector of the cathedral and pastor of Triumph of the Cross Parish, Steubenville, seated next to Piazza; P. Mark Viola, president, Source Architechnology Systems Inc., architects, planners, developers, Pittsburgh, left; and D. Scott Yarmon, project manager on the cathedral renovation, restoration and renewal, second from left. Rohn was joined by members of his staff from New York, Pittsburgh and San Antonio for the mid-October meeting. Visible is Kathleen L. Maglicco, vice president, liturgical designer. As the first phase of the cathedral project commences, Fifth and Sixth streets in Steubenville's South End will be realigned. Where the facade of the Youth Center stands, a cul-de-sac will be installed to allow a pedestrian-friendly space in front of the cathedral. The facade is what remained of the former Cathedral grade school and Dominican convent building, which deteriorated over the years since it was closed. When the structure was razed, the face of the grade school was left standing to mark the entrance to a memorial and prayer garden, created in 2001, Register records read. Piazza said that though the facade will have to be dismantled, the structure will continue to be memorialized with an as yet undetermined memorial. The integrity of the prayer space will be maintained. Bishop Monforton continues to raise funds for the multimillion dollar renovation that will include a pitched roof, multistory bell tower with real bells and a redrawn interior that will memorialize parishes in the diocese. (Photos by DeFrancis)

Bishop Monforton tells Mother of Hope Deanery CCW he came away with three buzz words from pope's US visit - 'humility,' 'bridge,' 'joy'

TORONTO — In his third year as the Diocese of Steubenville Bishop, Jeffrey M. Monforton returned for a third time to spend a day, Oct. 14, with Mother of Hope Deanery Council of Catholic Women, whom he called an extension of his ministry.

"It's been three blessed years," Bishop Monforton said to the CCW, with whom he celebrated Mass at St. Francis of Assisi Church, and addressed, after lunch, prepared by the Toronto Catholic Woman's Club — St. Francis and St. Joseph parishes.

Father Victor P. Cinson, moderator of Mother of Hope Deanery Council of Catholic Women, as well as pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel, Minerva, concelebrated Mass with Bishop Monforton.

Father Thomas A. Vennitti, pastor of St. Francis and St. Joseph parishes, Toronto, also concelebrated Mass.

He and Father Cinson, too, lunched and listened after the meal to Bishop Monforton, who described himself as a Steubenville resident, who regularly bikes in his neighborhood, and a teacher of a Christian moral principles class at Franciscan University of Steubenville, in addition to ministering in his role as bishop of the diocese.

For the CCW, Bishop Monforton detailed his participation in Pope Francis' September visit to the United States.

Bishop Monforton was among the hundreds of bishops and priests who prayed midday prayer with the pope in Washington, D.C., the first city on his three-city tour to the U.S.

The Oct. 5 edition of Time ran a two-page picture of U.S. bishops and priests when Pope Francis spoke to them. Bishop Monforton is visible in the photo in the magazine.

"It was beautiful, praying with him," Bishop Monforton said.

Too, Bishop Monforton was among those at the Basilica of the National Shrine of the Immaculate Conception in Washington who participated in the canonization Mass of St. Juniper Serra, a Spanish-born Franciscan Friar who carried out his mission work in the 18th century.

which he described as a delightful, rain-free time.

"What came together for me," he said, "was the humility of the Holy Father," whom he pointed out is a 78-year-old who was up at 6 a.m. and not in bed until after 11 p.m. with maybe a 15-minute or 20-minute nap in-between. "He gave his time to the people in the United States."

In addition to the pope's humility, was his providing a bridge or rebuilding bridges, Bishop Monforton said, and, third, his "joy. He visited us with joy, not reluctantly."

As the Year of Mercy, declared by Pope Francis, begins in less than two months, Bishop Monforton suggested that "humility, bridge and joy are essential. We have got to be humble, build or rebuild bridges, and whatever we do, we have got to do it joyfully," he said.

Already, the bishop said, he has begun his Year of Mercy. He plans to visit every nursing home in the diocese that has Catholic residents. Last month, he began visits in Jefferson and Harrison counties. As he visits, Bishop Monforton celebrates Mass with the residents. There are nursing homes in 11 more counties of the diocese to visit, the bishop said. The people in them will know they matter, he added.

After lunch, Diana R. Vargo, president of the Mother of Hope Deanery Council of Catholic Women, presented Bishop Monforton with a \$2,100

check. Each individual unit of Catholic Woman's clubs in parishes in the Mother of Hope Deanery raises the money, which the individual units contribute for the donation to the bishop for the charity of his choice. Bishop Monforton will deposit the money for use for the needs of diocesan seminarians, Vargo said.



Diana R. Vargo, president of the Mother of Hope Deanery Council of Catholic Women, presents a check to Diocese of Steubenville Bishop Jeffrey M. Monforton from deanery Catholic Woman's clubs for the charity of his choice. Bishop Monforton talks with the CCW, gathered in St. Francis of Assisi Church, Toronto, and Father Victor P. Cinson, in back, prepare to lunch with the CCW. (Photos by DeFrancis)



The bishop traveled by train from D.C. to Philadelphia, where Pope Francis, among other things, celebrated Mass at the World Meeting of Families.

Since 99.9 percent of the diocese could not attend the pope's stops in D.C., New York and Philadelphia, Bishop Monforton said he tweeted and blogged about his trip,