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DEC. 14, 2018

## Official

Diocese of Steubenville Bishop Jeffrey M. Monforton has appointed the following priests to serve on the **College of Consultors** – responsible for diocesan functions determined in canon law – effective immediately: **Father James M. Dunfee**, **Father David L. Gaydosik**, **Father Mark A. Moore** and **Father John F. Mucha**.

Bishop Monforton also made the following appointments to the Diocese of Steubenville Office of Worship, effective immediately: **Father Bradley W. Greer**, interim director; and **Father Victor P. Cinson** and **Father Edward A. Maxfield Jr.**, consultants.

## News Briefs

### Speaker set for March for Life rally

WASHINGTON (CNS) — Abby Johnson, who early in her career assisted in carrying out abortions, will be among the speakers during the 2019 March for Life rally Jan. 18 on the National Mall in Washington.

Johnson, a one-time Planned Parenthood clinic director, is the founder of And Then There Were None, a ministry that assists abortion clinic workers who have left their position.

“Unique From Day One: Pro-Life Is Pro-Science” is the theme of the 2019 march, Jeanne Mancini, March for Life president, said.

Mancini said this year’s events will focus on the scientific discoveries that have led to new understanding about life in the womb.

“Science and technology are on the side of life in large because they show the humanity of the child at a very young age,” Mancini told Catholic News Service after the briefing.

The annual March for Life events mark the Supreme Court’s 1973 decision in *Roe v. Wade* and its companion case, *Doe v. Bolton*, that legalized abortion.

### Retired Bishop Frank J. Rodimer dies

PATERSON, New Jersey (CNS) — Retired Bishop Frank J. Rodimer of Paterson, New Jersey, died Dec. 6, at St. Joseph’s Home for the Elderly in Totowa, New Jersey. He was 91.

When Bishop Rodimer became the sixth bishop of the diocese Feb. 28, 1978, he had the unique distinction of being installed as the only priest of the Paterson Diocese to have ever been raised to the episcopacy. All of his years of ministry to the church were spent in the Paterson Diocese. He retired in 2004.

Born Oct. 25, 1927, Bishop Rodimer’s ministry to the people of the Paterson Diocese began May 19, 1951, when he was ordained to the priesthood.

He knew every bishop of the diocese personally. When he decided to be a priest, it was the Paterson’s first bishop, Bishop Thomas McLaughlin, from whom he had to ask permission to become a seminarian.

Bishop Rodimer’s body will be received the afternoon of Dec. 14, at the Cathedral of St. John the Baptist, Paterson, followed by viewing until 7 p.m. and then vespers. His funeral Mass will be celebrated Dec. 15, at the cathedral.

## Four men are accepted as diaconate candidates



Four men were accepted into candidacy for the permanent diaconate in the Diocese of Steubenville during the celebration of a call to candidacy Mass at St. Agnes Church, Mingo Junction, Dec. 1. Pictured, from left, are Jeffrey Takats, Benjamin Gessler, Permanent Deacon Richard G. Adams, Diocese of Steubenville director of diaconal formation; Steubenville Bishop Jeffrey M. Monforton, Permanent Deacon Mark A. Erste, Diocese of Steubenville director of diaconal ministries; Robert Rice and Michael Welker. (Photo by DiCenzo)

By Matthew A. DiCenzo  
Staff writer

MINGO JUNCTION — Four men – Benjamin Gessler, Robert Rice, Jeffrey Takats and Michael Welker – were accepted into candidacy for the permanent diaconate in the Diocese of Steubenville by Steubenville Bishop Jeffrey M. Monforton. The men were accepted during a call to candidacy Mass at St. Agnes Church, Mingo Junction, Dec. 1.

During his homily, Bishop Monforton reminded aspirants for the diaconate that when it comes to proclaiming the

Gospel, it is a calling, but when it comes to holy orders, “it’s a privilege.” He added, “Christ gave this command.” Bishop Monforton stated: “For by holy orders, they will be able to continue the saving work of Christ, which he accomplished on Earth.” When speaking of the diaconal formation that is ahead of the four men, the bishop said “we will assist you with love and prayer.” Following the homily, the aspirants were called forward in front of the bishop and were accepted into candidacy.

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## Diocesan parishioners participate in ChristLife

By Matthew A. DiCenzo  
Staff writer

STEUBENVILLE — ChristLife – Catholic Ministry for Evangelization – sessions have been taking place in parishes throughout the Diocese of Steubenville.

According to information gathered from www.christlife.org, ChristLife is described as a method of fostering new evangelization to help people discover, follow and share Jesus Christ as members of the Catholic Church, creating a culture of missionary discipleship in parishes. The ministry was founded in 1995 as an apostolate of the Archdiocese of Baltimore.

Diocese of Steubenville Permanent Deacon Richard G. Adams coordinates ChristLife, under the direction of Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools.

The ChristLife process is divided into three segments – “Discovering Christ,” “Following Christ” and “Sharing Christ.” Each course consists of seven sessions and a retreat day, which includes a meal (only “Discovering Christ”),

prayer, a video and a small group discussion.

Information on the apostolate describes “Discovering Christ” as inviting guests to hear the good news and personally encountering Jesus Christ; “Following Christ” is a way to help those who have completed “Discovering Christ” to grow in their relationship with Jesus Christ and “Sharing Christ” is a way to train Catholics to share Jesus Christ with others and invite them to be part of the church.

Deacon Adams said that ChristLife helps create a “deeper encounter with the Lord” by “experiencing the love of God” and that a small group of people can help create a lived experience. Deacon Adams said that the church needs the people in the parishes to go out and evangelize as missionary disciples, and ChristLife “opens people up” to evangelization.

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## Four men are accepted

From Page 1

Gessler and his wife, Maria Elisa, are parishioners of St. Agnes Parish and residents of Mingo Junction. When asked about the call to candidacy, Gessler said: "It is a grace and privilege to be accepted into candidacy and I am so grateful to Our Lord and the Blessed Mother, to Bishop Jeffrey (M.) Monforton, to Deacon Mark (A.) Erste (Diocese of Steubenville director of diaconal ministries) and Deacon Richard (G.) Adams (Diocese of Steubenville director of diaconal formation), and to my magnificent wife, Mariely (Maria Elisa). But, before I get carried away, I remind myself that this is just a first step and there is much to come."

Rice and his wife, Jennifer, are parishioners of Holy Family Parish, Steubenville, and reside in Steubenville. Rice said: "Words can't express how excited I am to serve the church this way. All I kept thinking as I wore my alb for the first time and stood in front of the bishop was, 'This is happening! This is really happening!' I actually felt called to the diaconate even before I got married, so, for me, this was a significant step in something I've been thinking and praying about for over two decades."

Takats and his wife, Katherine, reside in Steubenville, and are parishioners of St. Peter Parish, Steubenville. Takats shared how he felt about the experience: "I feel humbled and honored to be called to candidacy for the diocese. I am excited



**Diocese of Steubenville Bishop Jeffrey M. Monforton accepts four men into candidacy for the permanent diaconate for the diocese during a call to candidacy Mass, at St. Agnes Church, Mingo Junction, Dec. 1. They include, from left, Benjamin Gessler, Robert Rice, Jeffrey Takats and Michael Welker. Pictured holding the Roman Pontifical ritual book for the bishop is Gabriel Gessler. Standing to the right is Father Bradley W. Greer, master of ceremonies. Pictured seated to the left of the bishop is Permanent Deacon Mark A. Erste, Diocese of Steubenville director of diaconal ministries; seated to the right of the bishop is Permanent Deacon Richard G. Adams, Diocese of Steubenville director of diaconal formation. (Photo by DiCenzo)**

to continue the journey God has planned for me as a candidate for the diaconate. I

hope and pray that what God has begun, he may bring to fulfillment."

Welker and his wife, Cynthia, are parishioners of Holy Family Parish, and reside in Steubenville. Welker explained how he felt and stated: "It's not supposed to be about me, but it's about the Lord. My heart is filled with gratitude and joy, and above all, with a peace that only he gives. And, if I can help be a witness of his work done in my life, maybe others will grow and commit to seeking him, where there really only can be found true and permanent joy and happiness. It's an exciting step, and I think it's really more about so many others in my life who love me ... my wonderful wife of 27 years, my children, parents, godparents – their impact on me helps to explain this desire to serve Christ. ... I am thankful to be affirmed in this step by Bishop Monforton."

For the next three years, the diaconate candidates will study at Franciscan University of Steubenville, during the first two years of the program. The third year will be held at Sts. Peter and Paul Oratory, Lore City, where liturgical practicums will be conducted in the oratory. After the first year, the candidates will be installed as lectors, and after the second year, they will be installed as acolytes. Following the third year, they will be ordained as deacons.

For additional information about diaconal ministries in the Diocese of Steubenville, email Deacon Erste at [merste@diosteub.org](mailto:merste@diosteub.org) or Deacon Adams at [radams@diosteub.org](mailto:radams@diosteub.org).

## Mass, candlelight rosary planned for respect life

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate a respect life Mass at 6 p.m., Jan. 15, at Holy Family Church, Steubenville.

The rosary will be prayed at candlelight for the legal protection of all human life, as part of the anniversary of Roe v. Wade, the

Supreme Court case that legalized abortion throughout all nine months of pregnancy.

For additional information, contact Joseph A. Schmidt, director, Diocese of Steubenville Office of Marriage, Family and Respect Life, by telephoning (740) 373-3643 or emailing [jschmidt@diosteub.org](mailto:jschmidt@diosteub.org).

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## First-ever remote 'World Youth Day' will be held for parochial students in the diocese

STEUBENVILLE — Young adults in the Diocese of Steubenville will be able to participate in World Youth Day 2019 remotely.

For the first time in the diocese, a livestreamed high school conference will take place Jan. 25. Diocese of Steubenville Bishop Jeffrey M. Monforton will speak in Lanman Hall, Berkman Theater, at Catholic Central High School, Steubenville. A projector and screen will be setup at St. Joseph Central High School, Ironton, broadcasting the bishop's presentation from Steubenville to Ironton on the screen.

Transportation will be provided for St. John Central High School, Bellaire, seventh- through 12th-grade students; St. Mary Central School seventh- and eighth-grade students, St. Clairsville; and St. Mary Central School seventh- and eighth-grade students,

Martins Ferry, to Catholic Central High School. All other seventh- and eighth-grade students are expected to participate via livestream.

Students are expected to depart their schools at 9 a.m. and arrive at Catholic Central High School at approximately 9:45 a.m. Bishop Monforton will speak at 10 a.m. to the students. Once the bishop finishes his presentation, the livestream will end and Mass will be celebrated at both high schools. Mass is expected to begin at 11 a.m. Lunch will be provided by the Diocese of Steubenville and will take place at noon.

For additional information about the remote World Youth Day, contact Emmanuel C. Ambrose, Diocese of Steubenville coordinator of catechetics and youth ministry, by telephoning (740) 282-3631, extension 155, or by emailing eambrose@diosteub.org.

## Bishop Monforton's Schedule

### December

- 16 Mass, St. Peter Church, Steubenville, 10 a.m.
- 17 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 18 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 19 Mass, Holy Rosary Church, Steubenville, 7 a.m.  
Radio segment WDEO 990 AM, 10:15 a.m.
- 20 "Misa con Hermanas," Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 9 a.m.  
Diocesan Information System Conference call, 3:30 p.m.  
Penance service, Holy Rosary Church, Steubenville, 7 p.m.
- 21 Mass, followed by Christmas party with staff, Steubenville, 4:30 p.m.
- 23 Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 24 Christmas Vigil Mass, Catholic Central High School, Berkman Theater, Lanman Hall, Steubenville, 4 p.m.
- 25 Midnight Mass, Holy Rosary Church, Steubenville, 12 a.m.

## Diocesan parishioners

From Page 1

He said that there "needs to be a paradigm shift" in the parishes.

Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and Diocese of Steubenville episcopal vicar for pastoral planning and personnel, spoke of how the ChristLife process has influenced St. Mary Parish. He stated: "'Discovering Christ' was recently completed with 32 participants, plus 16 (participants) on the team. There was some apprehension among the 'Discovering Christ' team about how people would respond to this approach, but they were pleasantly surprised how the Holy Spirit was active in the hearts of the people. The evaluations were very positive, especially in regard to the prayer experience on the retreat day."

Shelly Medley, a parishioner of the Basilica of St. Mary of the Assumption, Marietta, gave an update of the ChristLife process at the basilica parish. She said: "'Following Christ' was recently completed with 38 participants, which included 15 (participants) on the team. The appreciation and benefits received from ChristLife have increased so that participants enjoyed the second course even more than the first. The parish will begin 'Sharing Christ' in January."

Father Timothy J. Shannon, pastor of Our Lady of Mercy Parish, Lowell, and St. Henry Parish, Harriettsville, said that ChristLife is anticipated to begin at Our Lady of Mercy and St. Henry parishes Feb. 17 and will continue for the next seven Sundays following.

Don Coen, a parishioner of Triumph of the Cross, Steubenville, spoke of the influence the program had on the parish. He said that the attendance varied from week to week with an average of 70-75 per week. He said that those who attended ChristLife really appreciated the program. Coen stated: "Observing them interact with each other was something I do not see very often in the parish. Participants were excited and discussion times were candid and lively. From reading the evaluation, the comments from the participants indicated that they were glad that they participated and look forward to 'Following Christ.' It was a joy for me to see the transformation from week to week, eager to begin. They all indicated that the presentations were outstanding and challenged them to go deeper in their walk with Jesus. 'Following Christ' will begin on Jan. 13."

John DuBois, a parishioner of Blessed Sacrament Parish, Wintersville, discussed how ChristLife affected Blessed Sacrament and Our Lady of Lourdes, Wintersville, parishes. He said: "There were 160 participants in our first 'Discovering Christ' course. We have 111 people signed up for a follow-up Christmas dinner and, at this point, 80 percent of those who participated in 'Discovering Christ' are signed up for 'Following Christ' in January. 'Discovering Christ' was very well received. In addition to the impact on individual spiritual lives, it has had the collective impact of bringing the parish closer together. On a deeper level, people are connecting with each other at Sunday Mass and striving to get to know each other and sharing their lives."

Deacon Adams stated: "The ChristLife process of parish renewal and evangelization that has been initiated in the Diocese of Steubenville can impact parishes of all types and sizes." He shared a story from the "St. John Paul II Area Faith Community" in Silver Lake, Minnesota—a community made up of a cluster of three small, rural parishes. Deacon Adams said that a group of 11 people started to review the ChristLife process in the faith community, and after seeing how it impacted their lives, they introduced it to the parishes. The first year saw the same people who usually attended parish events, Deacon Adams said, but soon ChristLife went beyond active parishioners. He said that even a person who had left the church ended up attending ChristLife after seeing

an advertisement on Facebook, helping the person return to the Catholic Church. Deacon Adams added, "Parishioners typically do not participate in the ChristLife courses again, but their follow-up entails becoming involved in the life of the parish. New participants are drawn from inactive parishioners, those alienated from the church, and those with no faith background. They are now starting their fourth year of ChristLife and the enthusiasm and good fruit are becoming even greater."

Justin Law, a parishioner of Holy Family Parish, Steubenville, told his story of how ChristLife has impacted him. He said: "My experience with ChristLife has been a miracle in my life and has changed me in so many ways. I was raised Catholic and went to Catholic school, but after college I became skeptical of anything to do with God or religion, and I did not have a relationship with the Lord."

"I was continually seeking some type of fulfillment, but it never worked," Law said. "I eventually married and had children. In recent years, I have experienced some challenges

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## A credible abuse allegation is made against a Dominican Sister of Peace

COLUMBUS, Ohio — The Dominican Sisters of Peace said one of their sisters has been accused of sexual misconduct.

In a press release from the orders' communications and mission advancement office, the Dominican Sisters of Peace said Sister Lisa Zuccarelli was accused by a former student at Fisher Catholic High School, Lancaster, Ohio, in 1982.

The alleged incident happened while Sister Lisa was assigned to the high school and was residing at St. Mary Convent, Lancaster.

"We sadly acknowledge that a credible allegation of sexual misconduct with a minor was made against Sister Lisa. We consider this conduct reprehensible, and we are deeply sorry for the pain it has



(Photo provided)

**Sister Lisa Zuccarelli**

caused. We have approached the situation with as much transparency as possible,

while being respectful of the privacy of the victim. We are doing all that we can to support the healing of all involved," Sister Patricia Twohill, prioress of the Dominican Sisters of Peace said.

Upon learning of the allegation, in mid-July, 2018, the congregation immediately reported it to the Lancaster police department and to the Diocese of Columbus.

A report is on file.

Sister Lisa was removed from her ministry and immediately restricted from unsupervised contact with any minor or former student.

An outside investigation was conducted in late October and it concluded that the allegation was credible.

The Dominican Sisters of Peace has

reached out to the victim.

Sister Lisa is undergoing psychological assessment at a center that specializes in therapy for religious and clergy.

Sister Lisa's teaching experience included Catholic Central High School, Steubenville, from 1978-80, prior to her five years at Fisher Catholic High School.

Any victim harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville should contact diocesan and civil authorities.

In the diocese, victims are encouraged to contact Father James M. Dunfee, vicar general, at (740) 282-3631 or jdunfee@diosteub.org.

## Court ruling says names in redacted grand jury report can't be released

HARRISBURG, Pa. (CNS) — In a 6-1 decision Dec. 3, the Pennsylvania Supreme Court said the identities of some clergy accused of abuse that were redacted from a grand jury report issued in mid-August must remain permanently blocked from release.

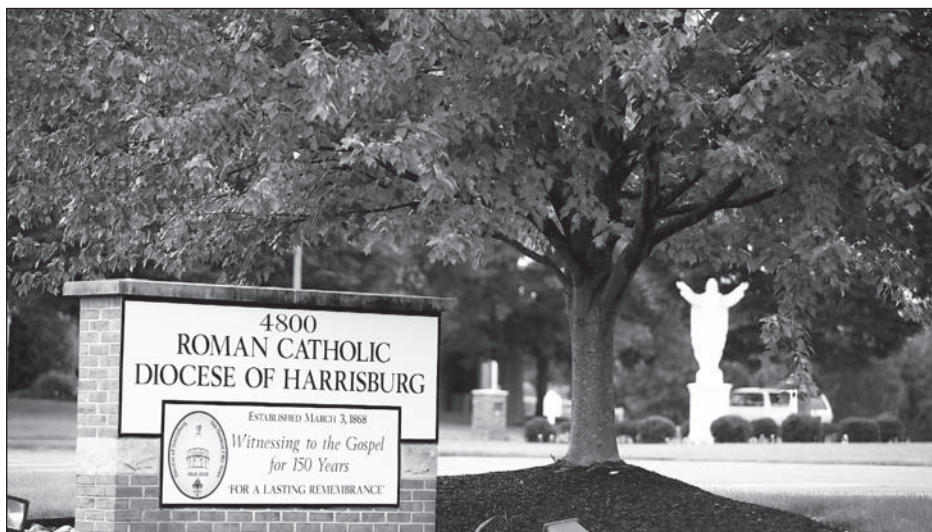
"We conclude ... we must make permanent the redaction of petitioners' identifying information ... as this is the only viable due process remedy we may now afford to petitioners to protect their constitutional rights to reputation," Justice Debra Todd said.

Lawyers for 24 priests named in the report said their clients fought the release of their identities because they said they "were denied an opportunity to appear before the grand jury to defend themselves, question witnesses, or provide contradictory evidence," the Pittsburgh Post-Gazette reported.

"They later argued that the report received so much publicity that it poisoned public opinion against their clients. The only solution, they contended, was to permanently block the names," it said.

Six of the justices agreed with their petitioners' argument. The lone dissenter was Chief Justice Thomas G. Saylor. In a statement after the ruling was handed down, he urged the bishops of the priests' respective dioceses to release the names.

Legal wrangling over release of the names began in June, when Pennsylvania Attorney General Josh Shapiro announced he planned to release in its



**A statue of Christ and a sign are seen in late August at the entrance to the Diocese of Harrisburg in Pennsylvania. The Justice Department said in mid-October it was opening its own investigation into Pennsylvania's Catholic dioceses and clergy sex abuse claims. (CNS photo/Carlos Barria, Reuters)**

entirety a long-awaited grand jury report on abuse claims in six of the state's Catholic dioceses.

The report was the result of a months-long investigation by Shapiro's office. More than 1,000 pages long, it covers a 70-year period beginning in 1947, and details sexual abuse claims in the dioceses of Harrisburg, Pittsburgh, Allentown, Scranton, Erie and Greensburg.

The report identified more than 1,000 sex abuse claims allegedly by 300 clergy and other church workers, but only two cases resulted in prosecutions because the statute of limitations had expired in the majority of cases.

Before Shapiro could release the report, the state Supreme Court ordered a last-minute stay after several clergy members who were named – but not charged – in the report argued that the document, if released without their comment, would violate their constitutional rights.

The court ruled July 27 that the long-awaited report must be released minus the names of those clergy. The redacted report was issued Aug. 14.

The court's Dec. 3 decision revisited the July ruling, which was only a temporary stay on the release of the names in question.

"Because the report contains numerous

allegations involving the reprehensible behavior of a multiplicity of individuals, we deemed the cumulative effect of those allegations as likely to inflame a reader's ire, and, thus, impede his or her capacity to evaluate the credibility of an individual's response," Todd wrote in the new decision.

"Petitioners also aver that they have been irrevocably tainted by public statements of the attorney general regarding their pursuit of this litigation," she said.

Those statements, she said, included Shapiro's July 25 letter to Pope Francis asking for his help in getting the full grand jury report released to the public as well as his remarks at a news conference in which he described the petitioners as having "concealed their identities through sealed court filings" and "accused them of seeking to 'bury the sexual abuse by priests upon children, and cover it up forever.'"

Todd said the justices "recognize and appreciate the importance of the grand jury's efforts" but "it is our obligation to guard against constitutional infringements."

"We acknowledge that this outcome may be unsatisfying to the public and to the victims of the abuse detailed in the report," Todd said. "While we understand and empathize with these perspectives, constitutional rights are of the highest order, and even alleged sexual abusers, or those abetting them, are guaranteed by our commonwealth's Constitution the right of due process."

## New data sought for grand jury report

PHILADELPHIA, Pa. (CNA/EWTN News) — A new statistical analysis seeks to contextualize data about child sexual abuse by Catholic clergy in Pennsylvania, four months after a grand jury report detailed hundreds of abuse allegations in six of the state's dioceses.

The analysis compares the number of abuse allegations to other institutions during similar time periods and seeks to better understand when most of the cases of alleged abuse took place.

The Archdiocese of Philadelphia commissioned the analysis.

The statistical analysis focused on "factual information related to 680 separate allegations of abuse over an 84-year period,"

spanning from 1934 to the present.

Of the 680 cases studied whose cases were tied to specific years, 23 cases, involved allegations of abuse that took place after the 2002 adoption of the "Charter for the Protection of Children and Young People."

The analysis notes that the grand jury report did not identify any priests with substantiated claims of sexual abuse of minors who are still in active ministry, and, "Evidence shows that sexual abuse of minors is a huge epidemic that touches every major institution in society. Few institutions have done as much as the Catholic Church to learn from past failures and take steps to prevent abuse going forward."

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# Diocesan couple shows how a ‘messy family’ can become a holy family

STEUBENVILLE (CNA) — When Mike and Alicia Hernon, parishioners of Holy Family Parish, Steubenville, started their podcast on marriage and family in 2015, they didn’t think anyone would listen, outside of their family and maybe a few close friends.

Both from big families – Alicia the second of 10 siblings, and Mike one of six – and parents of 10 children themselves, the Hernons would often get asked for parenting advice at extended family gatherings.

At the urging of their siblings, who were benefiting from their advice, the Hernons started a marriage and family podcast.

“At the beginning, if you listen to our first two or three episodes, we kind of start off by saying something like, there are probably just like five of our brothers and sisters and their friends listening,” Alicia told Catholic News Agency.

But over the past three years, the podcast grew from a small fanbase of friends and family to 10,000 listeners per month.

“We literally did zero marketing! We didn’t do anything” to promote the podcast, Alicia said.

“We didn’t have time,” Mike added. They were too busy with work and with their own family life.

Sensing a growing need among parents and families for guidance and support, and with the support and partnership with Our Sunday Visitor Institute, Alicia and Mike have decided to expand their podcast into a full-time marriage and family ministry called The Messy Family Project.

In addition to the podcast, the Hernons will now offer their advice, support and encouragement through videos, downloadable resources and live events such as retreats and workshops.

“One of our taglines is: ‘we’re not experts’ because neither of us have counseling degrees, we’re not professors, we’re not doctors,” Alicia said. “We are really just older parents who are ahead of most of the people who are listening to us, so what we want to do is just kind of give that encouragement, that practical advice, but without being dogmatic.”

They’ve gained their wisdom from their own families of origin, from years of experience raising their own children (who are now ages 6-23), and from the teachings of the Catholic Church, and from interacting with families through various ministries over the years.

Their mission: “to empower parents, strengthen marriages and bring families to Christ.”

This mission has been on the hearts of the Hernons for a while, Mike said, because “we believe it’s more challenging to raise children today than maybe it ever has been.”

They offer their wisdom as older siblings who have been there, rather than as parents of a different generation, Mike said.

“There are challenges that our parents didn’t have,” he said, “everything from technology to all of the cultural issues that are bearing on our children and our family life.”

They wanted to offer their support and advice for Catholic families to build their own unique cultures instead, which will look different depending on the individual family, Mike said.

“We don’t try to say – this is the perfect plan. We try to share experiences, also, the principles from the church, because we believe the church is an expert in humanity, an expert in real living.”

Creating a strong, welcoming and unique family culture,



Mike and Alicia Hernon

(CNA photo)

built on a Catholic identity, is one of the best ways to combat the cultural messages that are antithetical to Catholicism and family life today, the Hernons said. “The best defense is a good offense,” Mike said.

“Our ‘offense’ is creating your own family culture,” Alicia said.

“Families need to not allow their children to be influenced by the world’s culture more than by their own family culture, because when you create your own family culture ... that culture is a very powerful influence on our children because it’s an unspoken set of beliefs and expectations.”

A strong family culture also allows parents to enforce values without being judgmental of other families, Alicia said.

“Because when a child says, ‘Oh well, Susie is allowed to wear that dress to prom,’ you can say ‘Yeah, but Susie’s not a Hernon, and this is who we are,’” she said.

Family culture is communicated primarily through relationships, the Hernons said – the relationship of the parents with each other, the relationships parents have with individual children and then the relationships children have with each other.

“The grace for your family flows from the sacrament of marriage,” Mike said.

“More is caught than taught, and kids need to see what that marriage looks like, and you model for them in so many ways what true love is, what it means to lay down your life, what it means to have a vocation, a mission of service.”

The Messy Family Project offers resources that cover a wide variety of topics related to family culture – including discipline, growing spiritually as a family, managing screen time, fostering sibling relationships, strengthening marriages and building community with other like-minded families.

These resources include downloadable worksheets for parents to work through together, because spouses are each other’s own best parenting resource, the Hernons said.

“One of our themes is that parents need to work together and listen to each other as the experts,” Alice said. “More than they listen to us, more than they listen to anybody else out there, they need to listen to each other. So, we have worksheets for parents to go through and have

conversations with each other.”

Much of the Hernons’ inspiration comes from St. John Paul II, and his teachings on marriage and family.

“Each family finds within itself a summons that cannot be ignored and that specifies both its dignity and responsibility: family, become what you are!” Pope John Paul II said in his 1981 apostolic exhortation “Familiaris consortio.”

That quote “sums up the goal” of The Messy Family Project, Mike said in a press release.

The Hernons said they are also inspired by St. Mother Teresa and the Little Flower of Therese, who found joy and holiness even in the little things of life.

They are also inspired by Archbishop Charles Chaput of Philadelphia, who said in a 2017 address: “When young people ask me how to change the world, I tell them to love each other, get married, stay faithful to one another, have lots of children, and raise those children to be men and women of Christian character. Faith is a seed. It doesn’t flower overnight. It takes time and love and effort.”

Alicia said she hopes Catholic families can find inspiration and hope, even in troubling times in the church and in the world, through The Messy Family Project.

“I think a lot of times, Catholics look at the (church sex abuse) scandals and say – ‘How can we change the church?’”

“That’s important and we need to do that, but start with your family. That’s the most influence you can have, is over your family, and I think that people forget that.”



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## St. John Paul II The Pilgrim Church

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

The image of the church as the “Bride of Christ” is taken up in the Book of Revelation (the “Apocalypse” in earlier translations). Revelation speaks from an “eschatological” viewpoint, i.e., from a view of the church as it will be in its final, or fulfilled, nature. It can speak, then, of a bride “without blemish” among other things, meaning without defects of any kind. The church, in its earthly pilgrimage, has not reached that stage of fulfillment, since it includes sinners as well as the just. The Second Vatican Council deals with this in the final chapter of the “Dogmatic Constitution on the Church: ‘The Eschatological Nature of the Pilgrim Church and its Union with the Church in Heaven’” (“Lumen Gentium,” Chapter 7).

In the First Letter of St. Peter, we read: “... (E)ven though you do not see him (Christ) now, yet believe in him, you rejoice with indescribable and glorious joy as you attain the goal of your faith, the salvation of your souls” (1 Pt 1:8-9). Faith results in love for the One unseen. It also results in fidelity, as we have seen. The “Bride of Christ,” the church, in remaining faithful to her Spouse, cannot and

will not deviate from the body of truth that has been given her. We recall that Christ promised the apostles at the Last Supper that they would receive the Holy Spirit, who would recall for them all truth (see, John, Chapter 16, Verse 13). To teach otherwise would be infidelity to her Spouse! Continual reform and renewal is the church’s way of dealing with imperfection, until she pursues her heavenly goal!

Vatican II, again, puts it thus: “The church, like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God ... announcing

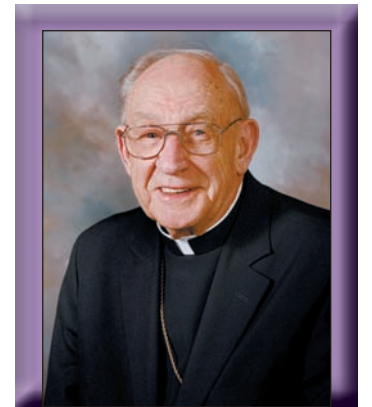
the cross and death of the Lord, until he comes. ... By the power of the risen Lord, it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world faithfully, though darkly, the mystery of its Lord until, in the end, it will be manifested in its full light” (“Lumen Gentium,” Chapter 8).

St. John Paul II offers a classic text of his namesake, St. Paul: “Blessed be the God and Father of Our Lord, Jesus Christ ... as he chose us in him before the foundation of the world. ... In love, he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will ... to sum up all things in Christ, in heaven and on earth” (Eph 1: 3-10). The text is classic because it summarizes the basic plan of God in our regard. It tells us that: God created us out of love which is, essentially, self-giving; that it is through the Son, the second person of the blessed Trinity that the plan is to take effect; the second person (whom we know as Jesus Christ) would become a human being like ourselves, although still retaining his reality as God; and by sharing our humanity with us, he makes it possible for us to share his divinity, in a created, not an infinite, way.

The incarnation, then, is the key to God’s plan for us, the most important thing that ever happened to the human race!

Unpacking that passage, we find that the Son of God, uncreated himself, is the pattern or prototype after which all else was created, including mankind that, among all material beings, most closely resembles God, himself. The Father’s love for the Son extends to those creatures patterned after him, made to share the life and existence the Father and Son enjoy together. (The old Baltimore Catechism answers the question, “Why did God make me?” quite correctly: “To know and love him in this life and to be happy with him in the next”). St. John Paul explains: “St. Paul is lifted up in contemplating

God’s eternal plan of reuniting everything in Christ, the head. Men and women, eternally chosen by the Father in his beloved Son, find in Christ the way to reach their goal as adopted children. They are united to him by becoming his body. Through him they return to the Father as one whole, with everything on earth and in heaven.”



Bishop Sheldon

It is through the church that Christ, in his turn, acts to implement the Father’s plan. The church makes possible the sharing of the life of the God-man’s Son through the mystery of his body and blood, the Eucharist. It is in “communion” with him that we share his life and existence, and, thereby, become part of the Father’s eternal plan. To prepare for this holy Communion with the Son, he gave us as his first and most important precept: “Love one another as I have loved you” (Jn 15:12). Such mutual love makes Christians one. It was for this that Jesus, at the Last Supper, prayed with the apostles: “I pray not only for them, but, also, for those who will believe in me through their word, so that they also may be one in us, that the world may know that you sent me, and that you loved them as you loved me” (Jn 17:23). The pope explains: “He proposed to his disciples and to us, the supreme model of that “communio” (“unity”), which the church is called to be by reason of her divine origin: it is he, himself, in his intimate communion with the Father, in the life of the Trinity. ... It is precisely this love, on which the church is founded and built-up as a “communio” of believers in Christ, which is the condition of his saving mission.”

*“The church, in its earthly pilgrimage, has not reached that stage of fulfillment, since it includes sinners as well as the just.”*

## Dual Citizenship

By Father Ron Rolheiser

I live on both sides of a border. Not a geographical one, but one which is often a dividing line between two groups.

I was raised a conservative Roman Catholic, and conservative in most other things, as well. Although my dad worked politically for the Liberal party, most everything about my upbringing was conservative, particularly religiously. I was a staunch Roman Catholic in every way. I grew up under the papacy of Pius XII (the fact that my youngest brother is named Pius will tell you how loyal our family was to that pope’s version of things). We believed that Roman Catholicism was the one, true religion, and that Protestants needed to convert and return to the true faith. I memorized the Roman Catholic catechism and defended

its every word. Moreover, beyond being faithful churchgoers, my family was given over to piety and devotions: We prayed the rosary together as a family every day; had statues and holy pictures everywhere in our house; wore blessed medals around our necks; prayed litanies to Mary, Joseph and the

Sacred Heart; and practiced a warm devotion to the saints. And it was wonderful. I will forever be grateful for that religious foundation.

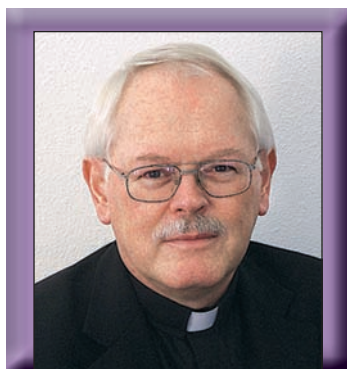
I went from my family home to the seminary at the tender age of 17, and my early seminary years solidly reinforced what my family had given me. The academics were good, and we were encouraged to read great thinkers in every discipline. But, this higher learning was still solidly set within a Roman Catholic ethos that valued all the things religiously and devotionally I’d been raised on. My studies were still friends with my piety. My mind was expanding, but my piety remained intact.

But, home is where we start from. Gradually, though, through the years, my world changed. Studying at different graduate schools, teaching on different graduate faculties, being in daily contact with other expressions of the faith, reading contemporary novelists and thinkers, and having academic colleagues as cherished friends has, I confess, put some strain on the piety of my youth. It’s no secret; we don’t often pray the rosary or litanies to Mary or the Sacred Heart in graduate classrooms or at faculty gatherings.

However, academic classrooms and faculty gatherings bring something else, something vitally needed in church pews and in circles of piety, namely, wider theological vision and critical principles to keep unbridled piety, naive fundamentalism and misguided religious fervor within proper boundaries. What I’ve learned in the academic circles is also wonderful, and I am forever grateful for the privilege of higher education.

But, of course, that’s a formula for tension, albeit a healthy one. Let me use someone else’s voice to articulate this. In a recent book, “Silence and Beauty,” a Japanese-American artist, Makoto Fujimura, shares this incident from his own life. Coming out of church one Sunday, he was asked by his pastor to add his name to a list of people who had agreed to boycott the film, “The Last Temptation

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Father Rolheiser

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## Proclaim the Greatness of the Lord

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior" (Lk 1:46-47).

*My soul proclaims the greatness of the Lord.* These words from Mary underscore the bountiful grace God gives the humble, the lowly, or those perceived as weak in the eyes of this world. These are words of hope and love. As fellow Christians, we are instructed that an open and sensitive heart is more receptive to Our Lord's presence and his will for each of us.

The words of this Gospel passage entitled the Magnificat (The Cantic of Mary) contrasts the proud and mighty with the lowly and hungry. These words frame Jesus' earthly mission as he encounters the lowly and the outcast. This passage places special emphasis on those who live on the periphery of society. The reversal of fortune occurs for the downtrodden because Jesus makes it so, for he is accepted by the open and sensitive heart.

As missionary disciples, endeavoring to be credible Christian witnesses, our hearts sing and rejoice that our God is a merciful, a proximate, a loving God.

Mary becomes our spokesperson, a spokesperson for all Christian disciples. This Advent season, as we quicken our pace for the great celebration of Our Lord's Nativity, Mary instructs you and me we cannot completely rely on our own strength.

*My soul proclaims the greatness of the Lord.* We need Jesus Christ's loving presence. Mary's integral role in our salvation history provides reason enough for us to celebrate her motherhood over all the church.

*My soul proclaims the greatness of the Lord.* In the midst of this Advent season, are we simply going through the seasonal liturgical motions, or do our hearts cry out "Come Lord Jesus?"

In our contemporary times, we can be lured into a false sense of self-sufficiency. In this season of hope, a season of preparation to celebrate Our Lord's birth and to ready ourselves for his second coming, do we give credit where credit is due for the plenitude of blessings in our lives? Do we take time to recognize the blessings?

How does your soul and mine proclaim the greatness of the Lord each day, as Mary did with her kinswoman Elizabeth two millennia ago? Like Mary, the Mother of God, may we reflect in our hearts all God has done for us out of his immense compassion and love. Together, we can give thanks to God for all with whom we have been entrusted and with whom we share life's journey.



Bishop Monforton

*Both Advent and Christmas are not seasons of entitlement, but instead seasons of hope and gratitude in Our Lord and God, Jesus Christ. Your soul and mine can proclaim the greatness of the Lord.*

## The Coming of Our God Third Sunday of Advent

By Father Paul J. Walker

Understanding the incarnation of the Son of God is a journey begun in this life, but not completed here. Here, our horizons are limited, as we realize we are engulfed in the greatest of mysteries. We soon discover that language is a restricted and limited servant that only carries us partway along a journey that seeks not so much to address our intellect as to ignite our imagination. The doctrinal statements of classic theology give way to a higher parlance: biblical story and liturgical rites, songs and prayer. The infancy narratives of Matthew and Luke are concerned more with indicating the significance of Jesus' birth than with offering details surrounding the event. Human speech strains, bearing the mystery whereby the almighty holy of holies, incomprehensible, immeasurable in grandeur and glory, Ancient of Days, wrapped divine,

everlasting reality in weak, fragile human flesh. Eternity enters time and the universe is shaken to its core and altered forever. The human intellect cannot completely hold or carry such a revelation, so we must be careful to avoid an often misconceived understanding that allows the Holy One to

merely "inhabit" the baby helpless and crying in a manger, thus, considering the incarnation as some sort of disguise God assumes while fundamentally remaining purely God. As God reveals this human nature, it always comes to us in such a way that God himself is there.

Indeed, all three Christmas Gospel readings, (midnight, dawn and day) are profound ways whereby Christians may reflect upon and ponder an unsearchable mystery wherein God lays aside limitless glory, and crossing an unimaginable borderline, personally enters into history, our history! He is *Emmanuel*, everywhere "with us," and the whole cosmos shimmers in the reflected glory of the one who is "all in all." Jesuit priest and poet, Gerard Manly Hopkins writes, "The world is charged with the grandeur of God. ..." For now, however, as we journey, we have hints and intimations rather than dazzling revelations into the mystery of Emmanuel, God with us. To us, who are limited by the provisional character of the world, the revelation can seem distant, silent, opaque.

The Christmas Gospels I mentioned above come to our assistance. These Gospel accounts are profound ways for Christians to reflect upon, and ponder, the mystery wherein the Son of God, Our Lord Jesus Christ "... though in the form of God ... emptied himself taking the form of a slave ... born in human likeness ..." (Phil 2:6-8) even born in poverty as an infant. Do we ever tire of hearing the story as the Gospel presents it?

Just as these Gospel accounts present a gradual revelation of the mystery of the Incarnation, so too our own experience of the mystery is tentative and gradual. It is almost as if God whispered the Word into the world. Now

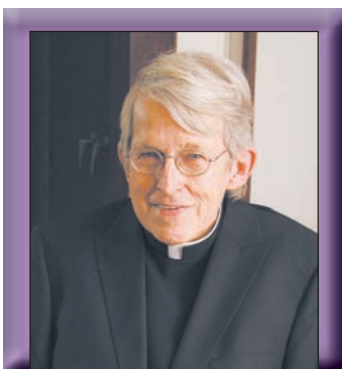
we have to look deeply, listening with our hearts, trusting our hopes and dreams more than our eyes and ears.

For the light is often dim and the peace fragile. But, it has been there for over 2,000 years and for the eyes of faith the story of the birth in Bethlehem is full of meaning. Time and eternity, spirit and flesh – an encounter between misery in humanity and the glory from on high. An encounter, which offers intimations of a presence often veiled and silent. An encounter that reminds us that just below the surface of the world's turmoil and just below our own hurts and sadness, a song still rings in the night and a light still shines from the stable. The message of the angels sung that long-ago night, sung over marginal, powerless, unimportant people in a poverty-stricken land dominated by the brutal power of Rome, is a message for all times and places: times and places of the world and its often frightening history, and all times and places of our own personal hearts and histories and on our own winding roads – "do not be afraid, you have no cause for fear, for born to you today (and into all your tomorrows) is a Savior!"

Famed Catholic author and spiritual writer, the late Msgr. Romano Guardini, in his magnum opus, "The Lord," offers this insight into the mystery and wonder that is the incarnation of the Son of God:

*"... this journey of God from the everlasting into the transitory, this stride across the border into history, is something no human can altogether grasp. The mind might even oppose the apparently*

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Father Walker



## Dual Citizenship

From Page 6

of Christ.” He liked his pastor and wanted to please him by signing the petition, but felt hesitant to sign for reasons that, at that time, he couldn’t articulate. But, his wife could. Before he could sign, she stepped in and said: “Artists may have other roles to play than to boycott this film.” He understood what she meant. He didn’t sign the petition.

But, his decision left him pondering the tension between boycotting such a movie and his role as an artist and critic. Here’s how he puts it: “An artist is often pulled in two directions. Religiously conservative

people tend to see culture as suspect at best, and when cultural statements are made to transgress the normative reality they hold dear, their default reaction is to oppose and boycott. People in the more liberal artistic community see these transgressive steps as necessary for their ‘freedom of expression.’ An artist like me, who values both religion and art, will be exiled from both. I try to hold together both of these commitments, but it is a struggle.”

That’s also my struggle. The piety of my youth, of my parents and of that rich branch of Catholicism is real and life-giving; but so, too, is the critical (sometimes

unsettling) iconoclastic, theology of the academy. The two desperately need each other; yet someone who is trying to be loyal to both can, like Fujimura, end up feeling exiled from both. Theologians also have other roles to play than boycotting movies.

The people whom I take as mentors in this area are men and women who, in my eyes, can do both: Like Dorothy Day, who could be equally comfortable, leading the rosary or the peace march; like Jim Wallis, who can advocate just as passionately for radical social engagement as he can for personal intimacy with Jesus, and like

Thomas Aquinas, whose intellect could intimidate intellectuals, even as he could pray with the piety of a child.

Circles of piety and the academy of theology are not enemies; they need to embrace.

**Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio, an author, a retreat master and a newspaper columnist. More information about Father Rolheiser’s ministry is available on his website: [www.ronrolheiser.com](http://www.ronrolheiser.com).**

## Diocesan parishioners

From Page 3

and there needed to be some changes in my life. It seems that the Lord was reaching out to me through a series of remarkable coincidences with my neighbors who invited me to attend ChristLife. I was amazed to see in both the speakers in the videos and the sharing from participants that God had impacted them and brought about transformation and

change in their own lives.”

Law added, “During ChristLife, I considered the question that Jesus asked, ‘Who do you say that I am?’ I felt a calling to personally believe and this made a huge impact on me. Through ChristLife I have been able to admit things that I have done wrong and I went to confession for the first time in 25 years. I feel very grounded now

as I immerse myself in the Gospels, reading Scripture, and in daily prayer. I see that my faith is giving me the opportunity to be the best person I can be by sharing the impact that God has made in me and in being a better husband and father.”

Law said, “My parents are now going back to church after seeing the clear difference that it has made in me. Everything is

different now for me after this 180-degree change. I wish that ChristLife would have happened sooner in my life, but I am so grateful for it and to my neighbors who invited me.”

For additional information about ChristLife in the Diocese of Steubenville, contact Deacon Adams via telephone at (740) 283-4564 or email [radams@diosteub.org](mailto:radams@diosteub.org).

## Marking feast day, pope asks Mary’s care of families seeking refuge

ROME (CNS) — In the heart of Rome, near streets of fancy shops already blinged out for Christmas shopping, Pope Francis prayed for Romans struggling to survive and for families in the city and around the world who face the same lack of welcome that Mary and Joseph experienced.

The pope concluded his public celebration of the feast of the Immaculate Conception, Dec. 8, by making the traditional papal visit to a statue of Mary erected in Rome’s historic center to honor Catholic teaching that Mary was conceived without sin.

The statue is located near the Spanish Steps and Rome’s most expensive clothing and jewelry stores; it is also next to the building housing the Vatican Congregation for the Evangelization of Peoples.

Instead of making a speech near the statue, the pope composes and reads a prayer, and he leaves a basket of roses at

the statue’s base.

In the prayer addressed to Mary, he said, “In this Advent time, thinking of the days when you and Joseph were anxious for the imminent birth of your baby, worried because there was a census and you had to leave your village, Nazareth, and go to Bethlehem – you know what it means to carry life in your womb and sense around you indifference, rejection and sometimes contempt.

“So, I ask you to be close to the families who today in Rome, in Italy, and throughout the world are living in similar situations,” the pope continued. He asked Mary to intervene “so that they would not be abandoned, but safeguarded with their rights, human rights that come before every other, even legitimate, demand,” an apparent reference to rights of migrants and refugees and the right of nations to control



**A firefighter places a wreath on a tall statue of Mary overlooking the Spanish Steps in Rome Dec. 8, the feast of the Immaculate Conception. Rome’s firefighters have observed the tradition every year since 1857. (CNS photo/Paul Haring)**

their borders.

Before leading the prayer, he offered a meditation on the Bible readings for the day’s feast, highlighting the difference between Adam, who sinned and then hid from God, and Mary, who was conceived without sin and offered her life totally to doing God’s will.

“The ‘Here I am’ opens one to God, while sin closes, isolates, keeps one alone

with oneself,” the pope said.

“‘Here I am’ is the key to life,” he said. “It marks the passage from a horizontal life focused on oneself and one’s own needs, to a vertical life, reaching toward God.”

Openness to God and to doing God’s will “is the cure for selfishness, the antidote to an unsatisfying life where something is always missing. ‘Here I am’ is the remedy to the aging of sin, the therapy for remaining young at heart.”

“Why don’t we begin each day with a ‘Here I am, Lord?’ It would be beautiful to say each morning, ‘Here I am, Lord, may your will be done in me today,’” he said.

Turning one’s life over to God and to doing his will does not mean life will be free of troubles and problems, he said. Mary’s wasn’t.

“Being with God does not magically resolve problems,” he said.

The “wise attitude” of Mary, which all Christians should try to imitate, is not to concentrate on the succession of life’s problems – “one ends and another presents itself” – but to trust in God and entrust oneself to him each day, Pope Francis said.

## Catholic Charities teams with troopers



**Diocese of Steubenville Office of Catholic Charities and Social Concerns teams up with the Ohio State Highway Patrol, Wintersville, for the “Buying with Bears” program. The officers treated 26 local children and their families to lunch at McDonalds and shopping at Walmart. Catholic Charities chose four of the families. Pictured, from left, are Melissa Rath, co-organizer, Ruth Ann Turner, social services coordinator, Catholic Charities, and Ohio State Highway Patrol Officer Greg Scally, co-organizer. (Photo by Orsatti)**

## The Coming

From Page 7

*fortuitous, human aspect of this interpretation with its own “purer” idea of godliness; yet precisely here lies hidden the kernel of Christianity.*

*Before such an unheard of thought the intellect bogs down.*

*Once at this point a friend*

*gave me a clue that helped my understanding more than my measure of bare reason.*

*He said: “But love does such things!” Again and again these words have come to the rescue when the mind has stopped short at some intellectual impasse. Not that they explain anything to the intelligence;*

*they arouse the heart, enabling it to feel its way into the secrecy of God. The mystery is not understood, but it does move nearer. ...”*

Msgr. Guardini, “The Lord” (Pages 17-18).

**Father Walker is a Diocese of Steubenville priest and a former director of the diocesan Office of Worship. Retired from active parish ministry, he continues to reside in his hometown, McConnelsville, where he often celebrates Mass at St. James Church. He regularly writes a column for The Steubenville Register.**



# Nation mourns death of President George H.W. Bush, recalls his life, legacy

WASHINGTON (CNS) — Pope Francis expressed his condolences for the death of the 41st president of the United States, George H.W. Bush.

Cardinal Pietro Parolin, Vatican secretary of state, sent a telegram to the president of the U.S. Conference of Catholic Bishops, Cardinal Daniel N. DiNardo of Galveston-Houston, telling him the pope was “saddened to learn of the death” of the former president.

“On behalf of my brother bishops of the United States, we pray for the repose of the soul of our 41st president as we remember a life well lived,” said Cardinal DiNardo. “We also offer our deepest sympathy and prayers for his bereaved family and all those who mourn his passing. May you find peace and comfort in the consoling love of Jesus Christ.”

“Pope Francis offers heartfelt condolences and the assurance of his prayers to all the Bush family,” Cardinal Parolin said in the telegram published by the Vatican Dec. 5. “Commending President Bush’s soul to the merciful love of almighty God, His Holiness invokes upon all who mourn his passing the divine blessings of strength and peace,” he said.

Bush died Nov. 30, at the age of 94, at his home in Houston.

When he was running for re-election in 1992, President George H.W. Bush told Catholic News Service that he believed that a strong religious faith could provide “an extra shot of strength when you need it.”

“I don’t believe you can be president without having faith. I really strongly feel that,” Bush said in a telephone interview that October, as he flew en route from a campaign appearance in Kentucky to scheduled stops in Florida.

That religious faith, which sustained him and his family, was clearly evident during his years in the White House – and more recently as he mourned the April 17 death of his beloved wife of 73 years, Barbara – is being noted by many in paying tribute to his life and legacy after his death.

His spokesman, Jim McGrath, confirmed the death of the former president in a tweet. The cause of his death was not immediately available, but he had been in failing health the last few years. In 2012, he announced that he had vascular Parkinsonism, a condition that limited his mobility and required him to use a wheelchair most of the time.

“Jeb, Neil, Marvin, Doro and I are saddened to announce that after 94 remarkable years, our dear Dad has died,” said former President George W. Bush, the late president’s oldest son. “George H.W. Bush was a man of the highest character and the best dad a son or daughter could ask for. The entire Bush family is deeply grateful for 41’s life and love, for the compassion of those who have cared and prayed for Dad, and for the condolences of our friends and fellow citizens.”

The Episcopal Church’s Washington National Cathedral was filled to capacity for a state funeral for Bush, Dec. 6, which followed him lying in state in the U.S. Capitol Rotunda.

At the cathedral the front rows were taken up by Bush’s children, grandchildren



**United States President George H.W. Bush applauds St. John Paul II after a welcoming ceremony prior to their audience at the Vatican in 1991. Bush, the 41st president of the U.S., and the father of the 43rd president, died Nov. 30 at his home in Houston. He was 94. (CNS photo/Rick Wilking, Reuters)**

and great-grandchildren. Former President George W. Bush, the nation’s 43rd president, delivered an emotional eulogy. Also in attendance were President Donald Trump and first lady Melania Trump and former presidents Barack Obama, Bill Clinton and Jimmy Carter and their spouses.

After the funeral, Bush’s casket was taken to Joint Base Andrews just outside Washington, for a departure ceremony and his return to the Houston area.

Following the funeral service at St. Martin’s, a motorcade moved his casket to the Union Pacific Auto Facility in Spring, Texas, where it was placed into a customized rail car of a funeral train featuring glass window panes on both sides.

From Spring, the train was traveling to College Station, through several Texas small towns, with the car’s windows offering people views of his casket. Bush was interred on the grounds of the George H.W. Bush Presidential Library and Museum, near the graves of his wife, Barbara, and their daughter, Robin, who died of leukemia at age 3.

Catholic leaders, including the USCCB, joined in “grieving the loss of one of our nation’s leaders.”

“We remember with gratitude this great man who spent his life selflessly in service of his country,” Cardinal DiNardo said. “With an unwavering commitment to building bridges of peace and ensuring our nation’s freedoms, he also inspired many as a devoted husband, father and family patriarch.”

“Notre Dame joins with our nation and world in mourning the passing of President Bush,” said Holy Cross Father John I. Jenkins, president of the Catholic university in South Bend, Indiana. “He was the epitome of a public servant, not just in the Oval Office, but in his eight years as vice president, his many years as a congressman, ambassador and CIA director, and in his service in the U.S. Navy during World War II.”

“We were fortunate to host him at Notre Dame on five occasions, and in each instance, the honor was ours,” said Father Jenkins in a Dec. 1 statement. “Our prayers

are with the Bush family.”

Bush received an honorary doctor of laws degree from Notre Dame in 1992; he had visited the campus more than any other U.S. president.

Holy Cross Father Edward A. Malloy was Notre Dame’s president from 1987 to 2005, and presented the honorary degree to Bush during commencement ceremonies that year. He also worked on two of the president’s major initiatives – his Drug Advisory Council and his Points of Light Foundation.

“I found him to be a leader deeply committed to the country he had been elected to serve, a gracious host and a down-to-earth person,” Father Malloy said in a statement.

“He recognized the importance of American higher education and he sought to enhance it. He also sought to promote a culture of citizen engagement with the great issues of the day,” Father Malloy added.

The National Right to Life Committee, a federation of state right-to-life affiliates and more than 3,000 local chapters, also mourned Bush’s death and praised him for a number of pro-life measures he supported as president.

It cited among other actions his administration urging the Supreme Court to overturn *Roe v. Wade* and allow states to pass laws to protect unborn children. He used “the power of his veto to stop 10 bills that contained pro-abortion provisions, including four appropriations bills which allowed for taxpayer funding of abortion,” the National Right to Life Committee said in a statement.

“President George H.W. Bush dedicated his administration to advancing pro-life policies to protect mothers and their unborn children,” said Carol Tobias, president of National Right to Life. “He used his presidency to stop enactment of pro-abortion laws and promote life-affirming solutions. Our prayers today are with former President George W. Bush and the entire Bush family.”

While in office, Bush stated that the “protection of innocent human life – in or out of the womb – is certainly the most compelling interest that a state can advance,” she added.

With regard to capital punishment, Bush differed with the Catholic Church’s opposition to the death penalty, telling CNS that he supported it “in certain instances because I think if somebody murders a police officer that person ought to pay with his life.”

Bush was criticized by Catholic and other faith leaders, as well as peace activists, for his decision to go to war in the Persian Gulf after then-Iraq President Saddam Hussein invaded Kuwait.

Some months before the U.S.-led war began Aug. 2, 1990, St. John Paul II pleaded for peace in the Gulf. “May leaders be convinced that war is an adventure with no return,” he said. “By reasoning, patience and dialogue with respect to the inalienable rights of peoples and nations, it is possible to identify and travel the paths of understanding and peace.”

Attending the funeral of the pope in 2005, then-former President Bush recalled for reporters how the pontiff had opposed the war, which ended Feb. 28, 1991, citing what he called the pope’s “standard position on the use of force” and his concerns about “the long length of the war.” One news account said Bush “lamented the fact that he (himself) never engaged in a discussion about the concept of a ‘just war.’”

During his pontificate, St. John Paul met with Bush twice at the Vatican, first when Bush was vice president and then when he was president.

“I had the opportunity to express my profound gratitude to the Holy Father for his spiritual and moral leadership,” Bush said in a statement after the two leaders met privately for more than an hour Nov. 8, 1991.

“His message for peace and the message that he sends across the world to all these countries” experiencing war and other hardships “is a message of hope and, indeed, a message of peace,” the president said.

Born in Milton, Massachusetts, June 12, 1924, Bush delayed entrance to Yale University, New Haven, Connecticut, to volunteer for service in World War II. At 18, he was one of the Navy’s youngest pilots. After several flying successful bombing missions, he was shot down during one in 1944, and was rescued at sea. The rest of his flight crew perished.

After graduating from Yale, he became an oilman in Texas, but after his successful stint in the oil fields, he spent most of the rest of his life in public service – including as a two-term congressman from Texas, director of the Central Intelligence Agency, an ambassador, vice president under President Ronald Reagan (1980-88) and finally president (1988-92).

He and Barbara married Jan. 6, 1945. Bush is survived by son George W., and four other children; 17 grandchildren and eight great-grandchildren; and two siblings.

“We are guided by faith,” Bush said of his wife and family in that 1992 interview with CNS. “We (are) regular attendees at church and that gives us strength every Sunday. And we just feel that it’s important as a family to pray together. We still say our blessings at our meals and we still say our prayers at night.”



**Adena** — An Advent penance service will be held at 7 p.m., Dec. 20, at St. Casimir Church.

**Barnesville** — Assumption of the Blessed Virgin Mary Parish will hold an Advent penance service at 7 p.m., Dec. 20.

**Bellaire** — St. John Central Grade School will hold a Christmas show at 6 p.m., Dec. 18, at the school gymnasium, 3625 Guernsey St.

**Beverly** — St. Bernard Parish will have a penance service at 7 p.m., Dec. 18, at the church.

**Buchtel** — There will be an Advent penance service at 5:30 p.m., Dec. 18, at St. Mary of the Hills Church.

**Cambridge** — Christ Our Light Parish St. Vincent de Paul Society is in need of new men's coats. Donations can be made in the Marian Room at St. Benedict Church. For additional information, telephone (740) 432-7609.

**Carrollton** — Our Lady of Mercy Parish will present a Christmas concert at 6 p.m., Dec. 16, at the church. Our Lady of Mercy Parish choir, the parish school of religion classes and Carrollton High School will perform at the concert. For additional information, telephone (330) 627-4664.

**Dillonvale** — An Advent penance service will be held at 7 p.m., Dec. 18, at St. Adalbert Church.

**Glouster** — An Advent penance service will be held at 7 p.m., Dec. 17, at Holy Cross Church.

Holy Cross Parish will host the Trimble Township Community Choir in the presentation of "The Mercy Manger" at 7 p.m., Dec. 19, at Holy Cross Church. Light refreshments will be served following the cantata.

**Little Hocking** — An Advent penance service will take place at 7 p.m., Dec. 20, at St. Ambrose Church.

**Lowell** — An Advent penance service will be held at 7 p.m., Dec. 17, at Our Lady of Mercy Church.

Our Lady of Mercy Parish CWC will provide cookie plates to the area elderly and shut-ins. Names can be submitted by telephoning Heather Peters at (740) 350-6972, prior to Dec. 16.

**Malvern** — There will be an Advent penance service at 7 p.m., Dec. 18, at St. Francis Xavier Church.

**Marietta** — There will be an Advent penance service at 7 p.m., Dec. 19, at the Basilica of St. Mary of the Assumption.

**St. Clairsville** — An Advent penance service will be held at 6:30 p.m., Dec. 17, at St. Mary Church.

**Shadyside** — Tuesday morning Bible study will be held following the celebration of the 8 a.m. Mass, at St. Mary Church, in the rectory.

**Steubenville** — Confessions will be heard at 7 p.m., Dec. 20, at Holy Rosary Church. Additional dates will include Dec. 21, from noon to 1 p.m., and from 7-9 p.m.; and Dec. 22, from 10-11:30 a.m.

**Steubenville** — Adoration, with praise and worship, will begin at 7 p.m., Dec. 14, at Catholic Central High School, Berkman Theater, Lanman Hall, 320 West View Ave.

An adult fundraiser, themed "Holly Jolly Disco Party," sponsored by the administration department of Catholic Central High School, will be held Dec. 15, at St. Florian Hall, 286 Luray Drive, Wintersville. Hors d'oeuvres and a pasta bar will be featured at the event. Tickets cost \$35, if purchased prior to the evening; \$40 at the door. Doors open at 7 p.m.; Disco Inferno band will begin playing at 8 p.m. Attendees must be at least 18 years of age. Tickets are available by telephoning the high school at (740) 264-5538 or by email at eventbrite.com.

**Tiltonsville** — An Advent penance service will be held at 6:30 p.m., Dec. 18, at St. Joseph Church.

## Mother of Hope Deanery CCW officers



Mother of Hope Deanery Council of Catholic Women elected officers, who were installed at a recent meeting held at Holy Family Church, Steubenville. Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, installed the officers. Pictured, from left, are Diana R. Vargo, president; Karen Jochims, vice president; Beatrice Antol, secretary; Father Cinson, moderator; Joanne Raha, treasurer; Donna Pizzoferrato, historian; and Joelle Bucci, auditor. (Photo provided)

## St. Francis Xavier, St. Gabriel parishes to sell stocking stuffers for Christmas



St. Francis Xavier Church, Malvern, and St. Gabriel Church, Minerva, are selling stocking stuffer packages for Christmas. Each stocking stuffer includes a movie ticket to Roxy Theater, Minerva, for Jan. 26, as well as a complimentary box of popcorn and a soft drink. The first 250 stocking stuffers purchased will include a coupon for McDonalds, Minerva. The parishes are also offering a \$20 patron ticket to the event. It will include a ticket to the movie, popcorn, soft drink and a "grand dessert buffet" at St. Gabriel's meeting rooms, from 4-6 p.m. To purchase a patron ticket, telephone (330) 868-4498 or (330) 863-1185. Pictured above, seated from left, are Mary Lou Fischer, Marty Reed, Mary Kay Huth, Jan Prevot and Anna Krucek. Standing, from left, are Aggie Willison, Jackie Contini, Janet Casper, Anita Tokas, Pat Wackerly, Mary Scott, Marilyn Marmo and Betty Castellucci. (Photo provided)



## Pope's Christmas schedule published

VATICAN CITY (CNS) — Pope Francis has a full schedule of Christmastime liturgies planned for December and January, including the customary baptism of newborn babies Jan. 13, the feast of the Baptism of the Lord.

The Vatican published the pope's Christmas schedule Dec. 10, reconfirming liturgies originally announced in late October.

The Masses and special celebrations include:

- Dec. 24 at 9:30 p.m., the Christmas Mass in St. Peter's Basilica;
- Dec. 25 at noon, Christmas message and blessing "urbi et orbi" ("to the city and the world") from the central balcony of St. Peter's Basilica;

- Dec. 31 at 5 p.m., first vespers for the feast of Mary, Mother of God, followed by eucharistic exposition, the singing of the "Te Deum" hymn of praise in thanksgiving for the year that is ending and Benediction;

- Jan. 1 at 10 a.m. in St. Peter's Basilica, Mass for the feast of Mary, Mother of God, and for the World Day of Peace;

- Jan. 6 at 10 a.m., Mass in St. Peter's Basilica for the feast of the Epiphany.

Earlier, the Vatican had announced that on the feast of the Baptism of the Lord, Jan. 13, Pope Francis would celebrate a morning Mass in the Sistine Chapel and baptize infants.

He is scheduled to travel to Panama Jan. 23-28 for World Youth Day.

## K of C presents lady of the year



Bonnie Offenberger, pictured second from left, accepts the lady of the year award from Knights of Columbus Council 478, Marietta, grand Knight Dave Gerst, pictured left. Also at the presentation are, Msgr. John Michael Campbell, council chaplain and rector of the Basilica of St. Mary of the Assumption, Marietta, pictured right of Offenberger; Ken Offenberger, Bonnie's husband; and Vince Stollar, council activities chair. (Photo provided)

## Ohio State K of C donates check



James Colegrove, Ohio State Knights of Columbus Council district deputy 40, presents a check for \$500 to Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator of St. Mary Mission, Pine Grove, to benefit the St. Vincent de Paul Society. (Photo provided)

## Toronto parishioners deliver gifts



St. Francis of Assisi and St. Joseph parishioners, Toronto, collected Christmas gifts for the Diocese of Steubenville Office of Catholic Charities and Social Concerns. Parishioners delivering the gifts are, from left, Bob Deku, Mary Lou Deku and Greg Zamborsky. Parishioners, not pictured, are Janet Olesky, Mike Heiss and John Haynes. Father Thomas A. Vennitti is pastor of the Toronto parishes. (Photo by DiCenzo)

## 'St. Nicholas' visits St. Mary School



"St. Nicholas" visits the prekindergarten class at St. Mary School, Marietta, Dec. 6, the feast of St. Nicholas. Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, Marietta, and pastoral administrator of St. Mary School, pictured right, and Father Joshua D. Erickson, parochial vicar to Msgr. Campbell, pictured left, also visit the students. (Photo by Tammi Bradley)

## Obituaries

**Mary Schmidt** — the mother of Joseph A. Schmidt, director, Diocese of Steubenville Office of Marriage, Family and Respect Life — died Nov. 16. She was 72.

Born June 22, 1946, she was the daughter of Alfred and Eleanor Zamzow Beireis. Schmidt is preceded in death by her parents and a son, John Paul.

She is survived by her husband, Richard, as well as four other children — Kristina Proffit, Julie Schmidt, Partick Schmidt and James Schmidt — as well as eight grandchildren and a sister.

A funeral Mass was celebrated Nov. 21 at Holy Angels Church, Sidney, Ohio. Burial followed at Dayton National Cemetery, Dayton, Ohio.

**Mary L. Blaschak**, 88, Toronto, St. Joseph, Dec. 1.

**Leonard J. Calabrese**, 87, Triumph of the Cross, Steubenville, Nov. 26.

**David L. Erb**, 81, Basilica of St. Mary of the Assumption, Marietta, Dec. 1.

**Ryan R. Guy**, 43, Toronto, St. Francis of Assisi, Nov. 30.

**Glayds Morckel Mason**, 87, Carrollton, Our Lady of Mercy, Dec. 6.

**Kenneth E. Robison**, 74, Woodsfield, St. Sylvester, Nov. 28.

**Wade H. Steele**, 82, Toronto, St. Francis of Assisi, Nov. 28.

**Rosemary A. Tulencik**, 82, New Somerset, St. Joseph, Toronto, Dec. 1.



## Changes coming to the 2019 Diocesan/Parish Share Campaign (DPSC)

By Sister Mary Brigid Callan

STEUBENVILLE — The Diocesan/Parish Share Campaign (DPSC) is changing. Our goals are to:

- reduce the costs of the appeal;
- reduce human error throughout the process (on all sides, including the chancery!);
- streamline workflow;
- enhance the consistency and quality of our communication to you and to all parishioners;
- increase transparency of the appeal's results and use of funds; and,
- reduce the administrative burden on the parishes.

Changing a process that's been in place for more than 30 years is not trivial, and does not come without much work.

Some of high points of the changes:

- The major gift dinners are no more.
- In their place, the bishop and a few staff will be holding smaller, more casual receptions ("visitations") in about 10 locations throughout the diocese, throughout the year.
- The goal for these will be discussion (not just speeches) about the state of the diocese, in an informal setting with the bishop and staff.
- These begin the week of Feb. 11.
- We are partnering with Our Sunday

Visitor (OSV) on the mailings and communications for the DPSC. They have 100-plus years of experience, and know "best practices" from their other partner dioceses throughout the country.

• In late January, OSV and I will host live trainings in the deaneries (we just want to be sure you have the information you need and a chance to ask more questions).

• Mailings to every registered parishioner in the diocese will go out from the diocese (a letter from the bishop) through OSV – no need for each pastor to do a mailing to parishioners, unless they choose to.

• Parish materials (posters, in-pew

materials, etc.) will be either shipped or hand-delivered to you.

• Drive weekend in-the-pew will remain the first weekend in April.

• The burden of gift processing will fall to the chancery, and will now be done through the Stewardship and Development Office.

For additional information, contact Sister Mary Brigid at mcallan@diosteub.org or telephone (740) 282-3631, extension 358.

**Sister Mary Brigid is the director of the Diocese of Steubenville Office of Stewardship and Development.**

## Italian bishops approve new translation of missal, safeguarding efforts

By Carol Glatz

VATICAN CITY (CNS) — The Italian bishops approved an updated translation of Mass prayers, including a change in the translation of the Our Father, and they passed a proposal to create a national office dedicated to serving dioceses in safeguarding minors and vulnerable adults.

During the general assembly of the Italian bishops' conference, which met Nov. 12-15 at the Vatican, the bishops approved the translation of the third edition of the Roman Missal, the book of prayers used at Mass, and included changes to the text of the Our Father and the Gloria.

Instead of ending, "Lead us not into temptation, but deliver us from evil," the new version is the Italian equivalent of "Do not abandon us to temptation, but deliver us from evil." The bishops had approved the same translation in 2002 when they

approved a new translation of the Bible for use in the liturgy.

With the Gloria, instead of beginning with "Glory to God in the highest, and on earth peace to people of good will," the new version is the Italian equivalent of "Glory to God in the highest, and peace on earth to people, beloved by the Lord." The text of the new edition of the missal must still be approved by the Vatican. The bishops also approved two proposals made by their safeguarding commission concerning the protection of minors and vulnerable adults.

One proposal is to create at the bishops' conference a "national service" office dedicated to safeguarding. The office would have its own statutes, norms and permanent secretariat staffed by lay, ordained and religious experts available to help bishops nationwide.

The service would support the task of

launching diocesan, interdiocesan or regional projects for formation and prevention, as well as offer advice and support with canonical and civil cases and proceedings.

The second proposal would be to choose one or more representatives from every diocese to take part in a regional or inter-regional course on safeguarding with the help of the Pontifical Gregorian University's Center for Child Protection.

The bishops' safeguarding commission was still in the process of finalizing new child protection guidelines, which will

ask for greater transparency and "careful communication in responding to legitimate questions for information."

When the revised guidelines are completed, the commission will send them for review to the Pontifical Commission for the Protection of Minors and the Vatican Congregation for the Doctrine of the Faith, which, in a 2011 letter, encouraged the world's bishops to draft clear and coordinated procedures for protecting children, assisting victims of abuse, dealing with accused priests, training clergy and cooperating with civil authorities.

## Pope: prepare for Christ's birth by recognizing mistakes, sowing peace

By Carol Glatz

VATICAN CITY (CNS) — Advent is a time for people to think about what they can change about themselves so that they can sow the seeds of peace, justice and fraternity in their daily lives, Pope Francis said.

The Advent season is a call for personal conversion, "humbly recognizing our mistakes, our infidelities, our failures" to do one's duty, he said before praying the Angelus with visitors gathered in St. Peter's Square.

Celebrating the second Sunday of Advent, the pope said the attitudes of vigilance and prayer that characterize the Advent season and preparations for Christmas include a journey of conversion.

"Let each one of us think, how can I change something about my behavior in order to prepare the way of the Lord?" the pope said.

Preparing the way entails making straight "his paths. Every valley shall be filled and every mountain and hill shall be made low," the pope said, citing the day's Gospel reading according to St. Luke.

The pope said to think of the valleys as being the result of indifference and cold-heartedness. Filling them, he said, requires reaching out to others – like Jesus

did – with warmth and attentive care and concern for their needs.

Hills that need leveling, he said, are the bitter, harsh obstacles of pride and arrogance.

What is needed here is reconciliation and asking for forgiveness for one's mistakes, he said. Even though taking the first step is not easy, "the Lord helps us in this, if we are of goodwill."

"We cannot give up in the face of negative situations of closure and refusal," he said; "we must not let ourselves be subdued by the world's mindset because the center of our life is Jesus and his word of light, love and consolation."

St. John the Baptist, he said, invited the people around him to conversion "with strength, vigor and severity. Nonetheless he knew how to listen," how to act with tenderness and be forgiving.

"Today, as well, Christ's disciples are called to be his humble but courageous witnesses in order to rekindle hope, to make it understood that, despite everything, the kingdom of God continues to be built day by day with the power of the Holy Spirit."

People must pray for help in preparing the way of the Lord, "beginning with ourselves and for spreading around us seeds of peace, justice and fraternity with steadfast patience," he said.

## St. Ambrose Church, Little Hocking



St. Ambrose Parish, Little Hocking, celebrated the 20th anniversary of their church this year. Pictured above is a modern version of the medieval "reredos" – an architectural or ornamental screen to highlight the tabernacle – which was just recently added to the church. Rod Rauch, a parishioner of St. Ambrose, crafted the "reredos." Recently, as part of the 20th anniversary, St. Ambrose also added a new baptistry and icons to the church. Father Robert A. Gallagher is pastor of St. Ambrose Parish. (Photo provided)