



www.diosteub.org

The Steubenville REGISTER

VOL. 71, NO. 14

SERVING 13 COUNTIES IN SOUTHEAST OHIO

MARCH 11, 2016

News Briefs

West Virginia legislators act on abortion

WHEELING, W.Va. (CNS) — Bishop Michael J. Bransfield of the Diocese of Wheeling-Charleston (West Virginia) praised the West Virginia Legislature for passing the Unborn Child Protection From Dismemberment Abortion Act, “which will stop this terrible practice in our state,” he said.

The House of Delegates passed the measure in a 86-13 vote Feb. 29. The state Senate passed it 24-9 Feb. 17.

The bill outlaws a form of second-trimester abortion. If signed into law by Gov. Earl Ray Tomblin, West Virginia would become the third state to ban this form of abortion.

Cardinal – ability to ‘see’ dissolves racism

BIRMINGHAM, Ala. (CNS) — To describe how racism can be dissolved, Ghanaian Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, referred to Zulu greetings in his March 3 message to an Alabama conference.

“The healing of racism begins in our own hearts. How our hearts would be shaped if everyone learned to greet each other in the Zulu manner!” Cardinal Turkson said in the message, which he called “A Word of Encouragement” to the “Black and White in America: How Deep the Divide?” conference taking place March 3-4 in Birmingham. (Story/Page 9)

“When the Zulu people of South Africa greet someone, they say, ‘Sawubona,’ which means, ‘I see you.’ The one being greeted responds with ‘Sikhona,’ which means ‘I am here.’ The greeter ends by affirming ‘Ubuntu,’ which means, ‘We are, and so I am,’” Cardinal Turkson said.

The effect of racism, by contrast, is “to render people invisible, and from that follows the denial of human dignity, then loss of identity, then personal despair, then social and political distrust,” he added. “It unleashes a host of ills that have penetrated into every facet of life.”



During Lent, this wall hanging, made by Mary Louise Cox, parishioner, hangs in the front of St. Stephen Church, Caldwell. It is her depiction of the body of Jesus on the lap of his mother after the crucifixion. (Photo by DeFrancis)

Sin makes us blind, but confession heals, pope says

VATICAN CITY (CNS) — Exercise a little courage and go to confession, turn away from selfishness and sin and back to God during the Year of Mercy, Pope Francis urged people at a Lenten penance service.

“When our desire to be healed becomes more courageous, it leads to prayer, to crying out fervently and persistently for help, as did Bartimaeus: ‘Jesus, Son of David, have mercy on me,’” the pope said, quoting from the Gospel of St. Mark.

The penance service in St. Peter’s Basilica March 4 kicked off the Rome celebration of “24 Hours for the Lord,” a period when select churches around the city were to be open all night – or at least for extended hours – for confession and eucharistic adoration.

After delivering his homily at the service, Pope Francis walked to one of the confessionals in the basilica and knelt in front of a priest to confess his sins. Then he and 60 priests went to other confessionals, or even just plastic chairs set in quiet corners, to hear confessions.

Like Bartimaeus, who was blind, Catholics go to confession because they want to see again, the pope said. “Our sins have made us lose sight of all that is good and have robbed us of the beauty of our calling, leading us instead far away from our journey’s end.”

The blindness of sin “impoverishes and isolates us,” the pope said. It prevents people from seeing what is most important and instead makes them focus on themselves “until we are indifferent to others and to what is good.”

“How easy and misguided it is to believe

To Page 8



Pope Francis confesses March 4 in St. Peter's Basilica at the Vatican. (CNS photo/Max Rossi, Reuters)



Jude Ledyard, right, is the director and Monica Rigaud is the assistant director of “The Lion King Jr.,” this year’s Bishop John King Mussio Central Junior High School musical. The two sit in front of scenery painted by Rigaud and Sam Nicosia, BJKM eighth-grader. The production runs three nights in midmonth in the Berkman Theater, Lanman Hall, Catholic Central High School, 320 West View Ave., Steubenville. (Photo by DeFrancis) Story/Page 3

'Ask the Bishop'

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

Q: Why do priests have to wear black?
**Sofia Villarrueta
Marietta**

A: This is a very good question, because some may think that we lack imagination with our clerical clothing, which, of course, is not the case. As with the liturgical seasons, the color we wear communicates to others our office or position. Members of our military or our first responders, not to mention, of course, certain members of our civil service wear different uniforms.

For the clergy, black communicates poverty and simplicity. Even bishops and cardinals wear black suits. While it certainly is easy each morning to determine what I will wear in terms of color coordination, the meaning of the color black is more profound.

The black suits and collars that clergy wear communicate to others the clerical state, namely, that the possessions of this world pale in comparison to how we value our Lord Jesus and our vocation to serve. The spiritual goods of our Church infinitely outweigh the material gifts of this world. Also, wearing black prevents us from becoming "flashy," in which we draw attention to ourselves instead of the One whom we represent, namely, our Lord Jesus Christ.

Q: During Lent, why does the priest process out in silence on some Sundays, but not others?

**Abi Mello
Steubenville**

A: The Lenten season is a penitential season, that is, a daily call to repentance. That being said, we recognize how the "Gloria" is not proclaimed at Mass, except on special solemnities during Lent, and the Gospel acclamation is not the usual "Alleluia," but something to the order of, "Praise to you Lord Jesus Christ, king of endless glory."

The music, also, is subdued for this spiritual pilgrimage of Lent. According to the liturgical books of the Catholic Church, silence has tremendous value in the season of Lent, and it is optional for us simply to

proclaim the Communion antiphon at Mass and to process out of the church in silence. This may seem like a misnomer, but the silence can be deafening within our own hearts, because silence invites us to reflect on the season in which we find ourselves. Lent simply is not limited to the sacred space in which we worship, but extends everywhere outside the sacred doors of the church as well.

Q: How do you prove to a realist that God is real?

**Gavin Shields
St. Clairsville**

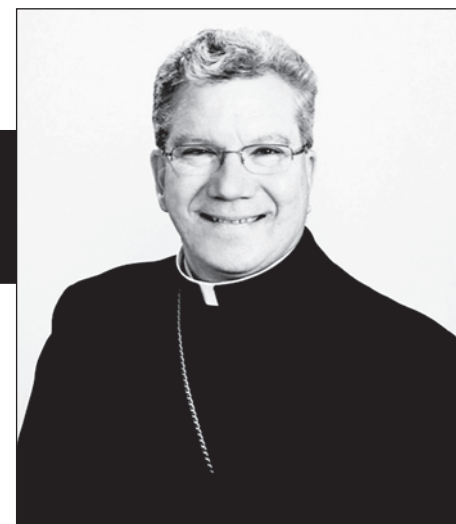
A: This is, also, a very timely question, for we live in an era where secularism has become a religion to some. Even worse, secular relativism has, also, compromised the very fabric of our culture. However, before I get further onto my preaching pedestal, I will designate that subject to another time.

What I have done is set the stage, recognizing that we live in a world where people have lost or at the very least dampened their belief in a loving God. In your question, I suspect you are referring mostly to atheists, as well as agnostics, those who either believe there is no God or believe in a disinterested God who cares little about our destiny.

As fellow Christians, we recognize the very fact that God created the world and that Jesus Christ, Son of God the Father, came to us and as a result suffered, died and rose from the dead for you and for me. In other words, God does care.

As one who enjoyed science as a youth, I am edified to see the workings of God, especially through our scientific knowledge. We have among us priests and religious who, prior to entering the convent, friary, monastery or seminary, lived in the scientific field, such as in medicine, astrophysics and engineering. When these individuals recognized their sacred vocation, they did not simply devalue or renounce their scientific background, but actually have fortified the Church with the appreciation of the created world.

You ask how we may prove to a realist that God is real. While faith is the beginning of our spiritual pilgrimage, some people may possess little or no faith in the living God. Loving compassion and not pity should rule our response to their



Bishop Monforton

inquiry about God. Perhaps we can begin by referring to certain stories in the Bible, beginning with the Good News of Jesus and his love for us. The Bible is more than a story about us. The Bible is the living word of God. We encounter God. You may ask the person what keeps them from believing in God or, better yet, you may live your faith for all to see. Not in a boastful way, but live in a manner that others see you would like to share the Good News, while respecting where others may be in their journey here on earth. As Pope Francis mentions time and time again, our encounter with others must begin with compassion and mercy.

We all are invited to be realists, for the reality is Jesus Christ is the same, yesterday, today and forever. The reality is God so loved the world that he sent us his only Son. God loves us more than you and I can

imagine. As we quickly approach Holy Week and the sacred Easter Triduum, may we keep our eyes fixed on Jesus in our common Lenten pilgrimage. God bless you and your family.

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

GENERATION AFTER GENERATION, RIESBECK'S FOOD MARKETS HAS ALWAYS BEEN A NAME YOU CAN RELY ON FOR TOTAL SERVICE. IN OUR FULL SERVICE BAKERIES, YOU'LL FIND GRANDMA RIESBECK'S ORIGINAL RECIPES STILL BEING USED TODAY. THAT'S JUST ONE WAY RIESBECK'S CONTINUES TO SERVE YOU.

GENERATION AFTER GENERATION.

**Riesbeck's®
Food Markets**

BARNESVILLE • BRIDGEPORT • CAMBRIDGE • FOLLANSBEE
ELM GROVE • NEW CONCORD • SHADYSIDE
SOUTH ZANESVILLE • ST. CLAIRSVILLE • TORONTO
WINTERSVILLE • WOODSFIELD • ZANESVILLE

**Riesbeck's®
PHARMACY** 
Service You Can Trust!

BRIDGEPORT • CAMBRIDGE • SHADYSIDE
SOUTH ZANESVILLE • ST. CLAIRSVILLE
WINTERSVILLE

Stay connected to Riesbeck's!
www.riesbeckfoods.com

 Like us on Facebook |  follow us on twitter

NEED A PASSPORT?

Citizens of Ohio, West Virginia and Pennsylvania come to the Jefferson County Auto Title Department or Rayland, Ohio Auto Title Department.

Both offices open Monday – Friday and Rayland office is also open every Saturday from 10 a.m. to 2 p.m. EXCEPT when a holiday falls on a Friday or a Monday.

Upon purchase of your **PASSPORT** with us, your photo I.D. is **"FREE."**

This can be a savings of \$7 to \$50.

Call (740) 283-8509 or (740) 859-0411

NO APPOINTMENT NECESSARY

••• ALLOW 4 TO 6 WEEKS FOR DELIVERY •••

CLERK OF COURTS
www.jeffersoncountyoh.com

Two former junior high students back at school to direct annual musical – onstage March 17-19

STEUBENVILLE — A former Bishop John King Mussio Central Junior High School student, now a college freshman, is back at his alma mater.

Jude Ledyard is the director of this year's BJKM Central Junior High School musical, "The Lion King Jr."

The play will be staged at 7 p.m., March 17-19, in Berkman Theater, Lanman Hall, Catholic Central High School, 320 West View Ave.

Theresa Danaher, principal of Bishop John King Mussio Central Elementary and Junior High schools, announced that Ledyard will lead the production.

Monica Rigaud is assistant director.

When the junior high opened for the 2008-09 school year in a ground-floor wing of Catholic Central, students were offered a fine arts curriculum, in addition to their core subjects, Danaher explained. Theater productions have become a tradition.

However, Helena Muckle, who wrote the outline for drama classes at the junior high and directed theater performances, is no longer involved with the BJKM Junior High School theatrical productions. But, Danaher said she wanted to continue the momentum created for theater at the school.

As the director and assistant director of "The Lion King Jr.," Ledyard and Rigaud are able to carry on, seamlessly, because they know the culture of the school, Danaher said.

"I am elated that they are able to do it. The students are excited."

A 2015 graduate of Catholic Central High School, Ledyard is an early childhood education major at Franciscan University of Steubenville. He is the son of Christopher and Lisa Ledyard.

In junior high and high school, Jude Ledyard was involved in the theater. He has even seen "The Lion King," a 1994 animated musical film, derivative – a Broadway musical on Broadway.

Set in Africa, the movie/play follows the adventures of a young lion, Simba, the heir of his father, Mufasa.

Ledyard said he selected the play to perform at the junior high because of the number of lead parts, its ability to accommodate all the talent at the junior high and the familiar songs – "Circle of Life," "I Just Can't Wait to Be King," "Be Prepared," "Can You Feel the Love Tonight?" and "Hakuna Matata."

In the production are Lucy Stoutz, Luke Terry,

Mia Neary, Brian Dao, Luke Anderson, Indy Marcino, Patrick Kuebler, Kelly Lynskey, Mikey Sollom, Maisie Leonard, Abigail Symington, Sylvie Lewis, Haley DiBenedetto, Bella Oliver, Seth Fitzgerald, Karlie Vandeborne, Sophie Major, Fran Boni, Anna Godich, Sylvie Lewis, India Bloomer, Edy Harold, Nikki Thompson, Lucia Hunt, Tristan Truax, Matthew Duff, Shauna Bernert, Bailie Murphy, Margy Kilonski, Sophia Crust, Grace McCart, Ellen Hanood, Victoria Shepherd, Hannah McManus, Sydney Phillips, Carly Fayak, Adriana LeFever, Elizabeth Bolster, Mariah Highfield, Gabby Kosegi and Bekah Runkel.

Also, on stage are Ali Grimm, Lucia Burton, Sam Nicosia, Leah DiMichele, Alexis Spensky, Kaylee Kirkpatrick, Morgan Green, Daniel Kissinger, John Paul Palladino, Hannah Olszewski, Gian Ascii, Katelynn Dorsey, Megan Pentes, Lucy Cerqueda, Gabe Edwards, Nick Kissinger, Corey Brown, Bobby Rice and Christian Lesnefsky.

Though Ledyard admitted he was nervous that cast members would be too casual with him as their director, especially since he grew up with many of their siblings, they have been very, very good, he said.

A sophomore at Franciscan University, Rigaud, too, is a Bishop John King Mussio Central Junior High and Catholic Central High schools' graduate. She is the daughter of Jean-Philippe and Maria Rigaud.

Monica Rigaud and Ledyard have been friends for a long time, they said. Rigaud, too, is a singer. She and Ledyard have sung duet for the young thespians, after a successful rehearsal, they said.

Perhaps the biggest challenge for Ledyard and Rigaud is finding time to direct, because of academic and athletic obligations. He plays soccer; she, volleyball.

Chrissy DiMichele and Meg Pirro, Bishop John King Mussio Central Junior High School teachers, also, assist during the two- or three-hour after-school rehearsals, which go on for weeks before the show opens, Danaher said.

Adult tickets for "The Lion King Jr." cost \$7; student tickets, \$5.

Tickets will be available at the door the evenings of the production, but for reserved seating, tickets can be purchased at the office at Bishop John King Mussio Central Junior High School, 320 West View Ave.

For more information, telephone (740) 346-0028.

Bishop Monforton's Schedule

March

- 14 Diocesan Tournament of Truth, St. Benedict Church, Cambridge, 1 p.m.
- 15 St. Vincent Seminary Board of Regents meeting, Latrobe, Pennsylvania, 10 a.m.
AIM Women's Center banquet, Serbian-American Cultural Center, Weirton, West Virginia, 7 p.m.
- 16 Luncheon with Bishop Emeritus Gilbert I. Sheldon and chancery staff, in honor of his 63rd anniversary of presbyteral ordination, chancery, noon
- 18 Mass and visit, Heartland of Lansing, Bridgeport, 10:30 a.m.
Attend "The Lion King Jr." at Catholic Central High School, Berkman Theater, Lanman Hall, Steubenville, 7 p.m.
- 19 Mass and visit abortion clinic in Pittsburgh, Franciscan University of Steubenville, 8 a.m.
- 20 Palm Sunday Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 21 Dinner with priests, Steubenville, 5 p.m.
Chrism Mass, St. Peter, Steubenville, 7 p.m.
- 22 Dinner with priests, the Basilica of St. Mary of the Assumption, Marietta, 5 p.m.
Chrism Mass, the Basilica of St. Mary of the Assumption, Marietta, 7 p.m.
- 23 Meeting, Diocese of Steubenville Finance Council, Steubenville, 9:30 a.m.
Tenebrae, Holy Rosary Church, Steubenville, 7 p.m.
- 24 Mass of the Lord's Last Supper, Holy Rosary Church, Steubenville, 7 p.m.
- 25 Living Stations, Franciscan University of Steubenville, Christ the King Chapel, 9 a.m.
"Tre Ore," Holy Rosary Church, Steubenville, noon
Celebration of the Lord's Passion, Holy Rosary Church, Steubenville, 7 p.m.
- 26 Easter Vigil Mass, Holy Rosary Church, Steubenville, 8 p.m.
- 27 Easter Mass, Holy Rosary Church, Steubenville, 10 a.m.

FORT STEUBEN BURIAL ESTATES ASSOCIATION
801 Canton Road – Wintersville OH 43953
(740) 266-6101

*"Where the Memory of Beautiful Lives
Will be Kept Beautiful . . . Always"*

Pre-need planning for graves, vaults, bronze memorials and chapel mausoleum.

LIBERTY BANK
"Serving the Community Since 1896"

314 PARK AVE., IRONTON
(740) 532-2856 • (740) 886-9491

www.libbk.com

FDIC



FOR YOUR MARRIAGE
visit ForYourMarriage.org

Fellow Catholics

J&D
WATERPROOFING
Since 1939

- Basement Waterproofing
- Foundation Repair
Full Wall Anchors
- Free Basement Inspection & Estimates
- Day, Evening or Weekend Appointments
Shop at Home

1-800-VERYDRY
1-800-837-9379

Joe Billante

The Knights of Columbus is proud to support life.

James B. Valent
General Agent
740-280-0280
james.valent@kofc.org

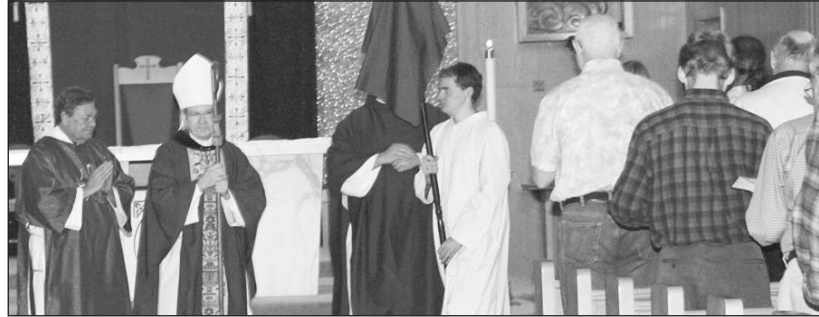
LIFE INSURANCE
DISABILITY INSURANCE
LONG-TERM CARE
RETIREMENT ANNUITIES

Samaritan House
Thrift Store
424 Washington St.
Steubenville

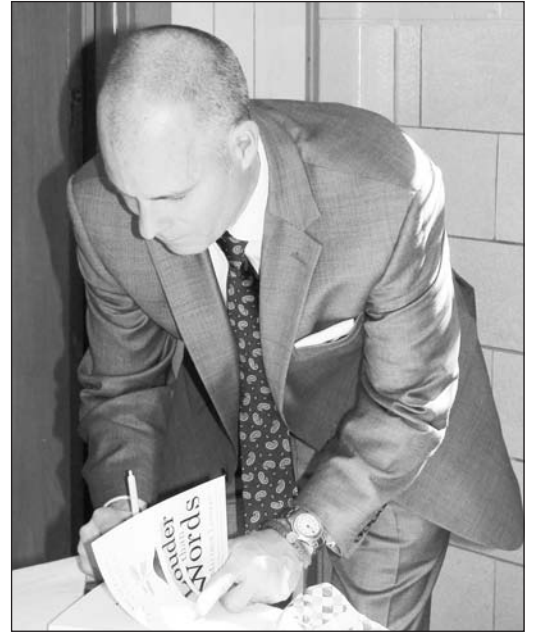
Diocese of Steubenville men in Lenten retreat – ‘Rise Up! Men of God’



Marian and Mason Ackley ready with their St. Stephen Parish pastor, Father Wayne E. Morris, for Mass at the Feb. 27 diocesan men's day of renewal at St. Stephen Church, Caldwell. (Photos by DeFrancis)



Diocese of Steubenville Bishop Jeffrey M. Monforton recesses from Mass at the annual Lenten retreat for men. He is flanked by Permanent Deacon Lee Weisend, left, and Patrick Wherry, altar server, and Triumph of the Cross, Steubenville, parishioner. As he stressed the importance of family, Bishop Monforton told the approximate 200 men, gathered for Mass at St. Stephen Church, "The spiritual health of your family and yourself depends on your compassion, your concern and your mercy."



In-between his men's day presentations on "The Art of Being Catholic" and "Prayer Works," Matthew S. Leonard, executive director of the St. Paul Center for Biblical Theology, Steubenville, signs one of the books he has authored.



Greg Strauss, a member of St. Bernard Parish, Beverly, leads songs during the 2016 Lenten retreat for men.



Planners for the diocesan men's day of renewal, above, include, from left, Art Chavez, a member of St. Stephen Parish, Caldwell; Chuck Schneider, St. Mary, St. Clairsville; Dr. Jim Birong, Our Lady of Mercy, Carrollton; Don Coen, Triumph of the Cross, Steubenville; Roger Huck, St. Bernard, Beverly; Jim Hartlage, the Basilica of St. Mary of the Assumption, Marietta; Paul Sebastian, St. Louis, Gallipolis, and Ron Saling, St. Stephen. At left and center, some converse during lunch, while others celebrated the sacrament of penance, during the Lenten retreat, which will be repeated March 18, 2017, at St. Stephen Church, planners announced. To help organize the event, contact Huck (740) 336-9128 or email huck4816@roadrunner.com.



St. Stephen, Caldwell, and St. Mary of the Immaculate Conception, Fulda, parishioners – Holly Chavez, seated left; Linda Archer, seated right; and, standing from left, Judy Thomas, Mary Slevin and Julia Saling – were on lunch duty during the men's retreat.



Preplanning your final wishes is essential
 Prefunding is an option but not a requirement
 We have affordable interest free payment plans available
 Call us today for a free "Funeral Cost Estimate"



Mosti Funeral Homes, Inc.
 Sunset Chapel 44.35 Sunset Blvd., Steubenville, Ohio 43953
 740-264-4767
 321 South 4th Street, Steubenville, Ohio 43952
 740-282-2541
 "A Funeral Service For A Life Remembered"

ProximoTravel

Pilgrimages for Catholics and people of all faiths

Prices starting at \$2,499 ~ with Airfare Included in this price from anywhere in the USA

Several trips to different destinations: the Holy Land; Italy; France, Portugal, & Spain; Poland; Medjugorje, Lourdes, & Fatima; Ireland & Scotland; England; Austria, Germany, & Switzerland; Greece & Turkey; Viking Cruises; Caribbean Cruises; Budapest; Prague; Our Lady of Guadalupe; Colombia; Brazil; Argentina; Domestic Destinations; etc...

We also specialize in custom trips for Bishops, Priests, and Deacons.

(Hablamos Español) **508-340-9370**
 www.proximotravel.com **855-842-8001**
 anthony@proximotravel.com Call us 24/7

St. Michael Parish celebrating 175 years – cookbook part of heritage

CARLISLE — St. Michael Church is 175 years old. For its anniversary, the parish's Catholic Woman's Club has published a cookbook.

On a winter afternoon, Shelly Noll, president of the CWC, a wife and mother, unveiled the cookbook for the Register in her kitchen in her house on a farm along Sarahsville Road, Caldwell.

St. Michael Church has its roots in James Archer, who was remembered in the parish community as a devout Irish Catholic, who settled near Carlisle in 1803, historians have said. Traveling missionary priests from Virginia served the early faith community.

By 1828, priests from St. John's in Zanesville, Ohio, and then, later, priests from St. Dominic's, now Temperanceville, in the Diocese of Steubenville, made periodic visits to what was called Archer's Settlement to celebrate Mass, in a home and a barn, church records read.

In 1841, a brick church was built. Then in the 1840s and '50s, priests rode a circuit to visit the church and others in the area, it has been reported.

In 1857, St. Michael's was assigned to the priest stationed at the new parish, St. Mary of the Immaculate Conception, Fulda, located on a hill above Carlisle. The ministry continued like this, once a month, until 1900.

A meeting was held at the start of 1900, and it was decided the brick church was unsafe and that the church should be relocated south to Carlisle, historians wrote. An acre of land was purchased in a central location for the convenience of parishioners. Many second-generation German settlers, who had moved into the area, but continued to walk to Fulda for Mass, joined the parish.

A frame church was completed in the spring of 1901 at a cost of \$3,000, church records reveal. Members of the congregation donated most of the money.

When the new St. Michael Church was completed, it was named a mission of St. Henry Parish, Harriettsville. Mass was offered three Sundays during the summer months and twice a month in the winter.

In 1902, the yearly church income was listed as \$89.55. The largest expense recorded was the livery bill and oats used to feed the priest's horse.

In 1921, Father Gilbert Mehler purchased eight acres for approximately \$9,000. A farmhouse, which was remodeled for a rectory, and a large barn, which was adapted as a parish hall, were part of his buy, it was recorded. However, the social hall and rectory garage were destroyed in a 1948

tornado. But, in that same year, a new social hall was built. Other priests served St. Michael, including Father James Donaldson, Msgr. Stanley J. Zekas, as well as Father Joseph Gardner and Father Rudolph Wargo.

After 1970, the parish was once again attached to St. Mary's. From that time until 1985, Father Walter E. Heinz was pastor.

Msgr. Francis J. "Frank" Baudo followed Father Heinz's pastorship.

In 1986, Father David L. Gaydosik, now pastor in the Monroe County Catholic community, was ordained as the first priest from St. Michael Parish.

St. Michael Parish was served, also, by Father Samuel R. Saprano, who now serves as pastor of St. Mary Parish, Shadyside, and St. John Vianney Parish, Powhatan Point.

Presently, Father Wayne E. Morris is pastor of St. Michael Parish. He, too, is pastor of St. Mary's, as well as Corpus Christi Parish, Belle Valley, and St. Stephen Parish, Caldwell.

Father Chester J. Pabin is parochial vicar to Father Morris.

St. Michael Church is newly painted, inside, and for the 175th anniversary, children of the parish will plant flowers and trees, Noll said.

As well, parishioners continue to host an annual chicken barbecue and parish picnic, she said. Recipes for the cookbook may be on the table at the latter. Some of the recipes span generations of families, Noll said. Therefore, the approximate 200 recipes in the hardcover book have been tested through time, she mused.

Included in the book, divided into sections, are Appetizers and Beverages – such as Jane Thompson's "Election Dip"; Soups and Salads – Mary Jo Lee's "Cabbage Roll Soup"; Vegetables and Side Dishes – Amber Irvin's "Crockpot Cheesy Potatoes"; Main Dishes – Maggie Yeagle's "Grandma's Meatballs"; Breads and Rolls – Bread from the collection of Emma Dimmerling; Desserts – "Quilting Day Cake" in memory of Pauline Dimmerling; Cookies and Candy – yet another, but different, chocolate chip cookie from Taylor Sowers; and This and That, which includes Tom Archer's barbecue sauce for chicken and pork and Noll's homemade powdered laundry soap – 4 bars Fels-Naptha soap, grated, 2 cups Borax, 2 cups Arm and Hammer super washing soda, 2 cups Oxi Clean and 2 cups Purex Crystals fabric softer (optional). Grate the bar soap using a food processor or by hand. Add remaining



Shelly Noll – a St. Michael, Carlisle, parishioner, stands in her kitchen with a copy of the St. Michael's 175th anniversary cookbook and some freshly gathered eggs. (Photo by DeFrancis)

ingredients and mix well. Store in airtight container. Add 1-2 tablespoons per load, depending on size. Safe for front loaders and HE washing machines.

To buy a cookbook, which sells for \$10 each, telephone Noll at (740) 732-1072 or email her, shellynoll285@gmail.com.

Mail orders can be made to Shelly Noll, 47542 Sarahsville Road, Caldwell, OH 43724. Cost of a cookbook through the mail is \$13, to cover postage.

Collection Good Friday rekindles hope in Holy Land

STEUBENVILLE — Good Friday, March 25, a collection will be taken up – including in parishes in the Diocese of Steubenville – for the Holy Land.

Diocese of Steubenville Bishop Jeffrey M. Monforton announced the collection, after he received a letter from Cardinal Leonardo Sandri, prefect of the Congregation for the Oriental Churches in the Roman Curia, and Archbishop Cyril Vasil, secretary of the Congregation for the Oriental Churches.

The two wrote, "Good Friday is the day when evil seemed to triumph, as the Innocent One suffered death on the cross. It is a day that never seems to end in the Holy Land, where apparently interminable violence must be endured. ..."

However, they said, "The Good Friday collection rekindles in us this sure hope along with a clearer perception

of the evil that surrounds us. It turns our gaze to the Holy Land, to the east whence comes our redemption. ... We are indebted to those who went out from there, carrying the light of faith to the world. Likewise, we are indebted to those who remained to give witness to that faith, in spite of the conflicts that have always tortured that land. ...

"Indeed, every person who lives and works there deserves our prayers and our concrete assistance, so necessary for the continuation of the work of healing wounds and fostering confidently justice and peace."

Refugees, displaced persons, the elderly, children and the sick are in need of help. People are dying, being kidnapped, even killed, they said. This augments the obligation to help. "The collection for the Holy Land reminds us of an 'ancient' duty, which the history of recent years has made more urgent. ..."

Frank and Jerry
FURNITURE • TV • APPLIANCES
143 N. FOURTH ST.
STEUBENVILLE OH 43952
PHONE: 283-1222

CAWLEY & PEOPLES FUNERAL HOMES
Marietta (373-1111) Lowell (896-3000)
Barlow (678-2277)

Schuetz Funeral Home
Mingo Junction, Ohio
(740) 317-7282
Jeffrey Schuetz LIC
Full service casket and vault \$4,999
Cremation and urn, \$1,195

CITY RESCUE MISSION, INC.
Prompt pick-up
Clothing • Household Misc.
Furniture • Glassware • Small Appliances
644 Market St.
283-1621 or 282-4851

Real Living McCarthy Real Estate
Real People. Real Service. Real Results.
318 2nd St., Marietta, OH 45750
740-373-1523
800-367-9558
www.MariettaRealEstate.com

MT. CALVARY CEMETERY
94 Mt. Calvary Lane
Steubenville, OH 43952
Phone: (740) 264-1331
Fax: (740) 264-9203
E-mail: mtcavarycemetery@att.net
Eternal Rest Grant Them, O Lord
Richard A. Pizzoferrato, Superintendent

Morrison INCORPORATED
Refrigeration • Heating • Air Conditioning
Colegate Drive, Marietta
373-5869

COLEMAN'S FISH MKT.
Centre Wheeling
Market House
232-8510
2226 Market St.,
Wheeling

Tri-State Printing Company
Commercial Printing
157 N. 3rd St.
Steubenville
740/283-3686
800/642-1166

St. John Paul II Why the Passion?

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

As we look back at our reflection on the passion and death of Jesus, we might well ask: Why? Were our Lord's sufferings and death really necessary? But then we must ask a second question: "Why – from whose point of view – ours or God's?" Obviously, we can know the mind of God only from what he has revealed to us, but we can assume that, as an all-good and all-wise Being, he does not act arbitrarily, nor does he act futilely.

God is our Creator, and his purpose in creation was to share that basic good – existence itself – out of love. To do so, he had to bring into being creatures who also exist. Chiefly among such creatures are *rational* creatures, i.e., those who could understand, appreciate and return his love. We saw further that such creatures had to be free as well as intelligent – but that their very freedom made it possible for them to reject God's plan for them and the divine love that prompted it. We know – again from divine revelation – that such was

precisely what occurred with both some of the angels and with mankind. With angels, by their very nature there was no question of undoing their decision, but with mankind, it was possible. St. John Paul refers to St. Irenaeus, an early martyr and Father of the Church, who spoke of a *recirculation* – a "recycling" of the fallen human condition. Mankind's decision through our first parents would have to be by one who could reverse the choice of the first Adam. Such a one would have to, first, genuinely represent humanity: and, secondly, have the power to reverse, not only the sin of Adam, but the sins of all the descendants of Adam. In other words, it would have to be one whose actions are of infinite effectiveness in the sight of God. Such one would have to be both God and man! This called for a union of those two natures – what theologians call a *hypostatic* union!

This recycling process had to address the choice that our first parents made: a choice to either accept God's will for them and their descendants – or to go their own way, and to decide for themselves what they wanted out of this

existence. The latter would amount to choosing "to be like God" themselves!

In his creation of mankind, God planned a *reciprocal* relationship with his rational creatures. The rational creature, man, chose to go it alone! But let's not be too hard on the couple we call "Adam and Eve." Every person who commits a serious sin chooses to do much the same thing as they did. The consequences are not the same, but the act of choosing – fully informed and totally freely – what is seriously forbidden, is the same kind of choice that was made by our first parents!

What does it take to reverse such an act? It takes turning one's will from self back to God. For us as individual humans, that starts with an act of contrition. For the human race, it takes an act of atonement – a total rejection – on an infinite scale – of self and one's own needs and wants. Only a God-man could do it. Jesus said, "It is not to do my own

will that I have come down from heaven, but to do the will of him who

sent me" (Jn 6:38); and, again, "Father, if it is your will, take this cup from me, yet not my will, but thine be done" (Lk 22:42). The cup, of course, meant being unjustly tortured to death by a perfidious mob – led by those who should have been most accepting and supportive of him! The passion and death of Jesus represented a total turning from the needs and urges of human nature in favor of doing the will of God. Was this the only way it could be done? Again, we cannot know the mind of God, but we must assume that this was the best way to accomplish his purpose.

Let us now consider the other question: Was the passion of Jesus necessary from man's point of view? Offhand, we might think: "Absolutely not! Any act of Jesus as man – even simply being born – was an act of infinite value. He did not have to do it the hard way! But, wait. The whole thing was done for mankind's sake, not for God's. Was there something intrinsic to our Lord's passion and death that is of benefit to us? The answer is definitely, *yes!*"

Ask yourself: What is the biggest problem with life as

we know it, and what is the one question that is faced by every serious philosophy and religion? Is it not the problem of *evil*: Why is there evil in the world? Why suffering? Why death itself? Why does nature itself seem so often to be an enemy of mankind? Why man's inhumanity to his fellow man? It's one of the oldest questions in the world.

Philosophy alone cannot answer it. Again, it is to divine revelation that we must turn.

The Book of Genesis describes the fall of mankind, original sin and its consequences. The sentence on both our first parents implies that the evils that are so common to the human race were unknown before their sin: the necessity of labor on an intractable earth – pain and suffering – and death, itself! (Gn 3:16-19).

We saw that reversing the choice of sin on man's part involved, first of all, contrition. In addition, it requires reversing the choice of self that is at the bottom of every sin by accepting the consequences that Adam's sin and those of all of us have brought upon us. In short, it means accepting a cross of our own in whatever of the many forms it may take: illness, disappointment, ingratitude, misfortune, lost or unrequited love – and, of course – death, itself! We need not love our crosses, but we must accept them, no matter who we are! We may try to eliminate them or alleviate them – that's only rational – something that goes with our nature. But we cannot remove them entirely. Whether mental or physical – one or many – we must carry our cross behind Christ, as he pointed out himself: "If a man wishes to come after me, he must deny his very self, take up his cross and follow me" (Mt 16:24). God could have accepted an act of contrition by Adam and Eve – but what he wanted was a *complete makeover* of his human creature!

"Following after Christ" means following his path to salvation: *the way of the cross*. The cross leads to death. But the cross also leads to the resurrection! The suffering and death of Jesus point us on the way to our own – eternal – life!



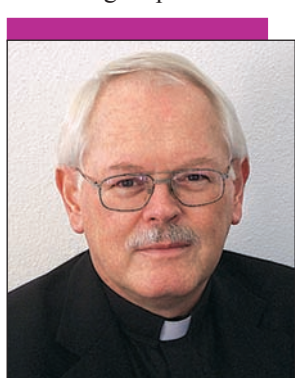
Bishop Sheldon

The passion and death of Jesus represented a total turning from the needs and urges of human nature in favor of doing the will of God.

The Cries of Finitude

By Father Ron Rolheiser

What most moves your heart? I was asked this question recently at a workshop. We were asked to respond to this question: When do you most naturally feel compassion in your heart? For me, the answer came easily. I am most moved when I see helplessness, when I see someone or something helpless to tend to its own needs and to protect



Father Rolheiser

its own dignity. It might be a baby, hungry and crying, too little to feed itself and to safeguard its own dignity. It might be a woman in a hospital, sick, in pain, dying, helpless to get better, also unable to attend to her own dignity. It might be an unemployed man, down on his luck, unable to find work, the odd man out when everyone else seems to be doing great. It might be a little girl on the

playground, helpless as she is teased and bullied, suffering indignity. Or it might just be a baby kitten, hungry, helpless, pleading with its eyes, unable to speak or attend to its own need. Helplessness tugs at the heart. I am always touched in the softest place inside me by helplessness, by the pleading of finitude. I suspect we all are.

We're in good company. This is what moved Mary, Jesus' mother, at the Wedding Feast of Cana to go over to Jesus and say: "They have no wine!" Her request here has different layers of meaning. At one level, it is a very particular request at a particular occasion in history; she is trying to save her hosts at a wedding from embarrassment, from suffering an indignity. No doubt the shortage of wine was due to some poverty on their part, either a shortage of money or a shortage of good planning, but, either way, they stood to be embarrassed before their guests. But, as with most things in the Gospels, this incident has a deeper meaning. Mary isn't just speaking for a particular host on a particular occasion. She's also speaking universally, as the mother of humanity, Eve, voicing for all of us what John Shea so aptly calls, "the cries of finitude."

What is finitude? The finite, as we can see from the

word itself, contrasts itself to the infinite, to what is not limited, to God. God, alone, is not finite. God, alone, is self-sufficient. God, alone, is never helpless, and God,

To Page 8

The Steubenville Register

Biweekly publication of the Diocese of Steubenville
P.O. Box 160, 422 Washington St.
Steubenville, OH 43952-5160
email: register@diosteub.org

Bishop Jeffrey M. Monforton, publisher
Pat DeFrancis, editor
pdefrancis@diosteub.org
Janice M. Ward, circulation/advertising
jward@diosteub.org

Telephone (740) 282-3631; FAX (740) 282-3238
Subscription rate \$15 per year in state of Ohio;
\$17 per year outside the state of Ohio;
\$24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X

Jubilee of Mercy Part 4

By Msgr. Thomas C. Petronek

Luke presents three parables of mercy in Chapter 15 of his Gospel. Let us look at the first of these parables – the lost sheep.

Jesus tells this parable in two Gospels – Matthew and Luke. I find it instructive to look at the similarities and differences in the way each evangelist has Jesus tell the parable.

In Matthew's Gospel, Jesus teaches in five great "discourses." The parable of the lost sheep is found in his fourth discourse – Chapter 18, Verses 3-35 – on how Jesus' church is to conduct itself. It is intended for church leaders in prioritizing their responsibilities on how to be good shepherds.

Luke, on the other hand, has Jesus tell the parable first in a series of three – lost sheep, lost coin and prodigal son. These three parables are introduced as Jesus' response to the objection of the Pharisees that he is too friendly with sinners and even eats with them.

Each of the parables in Luke 15, by reason of the introduction to the chapter, is a "defense" of Jesus' ministry of mercy in seeking out sinners.

Matthew has the good shepherd search for the one lost sheep and says: "if he finds it," he rejoices. Luke says: "until he finds it." Jesus' ministry is a pursuit of sinners that succeeds no matter the amount of mercy needed.

The sheep does not come home on his own pleading for forgiveness. If it were not for the persistence of the shepherd, the lost sheep would be lost for good.

Luke describes the shepherd's joy with the added touch that he carries the sheep back home on his shoulders. Apparently, he does not scold the sheep. At least there is no

hint that he does. In the carrying of the sheep back home, we note the intimacy of Jesus with the sinner.

Luke also tells us that upon returning home the shepherd calls his friends and neighbors to rejoice with him because he has found *his* sheep which was lost. Again we note the intimacy of Jesus with the wayward sinner who willfully separated himself from the flock. He belongs to Jesus' flock and will be rescued from sin no matter what.

Only Luke tells us that upon returning home the shepherd calls his friends and neighbors to rejoice with him because he has returned the wayward sheep to his fold. How to account for the shepherd's invitation to others to join in the merrymaking? It must be that the shepherd is so overcome with joy that sharing it with others is the only way to fully express what he is feeling.

The shepherd's mercy has paid off for the lost sheep. The friends of the shepherd are very likely righteous people who have no need of repentance. And, rather than feel slighted by all the attention lavished on one sinner, they rejoice. They, too, have the shepherd's heart of mercy.

Matthew's conclusion reads: "So it is not the will of my Father who is in heaven that one of these little ones should perish." Matthew's version of the parable emphasizes the plan of the Father about the responsibility of the leaders and members of the church as regards the "little ones" who go astray.

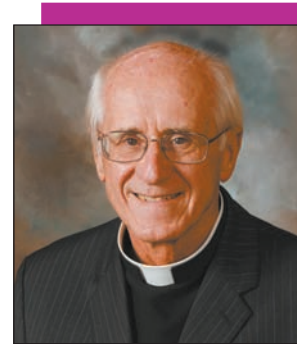
Luke tells us that "there will be more joy in heaven over one sinner who repents than over 99 righteous persons who need no repentance." Luke has returned us to his introduction to the three parables of mercy. There he says Jesus told these parables in response to the Pharisaic objection that he is too friendly with sinners and even eats with them.

Are we to imagine that heaven's residents are watching

this parable play itself out in real time? Is it possible that the onlookers in heaven are actually more joyful when Jesus brings back one sinner than over 99 people who remain right with God – not needing to repent of sin? That is the way Jesus tells the parable in Luke's Gospel, as incredible as that may seem.

In Jesus' metaphor, the lost sheep represents a sinner who distances himself from his shepherd and his fold. We hear that this sinner repents. But – unless I am mistaken – we do not hear the sheep bleat his repentant sorrow. The emphasis falls completely on Jesus' mercy – searching out the sinner until he can claim him as his own.

Msgr. Petronek is a Diocese of Steubenville priest, retired from active parish ministry. He resides in Wheeling, West Virginia. A regular columnist for The Steubenville Register, he is a former two-time director of the diocesan Office of Worship and served as a missionary priest.



Msgr. Petronek

Touches of Mercy (Lent, Fifth Sunday, March 13, Cycle C)

By Father Paul J. Walker

I think this Gospel account (John, Chapter 8, Verses 1-11) is one of the greatest stories in the Christian Scriptures, and preceded by the first two readings for the fifth Lenten Sunday (Isaiah and Paul), is powerful in its offering of both sweet comfort and solemn challenge. In this Jubilee Year of Mercy, these readings challenge us with images of God's mercy.

Isaiah (Chapter 43, Verses 16-21)

The prophet is speaking to Israel calling her to put behind her unfaithfulness, her sinning, all her misdeeds for God is doing "a new thing" – bringing her back from exile and restoring her on her land. But this will not be Israel as she was before; no, her inner life, once a desert and wasteland, will pulse with the waters of healing and new life. This is Israel purged and renewed – she can begin again no longer bound or defined by her past.

This same word of life spoken to Israel is spoken to us, individually and as a church. Too often we can define others and ourselves by past mistakes. We can sort of "freeze" people at one particular point in their life's journey and see them only in terms of that particular phase. We fail to see that God is not finished with any of us – he is always "doing something new."

Paul (Philippians, Chapter 3, Verses 8-14)

The Apostle reflects on what it means to be "grasped

by Christ Jesus" (Verse 12), that is, redeemed, saved. But he quickly says it does not mean he "has reached the finish line." He has been pointed in the right direction; like the runner in the track meet, he is being pushed, pulled, energized toward the ultimate goal: "life on high in Christ Jesus" (Verse 14). But being redeemed and saved does not mean I can't wander off the track, can't stumble or fall; I won't always clear every hurdle. These words of Paul ought to make us all more humble in how we see ourselves and others, for he describes the state and condition of us all!

Jesus (John, Chapter 8, Verses 1-11)

It all comes together in this marvelous and somewhat mysterious story by the author of John's Gospel. In the story, Jesus seems to identify more with the sinner than with the law. The image of his bending down and tracing on the ground while the Pharisees name the woman's sin and call for the death penalty prescribed by Jewish law, seems to suggest his disinterest with the accusation and the prescribed punishment. Jesus "adjusts" the scene so that they are looking into the mirror of their own hearts. The trap set for him is sprung but cannot hold him. He does not say that adultery is only a little deviation from the path. He lets the old law stand with all its harshness. Yet, he fundamentally transforms it. The one who begins to carry out the punishment should be the one who is without sin himself.

Jesus, unconcerned about the proscription of the law, is deeply concerned for the sinner. He pronounces a blessing:

"Neither do I condemn you." He also gives a directive: "Go ...; sin no more." I often stand before Jesus with my failures and my mistakes. I find it hard not to condemn myself. Jesus does not do that. I cannot hear often enough those marvelous words, "Neither do I condemn you." I can start over again. I have hope. I still struggle and stumble toward the "finish line" knowing all the while I have been "grasped by Christ Jesus."

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



Father Walker



Knights of Columbus councils in St. Clairsville and Mingo Junction continue to raise money for parochial schools in the Steubenville Diocese. At left, John Swan, grand Knight of the Our Lady of Peace Council 4243, gives checks for \$9,500 to Nannette Kennedy, principal, St. Mary Central School, St. Clairsville.

The checks are for the opportunities grant program, Swan said, which provides tuition assistance to families who want their children educated at St. Mary Central School, but have difficulty paying tuition, he explained. The funds are distributed based on family income and family circumstances, such as loss of employment or parent illness. Since its inception, the St. Clairsville Knights' program has provided an estimated \$105,000 to St. Mary Central School, Swan said. At right, Baci Carpico, past state deputy and current council trustee, and Shawn Zarych, grand Knight, Msgr. Joseph F. Dooley Council 4361, Mingo Junction, present scholarships to outstanding students at Catholic Central High School, Steubenville, who also are members of St. Agnes Parish, Mingo Junction. Recipients of the tuition assistance are, from left, Sydney Bennington, Hayden Daley, Jesse Robinson, Seth Potenzini and Jordan Maul. Rich Wilinski, Catholic Central High School principal, expresses his appreciation to the Knights for the five scholarships, valued at \$250 each. This is the second time this year the Knights have provided tuition dollars to CCHS students. (Photo provided/ Photo by DeFrancis)

The Cries

From Page 6

alone, never needs help from anyone else. Only God is never subject to sickness, hunger, tiredness, irritation, fatigue, bodily and mental diminishment, and death. God, alone, never has to suffer the indignity of need, of getting caught short, of inadequate self-expression, of not measuring up, of being embarrassed, of being bullied, of being unable to help himself, and of having to beg silently with his eyes for someone to come and help.

Everything else is finite. Thus, as humans, we are subject to helplessness, illness, lameness, blindness, hunger, tiredness, irritation, diminishment and death. Moreover, within all these, we are also subject to indignity. So many of our words and actions are, in the end, cries of finitude, cries for assistance, the cries of a baby for food, for warmth, for protection, and for a safeguard from indignity. Although we are infinitely more sophisticated in our humanity, we are all still, at one level, the baby kitten, pleading with our eyes for someone to feed us, and all the assertions of self-sufficiency of the rich, the strong, the healthy, the arrogant, and of those who seemingly need no help are in the end nothing other than attempts to keep helplessness at bay. No matter how strong and self-sufficient we might believe ourselves to be, finitude and mortality admit of no exemptions. Tiredness, illness, diminishment, death and painful hungers will eventually find us all. Our wine, too, will eventually run out. Hopefully, someone like the Mother of

Jesus will speak for us: *They have no wine!*

What's the lesson in this? A number of things:

First, recognizing our finitude can lead to a healthier self-understanding. Knowing and accepting our finitude can help quell a lot of frustration, restlessness and false guilt in our lives. I once had a spiritual director, an elderly nun, who challenged me to live by this axiom: *Fear not, you are inadequate.* We need to forgive ourselves for our own limits, for the fact that we are human, finite, and are unable to provide ourselves and those around us all that we need. But inadequacy is a forgivable condition, not a moral fault.

Beyond forgiving ourselves for our helplessness, recognizing and accepting our finitude should challenge us, too, to hear more clearly the cries of finitude around us. And so whether it's the cry of a baby, the humiliation in the eyes of someone looking for work, the ravaged eyes of the terminally ill patient, or simply the pleading eyes of a young kitten, we need, like Mary, to take up their cause and ensure that someone spares them from indignity by changing their water into wine, by calling out: *They have no wine!*

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

Pope's Lenten schedule released

VATICAN CITY (CNS) — The Vatican released Pope Francis' liturgical schedule for March and April, including Holy Week and Easter.

However, the schedule does not say where he will celebrate the Holy Thursday Mass of the Lord's Supper.

Greg Burke, vice director of the Vatican press office, told journalists the location will be announced at a later date. Since the start of his pontificate, the pope has celebrated the Holy Thursday Mass in places that highlight a pastoral need.

Last year, the pope celebrated the Mass and foot-washing ritual at Rome's Rebibbia prison, where he washed the feet of 12 male and female inmates.

The Vatican issued a decree Jan. 21 specifying that the Holy Thursday foot-washing ritual can include "all members of the people of God," including women — a practice observed for some time by Pope Francis and many priests around the world.

The calendar released by the Vati-

can Feb. 29 included:

- Lenten retreat with officials from the Roman Curia in Ariccia, a town outside Rome (was to conclude March 11);
- March 15: Consistory for several causes of canonization;
- March 20: Palm Sunday Mass in St. Peter's Square;
- March 24: Holy Thursday, morning chrisem Mass in St. Peter's Basilica;
- March 25: Good Friday afternoon liturgy of the Lord's Passion in St. Peter's Basilica and nighttime Way of the Cross in Rome's Colosseum;
- March 26: Easter Vigil at 8:30 p.m. in St. Peter's Basilica;
- March 27: Easter morning Mass in St. Peter's Square, followed by the papal blessing "urbi et orbi" (to the city and the world);
- April 2: Jubilee Prayer Vigil in St. Peter's Square for those devoted to the spirituality of Divine Mercy; and
- April 3: Divine Mercy Sunday Mass in St. Peter's Square.

Sin makes us blind

From Page 1

that life depends on what we have, on our success and on the approval we receive," the pope said. Sin makes people believe "the economy is only for profit and consumption" and "that personal desires are more important than social responsibility."

The Year of Mercy, Pope Francis said, "is the favorable time to welcome God's presence, to experience his love and to return to him with all our heart. Like Bartimeus, let us cast off our cloak and rise to our feet: that is, let us cast aside all that prevents us from racing toward him."

Speaking to priests, particularly those about to administer the sacrament, Pope Francis urged them to ensure that nothing they do makes it more difficult for people to draw close to Jesus in confession.

Priests are meant to "inspire courage, to support and to lead others to Jesus," he said. "Our ministry is one of accompani-

ment so that the encounter with the Lord may be personal and intimate, and the heart may open itself to the savior in honesty and without fear."

The gift of priesthood, he said, is a gift that brings with it the ability to facilitate a sinner's personal encounter with the Lord and, even more, "to stretch out our hand and to absolve, thus making his mercy visible and effective."

"We certainly must not water down the demands of the Gospel, but we cannot risk frustrating the desire of the sinner to be reconciled with the Father," Pope Francis said. "For what the Father awaits more than anything is for his sons and daughters to return home."

"May every man and woman who comes to confession find a father who welcomes them and the Father who forgives them," the pope said in a brief addition to his prepared homily.

Growth in extreme poverty parallels history of 1996 welfare reform law

By Dennis Sadowski

LORAIN, Ohio (CNS — Quinn Washington always considered herself a “worker bee.”

A single mother of six, Washington, 32, worked long hours to provide for her kids, taking on overtime most weeks at Invacare, a global health equipment manufacturer in neighboring Elyria. When she gave birth to her now 4-year-old son, she kept maternity leave to a minimum.

“Even though I was making good money, I didn’t want to appear to be too lazy,” she said. “So when I had my son I went straight back to work. That’s the way I am.”

Washington’s take home pay was around \$900 a week, good salary in this once booming industrial town on the shores of Lake Erie. She rented a nice home in a safe neighborhood, stayed involved with the kids and provided a few extras for her growing family.

Two years ago, it all came tumbling down. Washington was laid off. Within three months, unable to pay the rent, she and the kids found themselves living in the family van for a few days.

“I told my kids we were camping,” she laughed. “We would go off the turnpike in Amherst, where they have a truck area. We would go there to shower.”

In-between short stints in the van and short-term jobs, the family would stay in shelters for the homeless. It was not ideal, Washington said, but better than living on the street. After a while, Washington landed a minimum-wage factory job and the six moved into a motel in Elyria, staying there for about six months.

Cobbling together an existence has not been easy, Washington told Catholic News Service at the Cleveland Diocese’s Catholic Charities Family Center in downtown Lorain. There, staff recently assisted her with obtaining a Section 8 rental subsidy and applying for the Temporary Assistance for Needy Families program.

“The only motivation I have is my children,” she said of her family, now ranging in age from 8 months to 10 years old. “I need to make them dinner. I need to put them to bed every day. I don’t want to be in a situation where I would lose legal custody.”

For much of the past two years, the Washington family had been living on little or no income, in what sociologists and policy experts define as extreme poverty. It’s what the World Bank defines as living on \$2 a day or less per person.

The idea of extreme poverty seems foreign in the richest country on the planet. It’s a phenomena, however, that has been growing, particularly among families with children during the last 20 years, argue Kathryn J. Edin and H. Luke Shaefer, co-authors of “\$2 a Day: Living on Almost



Quinn Washington and her children pose for a family photo Feb. 16 in their new home in Lorain, Ohio. The family lives at what is considered the extreme poverty level. After Washington lost her job in 2014, they faced months of surviving on virtually no income and having to sleep in the family vehicle, shelters and later a motel. (CNS photo/William Rieter)

Nothing in America.”

The U.S. poverty line for a family of three is about \$17 per person per day. Scholars consider deep poverty to be about \$8.50 per person per day.

In the book, they deconstruct data gathered by the U.S. Census Bureau’s Survey of Income and Program Participation, which they consider the best available source for identifying household participation in public programs and family incomes among the poor.

Using the survey’s figures from 1996 to 2008, they estimate that the number of American households living in extreme poverty rose from 636,000 in 1996 to nearly 1.65 million in mid-2011, a 159 percent increase. That corresponds to an estimated 3.55 million children who lived in extreme poverty in a given month in mid-2011.

Edin, Bloomberg distinguished professor of sociology at Johns Hopkins University, (Baltimore) and Shaefer, associate professor of social work and public policy at the University of Michigan (Ann Arbor), said the increase parallels the years since 1996, when the Personal Responsibility and Work Opportunity Reconciliation Act — known as welfare reform — was adopted. They contend that the prevalence of extreme poverty has risen sharply, especially among those most impacted by welfare reform.

Edin discussed the growth of extreme poverty in Washington during a program sponsored by the Catholic Campaign for Human Development at the annual Catholic Social Ministry Gathering in January.

Welfare reform ended the cash assistance

that families received under the Aid to Families of Dependent Children program, which began in 1935 in the midst of the Great Depression. AFDC was replaced by Temporary Assistance for Needy Families, or TANF, which set time limits for recipients to receive aid and implemented a work requirement. In addition, recipients could access funds only through an electronic bank transfer card, limiting where they could purchase needed goods.

Under TANF, states have broad discretion to determine who is eligible for benefits and services. Edin and Shaefer suggest that because TANF is funded as a block grant, giving state officials reason to keep families off the rolls and allowing them to use the funds for other related programs.

Data from the Administration for Children and Families in the Department of Health and Human Services show that a bit more than 3 million people per month received TANF during fiscal year 2015. The U.S. Census Bureau recorded the poverty rate at 14.8 percent in 2014, the latest year for which data is available.

That contrasts with the 12.3 million people who received AFDC during a typical month in 1996, the last year of the program, when the poverty rate stood at 11 percent.

“We didn’t reform welfare. We actually killed it,” Edin told CNS.

Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, said that extreme poverty is “a lot bigger than we’ve ever really acknowledged.”

“We’re seeing an awful lot of people coming to us because they have no-

where to live, nothing to eat and they’re frightened,” she said.

Now, the agency is focusing its efforts on members of Congress as representatives prepare to consider the fiscal year 2017 budget. President Barack Obama’s budget proposal released early in February includes \$100 million for the emergency food and shelter program, a \$20 million reduction from current year funding.

As of Feb. 29, Republicans had yet to submit a budget proposal.

“We’re really concerned about it especially with the pending legislation,” Sister Donna said. “We’re hoping we can focus in to get representatives on both sides of the aisle to speak together and speak with us and talk about some of the potential cuts in the appropriations that would hurt people more.”

Edin said that while the number of people living in extreme poverty is up, many families like the Washingtons are not usually in such a dire situation permanently as they float in and out of the category depending on their circumstances. Still, the numbers are cause for concern, Edin said.

“We believe that a public policy that really violates American values ends up stigmatizing the poor and separating the poor from the rest of society,” she said. “That’s what TANF did.”

In their book, Edin and Shaefer suggest that it’s time to develop programs that would help lift people out of extreme poverty rather than simply meet basic needs. Such policies would incorporate the creation of better paying jobs that respond to family needs, promote families living on their own rather than crowding in with other family members or friends, and recognizing that a work requirement in order to receive public assistance does not fit every family’s situation.

With TANF benefits about to begin, a Section 8 housing subsidy in place and a work-at-home job underway, Washington and her family have escaped — for now — extreme poverty. For that she is grateful. She knows though that their situation can change in a moment.

“This experience changed me,” Washington said. “I wasn’t a mean person, but I was oblivious to a lot that went on to homeless people, to whatever happens. Now I appreciate it because now I’m out of it. It helped me to have more compassion, more empathy for people because it’s not a good situation.”

Birmingham conference examines depth of black-white divide in US; fosters light, hope

BIRMINGHAM, Ala. (CNS) — Religious leaders, civic leaders and community members came together March 3-4 for a conference on the need for racial reconciliation in the United States and the path to that reconciliation.

Last year, Bishop Robert J. Baker of Birmingham approached Birmingham Mayor William Bell and the Rev. Timothy George, dean of Beeson Divinity School, with concerns over recent racial turmoil. The three decided to co-chair a confer-

ence, which would be used as an avenue to dialogue and harmony.

In a letter to conference attendees, the three co-chairs wrote, “This reflection/conversation on race relations in the United States among its African-American and

white citizens is our humble effort to foster light and hope where darkness and despair may prevail.”

Bell expressed his belief that civil rights, in essence, equates to human rights, for African-Americans.

U
P
and
D
O
W
N
the
D
I
O
C
E
S
E

Adena — A Lenten penance service will take place at 7 p.m., March 17, at St. Casimir Church.

St. Casimir CWC will sell nut, poppy seed and apricot rolls for \$10 each. Orders, due by March 13, will be ready for pickup March 20, at St. Casimir Church.

Adena/Colerain/Dillonvale — Stations of the Cross in mime will be presented by youth from St. Casimir Parish, Adena; St. Frances Cabrini Parish, Colerain; and St. Adalbert Parish, Dillonvale. They will take place at 2 p.m., March 20, at St. Adalbert Church; noon, March 25, at St. Frances Cabrini Church; and 2 p.m., March 25, at St. Casimir Church.

Adena/Dillonvale — Food pantry weekend will take place March 12 and March 13 at St. Casimir Church, Adena, and St. Adalbert Church, Dillonvale. All food and monetary donations will be sent to local food pantries.

Barnesville — The sacrament of reconciliation will be offered at 7 p.m., March 17, at Assumption of the Blessed Virgin Mary Church.

Bellaire — The St. John Central High School "After Prom Committee" is accepting donations to help plan a safe, substance-free event April 28. Donations of money or gift cards are being accepted. For additional information, telephone the high school office at (740) 676-4932.

Beverly — St. Bernard CWC will sell subs for \$4 each following the celebration of March 12 and March 13 Masses, in the church hall.

Buchtel — Following the celebration of the 11 a.m. Mass, March 17, a Lenten penance service will be held at St. Mary of the Hills Church.

Cambridge — A Lenten penance service will be held at 7 p.m., March 14, at St. Benedict Church.

"Shadow Stations" will be at 1:30 p.m. and 7 p.m., March 25, at St. Benedict Church.

Cambridge — Kindergarten screening will be conducted at St. Benedict School, 220 N. Seventh St., April 1. To schedule a 30-minute appointment, telephone the school office at (740) 432-6751. According to Ohio guidelines, a child must be 5 years of age by Aug. 1. Parents should bring the child's birth certificate, Social Security number, immunization record, certificate of baptism and custody papers, if applicable.

Cambridge/Lore City — Orders for nut rolls, made by the CWC of Christ Our Light Parish, can be placed by calling (740) 705-1308. Pickup date is March 17 at St. Benedict Church, Cambridge, and Sts. Peter and Paul Oratory, Lore City.

Colerain — A Lenten penance service will be held at 7 p.m., March 20, at St. Frances Cabrini Church.

Dillonvale — There will be a Lenten penance service at 7 p.m., March 15, at St. Adalbert Church.

Glouster — A Lenten penance service will take place at 7 p.m., March 14, at Holy Cross Church.

Ironton — The sacrament of reconciliation will be offered from 1:15-3 p.m., March 20, noon-2 p.m., March 21, 3-5 p.m., March 23, and following the 3 p.m. praying of the Stations of the Cross, at St. Lawrence O'Toole Church; also, from 4-6 p.m., March 21, and noon- 2 p.m., March 23, at St. Joseph Church.

The Ironton Catholic community CWC will hold a spring rummage sale from 9 a.m.-noon, April 2, in St. Joseph Church undercroft.

Malvern — A Lenten penance service will be held at 7 p.m., March 15, at St. Francis Xavier Church.

A third annual quarter auction will be held April 10 at St. Francis Xavier Church hall. Tickets cost \$10 each and include one paddle. Additional paddles can be purchased at the door. Doors open at 12:30 p.m.; the auction begins at 2 p.m. Food will be available for purchase; a silent auction and vendors will be part of the



Father John F. Mucha, pastor of St. Anthony of Padua and St. Joseph parishes, Bridgeport, joins members of the St. Joseph Catholic Woman's Club – Darlene Bryniarski, Barbara Trytko, Peg Baker and Jean Kloss – to announce the date for the annual St. Joseph CWC bunco party. The event will be held April 10 at St. Anthony hall, in the 600 block of Main Street, Bridgeport. Doors for the CWC-sponsored party will open at 1 p.m. Lunch will be served from 1-1:45 p.m. Bunco starts at 2 p.m. Admission to the bunco party is \$6. For reservations, telephone (740) 635-2836. (Photo provided)

event. For additional information or to purchase a ticket, telephone Jan Prevot at (330) 863-0789.

Marietta — Transitional Deacons Ryan Gray and Matthew Gossett are anticipated to be ordained to the priesthood for the Diocese of Steubenville May 20 at St. Peter Church, Steubenville. Arrangements for a tour bus to attend the ordinations are being made. The bus will leave from the Basilica of St. Mary of the Assumption parking lot at 2 p.m.; cost for transportation is \$20 per person. A stop for dinner, which is not included in the price, will be made. To reserve a seat, telephone Gary Pitt, (740) 896-3442 or Maryanne Grose, (740) 374-4351, by March 31; prepayment is required at the time the reservation is made.

Martins Ferry — Registrations for the 2016-17 school year, preschool through eighth grade, are being accepted at St. Mary Central School, 24 N. Fourth St. A \$50 nonrefundable fee is required the day of registration. Parents must also provide the child's birth certificate, baptismal certificate, health immunization records and Social Security card. An open house is scheduled from 5:30-7:30 p.m., March 16, at the school, for anyone interested in learning more about St. Mary Central. For additional information, telephone the school office at (740) 633-5424.

Pomeroy — A communal penance service will be held at 7 p.m., March 17, at Sacred Heart Church.

St. Clairsville — St. Mary Central School is holding a "Week at the Beach Vacation" raffle, for a one-week stay at Wyndham Ocean Boulevard Resort, Myrtle Beach, South Carolina, from July 30 through Aug. 6, plus \$100 in gas money. Tickets cost \$5 each or five for \$20. To purchase a ticket or for additional information, telephone the school office at (740) 695-3189.

Steubenville — Bishop Jeffrey M. Monforton will celebrate a Charismatic Mass at 7 p.m., March 31, at Holy Family Church. Prayer ministry for healing or other needs will be offered following Mass.

Refreshments will also be served.

Steubenville — The sacrament of reconciliation will be offered at 1:30 p.m., March 14, at Holy Family Church.

Steubenville — Triumph of the Cross Parish will hold an annual "Divine Mercy" celebration from 2-4 p.m., April 3, at Holy Family Church. Priests will be available for the sacrament of reconciliation that afternoon; there will be eucharistic adoration, readings from St. Faustina's diary and a talk by Permanent Deacon Randall Redington. Chanting of the Divine Mercy Chaplet, led by Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, will be at 3 p.m.

Steubenville — The Catholic Central High School Home & School Association will host a sixth annual "Celebrate Central" fundraiser from 6:30-11 p.m., April 9, in the Mickey Barber Catholic Central High School gymnasium. Tickets cost \$25 per person in advance, \$30 per person at the door, and can be purchased at the high school office, 320 West View Ave. The event will feature a DJ, dinner, auction items, raffles and more. Sponsors for the upcoming event have the option of being "gold star," for the cost of \$400, which includes four tickets to the event; blue star, \$300, which includes two tickets to the event; or white star, for any monetary donation, gift card, merchandise or raffle item. To be a sponsor or donate an item, telephone Dawn Capaldi, (740) 381-1133, email dcapaldi2001@yahoo.com, or Tami Cashlioli, (740) 632-6029, email guap_cash@sbcglobal.net. For additional information, telephone the school office at (740) 264-5538.

Toronto — The sacrament of reconciliation will be offered at 7 p.m., March 15, and from 3-4 p.m., March 17, at St. Joseph Church and at 7 p.m., March 23, at St. Francis of Assisi Church.

Wintersville — The sacrament of reconciliation will be offered at 7 p.m., March 14, at Blessed Sacrament Church.

Around and About

Athens — Applebee's Restaurant and the Faith Build Coalition Habitat for Humanity of Southeast Ohio will hold a benefit pancake breakfast from 7:30-9:30 a.m., March 19, at Applebee's, 547 E. State St. Cost for pancakes and beverage is \$5. To purchase a ticket or for additional information, contact George Bain, gbain45701@yahoo.com or (740) 592-3828.

Barnesville/Temperanceville — Knights of Columbus Our Lady of Assumption Council 5250 will participate in the state council's annual "Super Cash Bonanza" raffle. Tickets are available at Assumption of the Blessed Virgin Mary Church, Barnesville, and St. Mary Church, Temperanceville.

Caldwell — The Noble County Chapter of Southeastern Ohio Habitat for Humanity will sponsor a fourth annual quarter auction March 20 at the Noble County Community Center, 508 Main St. Doors open at noon; the auction begins at 1 p.m.; refreshments will be available. Proceeds from the event will be used to build a fourth home in Noble County.

Cambridge — Area Agency on Aging Region 9 has partnered with the Ohio Department of Aging to locate and help eligible older adults sign up for savings on Medicare Prescription Drug Plan costs. To request an application and/or assistance, telephone (800) 945-4250 or (740) 435-4904.

Carrollton — "Super Cash Bonanza" raffle tickets are being sold by Knights of Columbus Our Lady of Carroll County Council 15401 for \$5 each, for a chance to win \$108,000 in prizes. To purchase a ticket, telephone Fred Kungl at (330) 495-3863. The drawing will take place May 21. All proceeds will be donated to charity.

Gallipolis — Knights of Columbus St. Louis Council 3335 will sponsor a benefit breakfast following the celebration of the 8 a.m. and 10 a.m. Masses at St. Louis Church, March 13, in the church hall. Proceeds will benefit the less fortunate of Gallia County.

Solidarity crosses will be sold by Knights of Columbus St. Louis Council 3335 for \$10. Proceeds will benefit the Christian Refugee Relief Fund, which assists persecuted Christians in the Middle East. The Knights are also collecting non-perishable food items as part of a Lenten food drive program. Donations can be taken to St. Louis Church Lourdes Hall.

Martins Ferry — A community Lenten service will be held at 4 p.m., March 13, at the Tree of Life Church, 801 Virginia St.

Steubenville — Franciscan University of Steubenville Schola Cantorum Franciscana will present a Palm Sunday concert at 4:30 p.m., March 20, at St. Bernard Church, 331 Washington Road, Pittsburgh. The Schola Cantorum Franciscana will perform Tenebrae responsories at 7 p.m.,

March 23, at Franciscan University Christ the King Chapel.

A colloquium to examine the mission of St. Junipero Serra, a Spanish-born Franciscan friar known for founding missions along the California coast, will be held from 9:30 a.m.-4 p.m., April 2, in the Tony and Nina Gentile Gallery, J.C. Williams Center at Franciscan University of Steubenville.

Gary D. Glenn, teaching professor emeritus of political science at Northern Illinois University, DeKalb, Illinois, will speak at Franciscan University of Steubenville on the "Compatibility of Catholicism and American Democracy." His free talk will take place at 7 p.m., April 4, in the J.C. Williams Center, Tony and Nina Gentile Gallery. The event is sponsored by the university's Veritas Center for Ethics in Public Life.

Free e-filing tax assistance, through the Internal Revenue Service Volunteer Income Tax Assistance program, will be offered by Franciscan University of Steubenville accounting students through April 13. Students will be located near center court in the Fort Steuben Mall, 100 Mall Drive. Tax assistance will be available Mondays and Fridays, 10 a.m.-noon and 3-5 p.m., and Tuesdays and Thursdays, 2:30-5 p.m. The site will not be open March 12 or March 25 through March 28. Students have completed an income tax course and

passed IRS training courses. For additional information, telephone customer service at the mall, (740) 264-7781.

Steubenville — Tickets are being sold by Knights of Columbus Immaculate Heart of Mary Council 472 for the annual "Super Cash Bonanza" raffle. Cost is \$5 per ticket. For additional information, telephone Bill DiMarzio at (740) 632-0422.

A 116th anniversary dinner will be celebrated by Knights of Columbus Immaculate Heart of Mary Council 472 April 24 at the council hall, Two Ridge Road, Wintersville. Doors open at 4:30 p.m.; dinner will be served at 5 p.m. For required reservations, telephone Bill DiMarzio at (740) 632-0422. Cost is \$15 per person.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will sponsor a pancake breakfast from 9 a.m.-2 p.m., March 13, at St. Peter Church lower hall, 425 N. Fourth St. Cost for the breakfast is \$7 for adults; \$3 for children under the age of 12; and \$30, family maximum charge. Proceeds will benefit the Catholic War Veterans Association.

Wheeling, W.Va. — Students with Wheeling Jesuit University's International Club will sponsor "Culture Fest 2016" from 11 a.m.-2 p.m., March 12, inside the university's Swint Hall Benedum Room; donations will be accepted. Entertainment and raffles will also be a part of the event.

Diners feted at St. Francis Xavier

MALVERN — On March 4, Lynn and Janice Davis of Pekin, Ohio, were the 50,000th guests to attend St. Francis Xavier Church's Lenten fish, shrimp and spaghetti dinners, and they received free dinners in celebration of this milestone achievement.

"We ordered takeout dinners the week before," said Janice Davis. "The food was very good, and we decided to order takeout again this week. We were surprised when we were told we were the 50,000th customers and would receive free dinners."

"The large number of diners who have returned over the past 25 years is a testimony to how good the food is and how much guests appreciate the value," says Sheri Schott, chairwoman. "We have served as many as 400 guests during a single evening. Families and friends meet at the dinners. ..."

"The kitchen volunteers have perfected our recipes for beer battered fish, marinara sauce, coleslaw and other popular items on the menu. The food is good, fresh and plentiful. We enjoy seeing the camaraderie of all who work and come to eat," Father Victor P. Cinson, pastor of St. Francis Xavier Parish and nearby



Lynn and Janice Davis prepare to enjoy their food, as the 50,000th guests of St. Francis Xavier Church's Lenten fish, shrimp and spaghetti dinners. (Photo provided)

St. Gabriel Parish, Minerva, said.

The adult-size baked or beer battered fish and fried shrimp dinners are \$9 each, and the spaghetti with marinara sauce dinners are \$7. All dinners for children age 12 and under are \$5. Each dinner includes rolls and butter, a choice of coleslaw or applesauce, a side dish of French fries or spaghetti, the main entree and a choice of coffee, tea or soda and sherbet for dessert.

There are two remaining dinners this year. They are scheduled for March 11 and March 18. The dinners are served from 5-7 p.m. at St. Francis Xavier hall, 125 S. Carrollton St., Malvern.

Some diners prefer to call ahead and place takeout orders. With enough notice, the orders can be prepared, packed in stay-warm containers and ready for pickup at a scheduled time. To place a takeout order, call St. Francis Xavier hall—(330) 863-0760 — during dinner hours.

Profits from the sale of the dinners will be used to augment funds being pledged and collected to replace the late 1940s Quonset hut, which is used as the St. Francis Xavier Parish hall, Father Cinson said.



It is "Fish Fry Friday" at Holy Family Center, located at Christ the King University Parish, Athens, and, from left, Lisa Murray, Juli Miller, Eileen Sirois, Susan Barga and Karen Vedder, prepare to serve diners. Dinners will continue from 4:30-7 p.m. on the Fridays during Lent, except Good Friday. Proceeds from the fish fries benefit the Athens Catholic community's organizations. (Photo provided)

Obituaries

Frank J. Bengier, 84, Richmond, St. John Fisher, Feb. 25.

Mary "Betty" Cauchy Carroll, 72, Richmond, St. John Fisher, Feb. 21.

Joseph A. Ecker, 95, Martins Ferry, St. Mary, Feb. 19.

John R. Glassmire, 79, Athens, Christ the King University Parish, Feb. 28.

Betty L. Baier Hoyo, 85, Bridgeport, St. Joseph, Feb. 14.

Mary Stahanczyk Husvar, 89, Lansing, St. Joseph, Bridgeport, Feb. 22.

Helen C. Moore, 88, Woodsfield, St. Sylvester, Feb. 29.

Mary Jane Pergi, 84, Stuart, Florida, St. Agnes, Mingo Junction, Dec. 21, 2015.

Daniel Romano, 78, Mingo Junction, St. Agnes, Feb. 27.

Mary E. Schultz, 59, Steubenville, St. Joseph, Amsterdam, Feb. 24.

Joseph A. Tysz, 59, Triumph of the Cross, Steubenville, Feb. 26.

Ann Galik Zeroski, 88, Adena, St. Casimir, Feb. 21.

Fresh start: Pope Francis calls for integration of divorced into church life

By Cindy Wooden

VATICAN CITY (CNS) — Those who hope Pope Francis will give divorced and civilly remarried Catholics a blanket welcome back to Communion and those who fear he will open the doors to such a possibility are both likely to be disappointed by his decision.

Pope Francis told reporters traveling with him from Mexico to Italy Feb. 17 that his document reflecting on the 2014 and 2015 synods of bishops on the family should be published by Easter. There is widespread expectation that the document will be dated March 19, the feast of St. Joseph.

On the specific issue of Communion for those who are civilly remarried without having obtained an annulment of their sacramental marriage, Pope Francis said it was a possibility, but only after a process of reintegration into the life of the church.

Reception of the Eucharist, he said, would be “the point of arrival.”

However, he insisted, “integration into the church does not mean ‘receiving Communion’” as if it were automatic. “I know remarried Catholics who go to church once or twice a year” and say, “I want to receive

Communion’ as if it were some prize.”

It is not, the pope said. An eventual return to the sacraments would be the result of “a work of integration.”

“All doors are open, but one cannot say, ‘from this moment on they can receive Communion,’” Pope Francis said.

Without a declaration that their sacramental marriage was null, “such a situation contradicts the Christian sacrament,” which is meant to be an indissoluble bond, Pope Francis had explained last August during one of his weekly general audience talks about the family.

Speaking to reporters on his plane in mid-February, he said a blanket invitation to return to Communion without looking at individual circumstances, helping them take responsibility for a failed marriage and encouraging repentance “would harm the spouses, the couple, because it would mean not having them follow that path of integration.”

Pope Francis pointed to the testimony of Humberto and Claudia Gomez, a couple who spoke at his meeting with families Feb. 15 in Tuxtla Gutierrez, Mexico. Claudia was divorced before they married 16 years ago and while Humberto said their relationship always has been one of “love

and understanding,” three years ago “the Lord spoke to us,” calling them to join a local parish group for divorced and remarried Catholics.

“We cannot receive Communion,” Humberto said, “but we can communicate through those who are needy, sick or deprived of their freedom,” whom the couple serves through their parish outreach programs.

“These two are happy,” the pope told reporters. “And they used a very beautiful expression: ‘We do not receive eucharistic Communion, but we make communion in visiting the hospital.’”

“Their integration has remained there,” the pope said. “If there is something more, the Lord will tell them, but it is a journey, a path.”

The “integration” of families in the life of the church was a key point at the synods on the family, the pope said, and is a concept that will feature in his postsynodal document, particularly when speaking about families experiencing difficulties and those formed by new unions.

Pope Francis’ focus on the process – and not on the possible end result – means it is an incremental change from what St. John Paul II had written in his 1981 exhortation on the family, “Familiaris Consortio,” which called on pastors to accompany such couples in a process of discernment regarding their share of responsibility for the breakdown of a marriage, their behavior toward their spouse and children since

the divorce and their conduct in their new relationship.

However, St. John Paul wrote, “the church reaffirms her practice, which is based upon sacred Scripture, of not admitting to eucharistic Communion divorced persons who have remarried” because “their state and condition of life objectively contradict that union of love between Christ and the church which is signified and effected by the Eucharist. Besides this, there is another special pastoral reason: if these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the church’s teaching about the indissolubility of marriage.”

St. John Paul’s points about the objective situation of the couples and about possible scandal were repeated by many bishops at the synod last October. Several of them insisted the synod’s recommendations to Pope Francis left no room for changing that teaching and possibly allowing some couples, in some circumstances to receive Communion.

Other bishops at the synod insisted that a process of discernment would mean little if full reconciliation with the church and reception of all the sacraments were not ultimately possible. They saw their recommendations as leaving the possibility open.

Pope Francis’ remarks to reporters indicates that he, too, sees a possibility but both the sacraments of marriage and of the Eucharist are too sacred to be treated lightly.

Burns: Church must remain vigilant

WASHINGTON (CNS) — A Pennsylvania grand jury report on clergy sexual abuse of hundreds of children over several decades and an Oscar win for “Spotlight,” about the Boston abuse scandal, “brought painful, but important, reminders that we must remain vigilant in our efforts to protect children from the scourge of abuse,” said Bishop Edward J. Burns of Juneau, Alaska.

The bishop made the comments in a March 3 statement as chairman of the U.S. Conference of Catholic Bishops’ Committee on the Protection of Children and Young People.

“We must never lose sight of the fact that every victim/survivor has personally experienced profound injury, suffering and betrayal,” Bishop Burns said.

He referred to the report released March 1 by Attorney General Kathleen G. Kane, which says that at least 50 priests or religious leaders in the Diocese of Altoona-Johnstown, Pennsylvania, were involved in the abuse and diocesan leaders systematically concealed the abuse to protect the church’s image.

The report identifies priests and other leaders by name and details incidents going back to the 1970s. Kane said that much of the evidence revealed in the report came from secret archives maintained by the diocese that was only available to the bishops who led the diocese over the decades.

The report also took law enforcement to task for “perhaps looking the other way.”

The report credited Bishop Mark L. Bartchak, the current bishop of Altoona-Johnstown, who was appointed to the diocese in 2011, for reporting abuse allegations to authorities and removing accused priests from ministry.

“It is heart wrenching and shocking to hear of this grand jury report or of any incidents of abuse, and it is even more disturb-

ing when we learn that innocent children were abused by priests within the church,” Bishop Burns said in his statement.

“Once again, the wounds inflicted through these heinous crimes have caused great pain and further mistrust in the church.”

He said that although he could not speak to the specifics in Altoona-Johnstown “and would defer to the Pennsylvania Catholic Conference as to any statewide impact, like everyone, I read the news with great pain.”

He noted that the movie “Spotlight,” which won the Academy Award for Best Picture, “chronicles the courage of the victims and the journalists” who told abuse victims’/survivors’ story. The film is about the Boston Globe in 2002 breaking the story on the abuse scandal when it began publishing articles about the sexual abuse of minors by priests and accusations of a systemic cover-up by church officials.

Bishop Burns referred to remarks about the film from the current archbishop of Boston, Cardinal Sean P. O’Malley, and from L’Osservatore Romano. Both the paper and the cardinal said “Spotlight” was an important film for all who have been impacted by the tragedy of abuse.

“These moments are a reminder why the ‘Charter for the Protection of Children and Young People,’ adopted by the U.S. bishops in 2002, exists and must be followed,” Bishop Burns said. “This highlights all the more the importance that we never grow complacent. As stated in the charter, we are to cooperate with law enforcement agencies, permanently remove those who have offended, and effectively create a safe environment for our children.”

“Only with vigilance can we ensure that children are kept safe and so allow the church to help our people in a process of healing and address the mistrust that rises from these cases,” Bishop Burns said.



AIM WOMEN'S CENTER

Executive Director Position

Posted: Feb. 2

Expires: March 31, or until filled

Location: Steubenville, Ohio

Category: Executive

Organization: AIM Women's Center

Position: Executive Director

Terms: Full-time employee

Experience: five-plus years

Education: BA/BS

Salary: Full time – compensation is commensurate with experience and level of education

AIM Women's Center's mission is to seek out abortion-vulnerable individuals in the Steubenville, Ohio and surrounding tristate area, in order to provide education, opportunities for healing, and support in a Christ-centered way.

To apply, submit the following: a cover letter of application, a resume and a statement of support on the mission of AIM Women's Center.

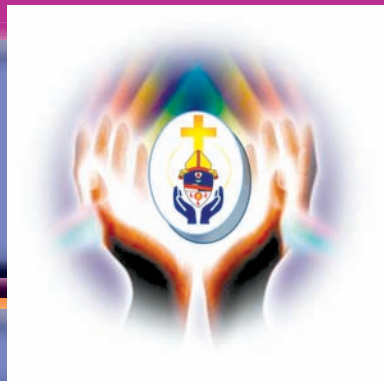
Materials must be submitted electronically to Christopher Wendt, chair of the personnel committee, to careers@aimwomenscenter.com. Review of completed applications will begin Feb. 17, and will continue until the position is filled.

www.aimfriendsforlife.org/careers

Diocese of Steubenville

2016 Diocesan/Parish Share Campaign

Advance gift phase



“Give to the Most High as he has given to you”
(Sir 1:12).

2016 DPSC theme

Bishop Monforton

In a recording to Diocese of Steubenville parishioners that was played in parishes in Athens, Belmont, Carroll, Gallia, Guernsey, Harrison, Jefferson, Lawrence, Meigs, Monroe, Morgan, Noble and Washington counties March 5-6, Bishop Jeffrey M. Monforton said:

My Dear Brothers and Sisters in Christ,

Years ago, I had the good fortune to instruct our future priests in matters of the Sacrament of Reconciliation. One of the themes I highlighted was mercy; namely, that seminarians, or our future priests, exercise the same mercy in the confessional when they come in as a penitent confessing their sins.

In this Year of Mercy, how appropriate that we hear today with our own ears, on Laetare Sunday, that is, “rejoice Sunday,” of God’s eternal compassion and love. It is said many a time that the parable of the prodigal son is the greatest story ever told. May we zero in on one particular message from Jesus today: God’s endless and awe-encompassing compassionate mercy.

We hear firsthand of God’s merciful love from the Book of Jonah as the feast of Passover celebrates God’s mercy toward the Chosen People. St. Paul’s Second Letter to the Corinthians, the second reading, underscores that in our Baptism we have been re-created in Christ and therefore become ambassadors of Christ to others. This takes us back to the parable of the prodigal son. We have received our marching orders, be merciful as God is merciful. You and I have the ability to imitate the merciful father in the parable today. For you and I know, the world, our very communities, yes, even our families, are filled with the very same people like the older brother, the younger brother and the father in the story today. We are those figures as well.

An effective way we share God’s mercy with others is through our Diocesan/Parish Share Campaign. We reach out to both young and old without discrimination. Those who are sick in body, mind or spirit we provide compassionate assistance and, yes, we prepare the future ambassadors and leaders in our Church, from our future clergy, to our consecrated men and women, as well as our lay leaders.

As we, together, determine the gift we wish to pledge this year, may you and I keep in mind the merciful love of the father in the prodigal son and how we can reach out on a diocesan scale toward our brothers and sisters. You and I possess the ability to imitate the father in the parable, to imitate Jesus himself, and I thank you for embracing that call. Mother Teresa, soon to be declared St. Teresa, I believe states it well, that, in her words, “I am a little pencil in God’s hand.” As he writes a love letter to the world, may you and I be that pencil in God’s hand, communicating God’s mercy and love. Thank you and God bless you.



Chrim Mass is celebrated at St. Peter Church, Steubenville.



Youth convene at a yearly fall youth conference at St. Ambrose Church, Little Hocking.



Officers of the Diocesan Council of Catholic Women meet at the annual DCCW convention.

Diocesan/Parish Share Campaign dollars help ...



send a family to the World Meeting of Families in Philadelphia



to honor the legal profession during a first-ever Red Mass



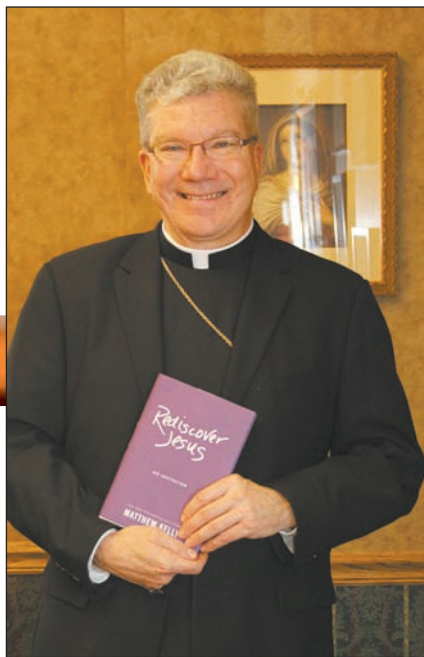
acknowledge high school graduates, during baccalaureate



celebrate, during Mass, Our Lady of Guadalupe



minister to the sick and their families



educate parishioners



open a Holy Door



provide spirituality with calendars celebrating the Year of Mercy



feed the hungry

Make a pledge to the 2016 DPSC goal – \$1,240,000

Make a pledge or one-time gift to the DPSC by completing the DPSC pledge card mailed to your home or available at your parish, or clip and use the card below. Return your pledge card to your parish priest.

Pay your pledge or one-time gift to the DPSC by personal check or cash or with a credit card or automatic fund transfer from your checking or bank account at onlinepayments.diosteub.org. (Pledges can be divided into monthly payments, also.)

NAME _____ PHONE _____
ADDRESS _____ PARISH _____



Please remember to pray for the success of the DPSC

DIOCESE OF STEUBENVILLE

SUGGESTED PLEDGES

- | | | |
|---|------------------------------------|-----------------------------------|
| <input type="checkbox"/> OTHER \$ _____ | <input type="checkbox"/> \$1500.00 | <input type="checkbox"/> \$300.00 |
| <input type="checkbox"/> \$3500.00 | <input type="checkbox"/> \$1000.00 | <input type="checkbox"/> \$250.00 |
| <input type="checkbox"/> \$3000.00 | <input type="checkbox"/> \$ 500.00 | <input type="checkbox"/> \$200.00 |
| <input type="checkbox"/> \$2500.00 | <input type="checkbox"/> \$ 400.00 | <input type="checkbox"/> OTHER |
| <input type="checkbox"/> \$2000.00 | | \$ _____ |

MY COMPANY HAS MATCHING GIFT PROGRAM

TOTAL AMOUNT PLEDGED: \$ _____

PAYING NOW

CASH CHECK \$ _____

UNPAID BALANCE \$ _____

BALANCE TO BE PAID IN 6 PAYMENTS OF \$ _____

COMPANY NAME _____
Payments can be made by credit/debit card by visiting onlinepayments.diosteub.org

MAKE CHECKS PAYABLE TO
DIOCESE OF STEUBENVILLE DPSC