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# The Steubenville REGISTER

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## Official

Diocese of Steubenville Bishop Jeffrey M. Monforton Oct. 27, suspended **Father H. Christopher Foxhoven**, pastor of St. Mary of the Hills Parish, Buchtel, and Holy Cross Parish, Glouster, from all priestly ministry after Father Foxhoven's admission of sexual contact with and abuse of a minor. Father Foxhoven may not exercise any sacred ministry or perform any ecclesiastical function.

In the Diocese of Steubenville, victims harmed by a priest, or anyone serving on behalf of the Catholic Church in the diocese, are encouraged to contact Father James M. Dunfee, vicar general, at (740) 282-3631 or [jdunfee@diosteub.org](mailto:jdunfee@diosteub.org).

Bishop Monforton has appointed **Msgr. Donald E. Horak**, a retired priest of the Diocese of Steubenville, as parochial administrator pro tem of St. Mary of the Hills and Holy Cross parishes, effective immediately.

## News Briefs

### Judge orders arrest in saint's killing

WASHINGTON (CNS) — Days after the Catholic Church declared Salvadoran Archbishop Oscar Arnulfo Romero a saint, a judge in El Salvador issued a capture order for a former military captain suspected of killing the religious leader in 1980, as he celebrated Mass.

Judge Rigoberto Chicas issued the order for national and international authorities to apprehend Alvaro Rafael Saravia. He remains at large and is believed to be in hiding. It's not the first time such an order has been issued against Saravia.

He was arrested in 1987, in Miami, and has faced a variety of legal proceedings in El Salvador for years that proved fruitless in any prosecution because of an amnesty law that prevented prosecution of human rights violations by the military tied to the country's 1980-1992 civil war.

However, the 1993 law was thrown out by the country's highest court in 2016, and the case involving the killing of the archbishop was reopened the following year.

On the day before his assassination in San Salvador on March 24, 1980, St. Romero had demanded that the soldiers stop killing innocent civilians and had advocated for an end to the violence engulfing the Central American country.

Chicas said authorities have sufficient evidence to charge Saravia for participation in the crime.

### Father Thomas Keating dies at age 95

VATICAN CITY — A funeral Mass will be celebrated Nov. 3, at St. Joseph's Abbey, Spencer, Massachusetts, for Trappist Father Thomas Keating, a leading figure in the centering prayer movement that got its start in the 1970s. He died Oct. 25 at the abbey.

He had been abbot there for two decades in the 1960s and 1970s. Father Keating was 95, and, according to family, had been in poor health.

Pledging to God to become a priest if he survived a serious illness he had in childhood, Joseph Parker Kirilin Keating entered the Cistercians' Monastery in Rhode Island, in 1944, and was ordained a priest in 1949.

## Bishop releases names of priests accused of abuse

By Dino Orsatti  
Editor

STEUBENVILLE — The Diocese of Steubenville has voluntarily released Oct. 31, the names of 16 priests and a seminarian who have been credibly accused or admitted to sexual abuse of a minor and removed from active ministry. The list dates back to the beginning of the formation of the diocese in 1944, and most of the allegations involve cases from decades ago. Bishop Jeffrey M. Monforton said by releasing these names, "It will help survivors of sexual abuse find the strength to come forward and these innocent victims can begin the process of healing. I pledge to do everything possible to protect our youth."

The list of those credibly accused was developed with the assistance of the diocese's Child Protection Review Board and the diocesan attorney. The diocese's Child Protection Review Board, which was established to assist the bishop in complying with the requirements of the "Charter for the Protection of Children and Young People," is comprised of mostly laypeople, including civil legal professionals, counselors, and its members, who assess all allegations of sexual

abuse of minors by priests, seminarians and deacons in this diocese. The list of names of priests who have served in the Diocese of Steubenville and have been credibly accused of at least one act of sexual abuse of a minor consists of:

- Cletus Altermatt, suspended from ministry in 1952 (deceased);
- Elwood Bernas, suspended from ministry in 1986;
- Robert A. Brown (deceased);
- Vincent Danko, suspended from ministry in 1971 (deceased);
- H. Christopher Foxhoven, suspended from ministry Oct. 27, 2018;
- Harold Goschke, suspended from ministry in 1957 (deceased);
- Kenneth Harris, suspended from ministry in 1963 (deceased);
- Michael Hellmer, suspended from ministry in 1989 (deceased);
- John "Jack" Holmes, suspended from ministry in 1989 (deceased);

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## US bishops, Pope Francis, condemn acts of hate



People mourn during a candlelight vigil Oct. 27, for victims of the shooting that killed 11 people at the Tree of Life Synagogue in Pittsburgh. (CNS photo/John Altdorfer, Reuters)

By Julie Asher

WASHINGTON (CNS) — The U.S. Catholic bishops stand with "our brothers and sisters of the Jewish community," the president of the U.S. Conference of Catholic Bishops said Oct. 27 after a horrific shooting earlier that day in Pittsburgh, at the Tree of Life Synagogue, described as a hub of Jewish life in that city.

The shooting occurred during a morning baby-naming

ceremony, for which an estimated crowd of 45 to 100 people had gathered, according to news reports. There were 11 fatalities, all adults. Six others were injured, including four members of law enforcement.

"We condemn all acts of violence and hate and yet, again, call on our nation and public officials to confront the plague of gun violence," said Cardinal Daniel N. DiNardo (born in Steubenville) of Galveston-Houston.

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## 'Ask the Bishop'

STEUBENVILLE — Students in kindergarten through 12th grade in the Diocese of Steubenville "Ask the Bishop" Jeffrey M. Monforton.

**Q:** How do we know a man died for us or if the devil is real, or if we live eternal life? How do we know that the Bible is true?

**Anna Cecilia Gessler  
Mingo Junction**

**A:** I believe your question resonates with a lot more people now here in 2018 than it did half a century ago. The Catechism of the Catholic Church is quite clear in its instruction about the profession of faith. You and I possess the capacity for God, namely desiring his presence, as well as being able to know him. This requires both faith and reason. St. Paul in his pastoral letters is quite clear explaining how we come to know God in his Son, Jesus Christ, through the gift of faith and the gift of reason.

We possess the faculties to ascertain the

existence of God, especially on a personal level, and are able to encounter him if we predispose our faith accordingly. Our faith, better yet the church, reminds us that God is the first and last of all things, and he has given us his Son, Jesus, for our redemption. Jesus gave us the first bishops, namely the apostles, who through the gift of the Holy Spirit were able to combine the revealed letters and books into the Bible we know today.

We know through divine revelation that Jesus died for our sins, so that you and I may have eternal life. Fundamentally, we know through our faith and reason that a man died for us; namely, Jesus Christ, the Son of God, so that you and I may have eternal life, and has given us the Bible, which is the revealed word of God, and within the Bible, we are instructed that the devil is very real and is the prince of lies and manipulation.

**Q:** Why does Mary always wear blue?

**Emmy Martin  
Steubenville**

## Bishop releases

From Page 1

- Anthony Jablonowski, suspended from ministry in 2003, dismissed from the clerical state by Pope Benedict XVI in 2006;
- Robert F. Marrer, deceased;
- Joseph A. Martinkosky, suspended from ministry in 1991;
- John Nadzam, suspended from ministry in 2004 (deceased);
- Walter Plimmer, suspended from ministry in 1956 (deceased);
- Francis Rothbauer, suspended from ministry in 1998 (deceased);
- Joel Wright, pre-theology seminarian, who never became a candidate for ordination; dismissed as a seminarian in January 2016, convicted in July 2016.
- Gary Zalenski, suspended from ministry in 2007, dismissed from the clerical state as a result of an ecclesiastical trial in 2014.

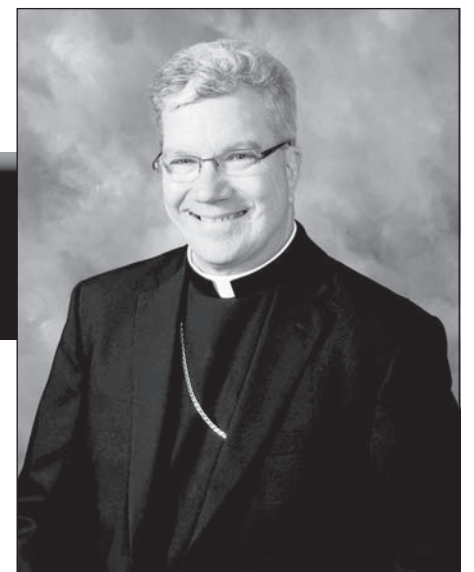
A retired priest who was removed from active ministry in May 2018, because of allegations of sexual abuse of a minor, is not on the list because Belmont County law enforcement authorities are currently investigating the case. Any religious order priests were not included, because they are under the jurisdiction of their religious order superiors.

The list of names will also be given to prosecuting attorneys in the counties where the alleged abuse occurred. The list will be updated, when necessary, and will be available on the diocese's website, [www.diosteub.org](http://www.diosteub.org). For the purposes of this list,

a "credible accusation" against a priest, deacon or seminarian of the Diocese of Steubenville is an accusation that, after a thorough investigation and review of available information, appears more likely true than not, in the judgement of the diocesan review board, and is accepted as credible by the bishop.

Any situation where an allegation of sexual abuse of a minor is reported after the death of the accused cleric will be presented to the review board for a full investigation. Such allegations are difficult to be investigated to the fullest extent possible, because the accused is deceased and, therefore, it can be difficult to arrive at a decisive conclusion regarding the allegation. Because the cleric was deceased when the allegation was reported to the diocese, no canonical penal process could take place. The Diocese of Steubenville stands firm in its commitment to investigate any allegation of sexual abuse by a member of the clergy and to listen to, and support, anyone who has been abused. The bishop encourages everyone to report suspected cases of sexual abuse of minors by personnel of the Diocese of Steubenville, by contacting local civil authorities and Father James M. Dunfee, vicar general, at (740) 282-3631, or [jdunfee@diosteub.org](mailto:jdunfee@diosteub.org).

Bishop Monforton said, "I say to the victims and to all, for the actions of those with the care of souls who have acted in these horrible ways, as your bishop, I am very sorry."



**Bishop Monforton**

**A:** We live in a world replete with symbols from colors to shapes. This is a very good question, for it seems to me there are many plausible answers. For one, blue can represent royalty in this world, of which we know the Blessed Virgin Mary is queen of both heaven and earth. We, also, know that blue can represent heavenly grace, as we recognize in a number of paintings portraying the Blessed Virgin.

Another plausible explanation is that blue represents transcendence and mystery. The blue can represent the motherhood of Mary, namely being the Mother of God, of which blue symbolizes the divinity of her Son. A third explanation may come from Numbers, Chapter 4, Verses 6-7, in which a cloth of blue is spread over the Ark of the Covenant. Our faith teaches us that the Virgin Mary is the new Ark of the Covenant, for she is the "Theotokos" or "God-bearer." The common denominator here is the fact that the Blessed Virgin enjoys a privileged place in salvation history, and we recognize through the color blue her preeminent role in our salvation history.

**Q:** Why are the mysteries of the rosary called "mysteries?"

**Joshua Vetanze  
Martins Ferry**

**A:** The very word *mystery* invites us into a deeper appreciation of the very subject of mystery. The mysteries of the rosary, that is the joyful, sorrowful, luminous and glorious mysteries each invite us into a deeper encounter with Jesus Christ. Through the assistance of the Blessed Virgin, we delve

deeper into our salvation history, as we accompany Jesus and Mary. Through the mysteries of the rosary, we can explore the truth of Jesus' identity as the Son of God, and the Blessed Virgin Mary as the obedient mother of God.

If we pay particular attention each time we pray the rosary, our knowledge of Jesus is deepened with each encounter. A distinct explanation of the purpose for praying the rosary and to understand the mystery of each decade, (that means 10 prayers) is the prayer that completes each recitation of the rosary:

"O God whose only begotten Son, by his life, death, resurrection, has purchased for us the rewards of eternal life, grant, we beseech that meditating upon these mysteries of the most holy rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise through the same Christ Our Lord. Amen."

*May God bless you and your family these final weeks of ordinary time 2018.*

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation and Schools, Permanent Deacon Paul D. Ward, director.

To "Ask the Bishop," contact Emmanuel C. Ambrose, coordinator of catechetics and youth ministry, Diocese of Steubenville Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; 422 Washington St., Steubenville; telephone (740) 282-3631; email [eambrose@diosteub.org](mailto:eambrose@diosteub.org).

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## Bishop celebrates Red Mass in Steubenville



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated a Red Mass, Oct. 21, at Holy Rosary Church, Steubenville, acknowledging those who work in the legal profession. Pictured with the bishop are, from left, David Scarpone, Thomas S. Wilson, diocesan Office of Civil Law; and David LaRue. (Photo by DiCenzo)

## Bishop Monforton's Schedule

### November

- 4 Mass, St. Paul Church, Athens, 8:30 a.m.  
Mass, Christ the King University Parish, Athens, 6 p.m.
- 5 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
- 6 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.  
Franciscan University of Steubenville, 6 p.m.
- 9 Faith in the Future breakfast, Steubenville, 8 a.m.
- 9-15 U.S. Conference of Catholic Bishops meetings, Baltimore
- 15 Diocesan Information System Conference call, 3:30 p.m.
- 17 Mass, wedding anniversaries, St. Lawrence O'Toole Church, Ironton, 5:15 p.m.  
Blessing, parish life center, St. Joseph Church, Ironton, 7:15 p.m.

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## US bishops

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"Violence as a response to political, racial or religious differences must be confronted with all possible effort. God asks nothing less of us," he said. "He begs us back to our common humanity as his sons and daughters."

Diocese of Steubenville Bishop Jeffrey M. Monforton said, "The victims and their families of this unthinkable and horrific act deserve our prayers. On behalf of the diocese, we express our condolences and sympathies."

At the Vatican, Pope Francis prayed for those affected by the deadly attack, calling it an "inhumane act of violence." "May the Lord help us extinguish the fires of hatred that develop in our society," the pope prayed after reciting the Angelus prayer.

The gunman, later identified as a 46-year-old Pittsburgh man named Robert Bowers, allegedly shouted that "all Jews must die," as he stormed the synagogue in the Squirrel Hill section of the city. Once inside he began shooting. Police said he was armed with three handguns and an AR-15 "style" weapon. He is believed to have acted alone.

In Pittsburgh, Special Agent Robert Jones, who heads the FBI's field office there, said Oct. 28 that Bowers was formally taken into federal custody the previous night. He has been charged with 29 separate federal crimes, including hate crimes and weapons offenses. Jones said 22 of the counts are "punishable by death."

"We will spare no effort or resource to make sure the defendant is held fully accountable for his unspeakable crimes," Jones said at an early morning news conference.

Bowers was apprehended by local law enforcement after exchanging gunfire with police outside the synagogue, following his shooting spree inside.

He was hospitalized for injuries he sustained, which required surgery, according to Jones. He said Bowers

remained in the hospital in fair condition and was under guard. The alleged shooter went before a federal magistrate the afternoon of Oct. 29.

Officials also released the names of those who were killed: brothers Cecil and David Rosenthal, ages 59 and 54; a husband and wife, Sylvan and Bernice Simon, ages 86 and 84; Joyce Fienberg, 75; Richard Gottfried, 65; Rose Mallinger, 97; Jerry Rabinowitz, 66; Daniel Stein, 71; Melvin Wax, 88; and Irving Younger, 69.

Reuters reported that a post on social media later identified as coming from Bowers said: "I can't sit by and watch my people get slaughtered. ... I'm going in." Shortly before the shooting it had been posted on Gab, a Philadelphia-based social networking service described as an alternative to Twitter. In a statement, Gab.com confirmed the poster's profile belonged to Bowers.

In his statement, Cardinal DiNardo, who was ordained as a priest for the Diocese of Pittsburgh, said: "I commend to Our Lord the victims, including first responders, and the consolation of their families. May Almighty God be with them and bring them comfort at this tragic time."

Pittsburgh Bishop David A. Zubik denounced the shooting and said the entire Pittsburgh community is devastated. The relationship between the Catholic diocese and the synagogue, he said, has been "close over many years."

In a statement to the media, he said: "May God free us from fear and hatred, and sow peace in our lives, our communities and in the world. ... My heart and prayers are especially lifted up for our Jewish sisters and brothers and the law enforcement officers who rushed into harm's way."

Prayer, loving one's neighbor and working to end bigotry must be the response to the hatred shown by the shooting, he said.

"Anti-Jewish bigotry, and all religious and ethnic bigotry, is a terrible sin," he said. "As we pray for peace in our communities and comfort for the grieving, we must put

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# 'Theology of the Body' conference held in the Diocese of Steubenville

By Joseph A. Schmidt

STEUBENVILLE — The Diocese of Steubenville hosted a conference entitled "Walking With Christ: Living Discipleship Through the Theology of the Body," Oct. 27, at Holy Family Church, Steubenville.

Organized by the Office of Marriage, Family and Respect Life, the event sought to bring more awareness to the teachings and insights of St. John Paul II, known as "Theology of the Body." Originally delivered as a series of catechetical lessons during the early years of his pontificate, "Theology of the Body" offers a fresh way of understanding the dignity of man and woman as made in God's image and likeness, and why our bodies are both an essential dimension of being human and a means to living according to God's design.

The conference began with the celebration of Mass by Msgr. Gerald E. Calovini, pastor of Holy Family Parish. Following Mass, conference participants were treated to presentations by celebrated speakers.

Greg Popcak delivered the first presentation. Along with his wife, Lisa, Popcak is the author of more than 20 books and host of "More 2 Life," a daily call-in show on EWTN radio.

Greg Popcak's presentation, "Theology of the Body: So What? Who Cares? And What's In It For Me?" offered participants



Greg Popcak leads the discussion of "Theology of the Body: So What? Who Cares? And What's In It For Me?" during the "Walking With Christ: Living Discipleship through the Theology of the Body" conference, Oct. 27, at Holy Family Church, Steubenville. (Photo by Orsatti)

some of the fundamental insights from "Theology of the Body" that apply to everyday lives.

The fact that we have bodies, Popcak explained, shows us that we are relational by nature, and that we can only be fulfilled (and be truly human) in relationship with others. St. John Paul II emphasized repeatedly that we only find ourselves through a sincere gift of ourselves – in other words, we only find true and lasting happiness when we genuinely seek to love and serve other

people (and especially God himself).

In the church, we often engage in a variety of ministries, Popcak explained. All of these activities are good, but "ministry is anything you do that communicates God's love," and based on this thinking one of the most fundamental "ministries" that we have in the church is family life. "Family life is a powerful and primary ministry of the laity," he said.

Also, speaking at the conference was Cindy Costello, who is a teacher, catechist and speaker. She is a graduate of the Theology of the Body Institute, Philadelphia, and is currently pursuing her master's degree in theology at Franciscan University of Steubenville. She spoke on "The Holy Family: Inspiration for Discipleship in Modern Families," reflecting on what each member of the Holy Family teaches us about how

to live lives of holiness.

Each member of the Holy Family – Jesus, Mary and Joseph – gave of themselves in service to God throughout their lives, not just in their minds and hearts, but also through their very bodies. "Jesus became a human body to show us how to love," Costello said.

Father Thomas Loya, a Byzantine priest from Chicago, was also scheduled to speak at the conference on "The Theology of the Body and the Eucharist," but was not able to be present due to a pastoral emergency.

Thirty people participated in the conference. Their eagerness to learn was evident, as was their joy at being present for this event. That sentiment was captured by Julie Butcher, St. Clairsville, who said with a big smile, "I am so glad I came today!"

Discussing her appreciation for the event, Suzanne Macdonald, Steubenville, complimented the broad range of focus for the conference. "So often people think that 'Theology of the Body' is just about dating and relationships, but it is so much richer than this. It touches every aspect of our lives," she said.

Conference participants reviewed several of the Popcaks' books which were on display. A wide variety of resources on marriage, parenting, prayer, stress management and more can be found under the "shop" tab on the website [www.catholiccounselors.com](http://www.catholiccounselors.com). Countless people have found the Popcaks' books to be life-changing, marriage saving and spiritually enriching, according to participants.

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



Cindy Costello presents during the "Walking With Christ: Living Discipleship Through the Theology of the Body" conference, Oct. 27, at Holy Family Church, Steubenville, with the topic, "The Holy Family: Inspiration for Discipleship in Modern Families." (Photo by Orsatti)

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# Father Cinson joins liturgical leaders in Atlanta to discuss Christian unity

ATLANTA — Nearly 150 leaders from 85 dioceses, including the Diocese of Steubenville, gathered in Atlanta, Oct. 2-4, for the 49th annual national meeting of the Federation of Diocesan Liturgical Commissions. The focus was “The Body of Christ: A Prophetic Sign of Unity and Concord.” The current state of division in the country, in the world, and among the Christian communities was addressed. They also examined pastoral activities.

The members of the FDLC, including Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, were greeted by Archbishop Wilton Gregory of the Archdiocese of Atlanta. The archbishop expressed his deep gratitude for “the leadership, scholarship and resources which you provide to aid in the authentic implementation and celebration of the liturgy.”

Archbishop Gregory presided at the opening liturgy at the Basilica of the Sacred Heart of Jesus, Atlanta.

Rita Thiron, executive director of the FDLC, brought the meeting’s theme into focus: “We gather at a time when our whole world seems fractured. Our country is torn by conflicting rhetoric, by political parties with competing platforms, by race riots and white supremacist ‘rallies,’ and by news outlets and social media blogs which fuel the flame of debate. It seems like there is always a division of loyalties, of ideologies and of purpose. When there is such division, one cannot have a common hope, cannot see a common solution, cannot see a way forward. Unity will elude us.”

Archbishop Gregory spoke on the debates caused by the translation of liturgical texts. Father Don Rooney, a consultant to the U.S. Conference of Catholic Bishops’ Committee on Ecumenical and Interreligious Affairs, gave an analysis of the schisms, which have beset the church with a special emphasis on 16th century reformers. He spoke of postconciliar dialogue and recent efforts by Pope Francis to heal centuries-old divisions.

A local study day was also attended by local clergy and layleaders.



Attending the liturgical commission covention in Atlanta, are, from left, Beth Hicks, Diocese of Gaylord, Michigan; Patricia Campbell, Diocese of Youngstown, Ohio, center; and Father Victor P. Cinson, right, Steubenville diocesan liturgical commission chairman. (Photo provided)

Don Saliers of Emory University, Atlanta, spoke about the poor and the psalmody which refers to them; Eileen Jaramillo offered liturgical advice on the issue of candidates in the Rite of Christian Initiation of Adults process.

The participants also heard from Pastor Walter Still, who spoke about ongoing dialogue and pastoral initiatives between Catholics and Lutherans.

Diocesan leaders heard updates on the progress of the translation of liturgical texts, on the status of liturgical books currently under review at the Vatican and on other liturgical initiatives.

The attendees participated in a eucharistic liturgy at the Shrine of the Immaculate Conception.

Father Thomas Ranzino from the Diocese of Baton Rouge, Louisiana, retiring board chair, was honored with

the fifth annual “Alleluia Award,” which recognizes a member for distinguished service to the mission of the federation.

The FDLC’s highest honor, the prestigious Frederick R. McManus Award, was presented to the National Association of Pastoral Musicians in recognition of its 42 years of forming pastoral musicians. Founding president, Father Virgil Funk, and current president, Steven Petrunak, accepted the award.

The FDLC was established in 1969 by the U.S. Bishops’ Committee on the Liturgy. At that time, members of Diocesan Liturgical Commissions from across the country were called together by the bishops in order to provide formation on the liturgical books, newly revised after the Second Vatican Council.

# Diocese to sponsor ‘St. John Paul II’ Nutcracker at Fort Steuben Park

STEUBENVILLE — Final preparations are being made for the fourth annual Steubenville Nutcracker Village and Advent Market, Nov. 20-Jan. 6, at Fort Steuben Park.

The Diocese of Steubenville will sponsor a St. John Paul II Nutcracker; Catholic Central High School, Steubenville, a Crusader; and Bishop John King Mussio Central Elementary and Junior High schools, Steubenville, a Bishop John King Mussio Nutcracker.

Other displays at the village will include the Mouse King, Dean Martin, Scarlett O’Hara, Tevye from the “Fiddler on the Roof” and more than 150 other unique, life-sized Nutcrackers.

Historic Fort Steuben and Nelson Fine Art and Gifts, Steubenville, present this annual event.

Nutcrackers are among the holiday-themed decor that transforms the exhibit hall in the Fort Steuben Visitor Center into a Christmas wonderland. Amidst a variety of decorated trees, visitors can watch the model railroad and view the toys and gifts reminiscent of past holidays. Youngsters can write letters to Santa and take photos alongside Magic, the holiday horse.

Throughout the weekends, the Advent Market will feature artisans offering specialty crafts. Baked goods will be featured in holiday chalets, which will be set around a 30 foot Christmas tree. Entertainment by area performers, church

and school choirs and popular regional bands will fill the air with holiday music. Visitors can also take a hayride or the Holly Trolley to cruise downtown Steubenville.

The market will be open from 3-8 p.m., Fridays; 1-8 p.m., Saturdays; and from 1-6 p.m., Sundays.

This year there is a sequel to the original musical production based on the characters of the Steubenville Nutcracker Village, using the familiar melodies of Tchaikovsky’s “Nutcracker Suite,” which will be performed on the first two weekends in December, at 4 p.m.

Judy Bratten, director of Historic Fort Steuben and the visitor center, noted that last year’s event drew thousands of people to the area. “This holiday event has become an annual custom for many families who return to see old favorites and then admire the new additions. Our entire community has worked together to make this a welcoming and memorable time for all.”

For additional information, contact the Fort Steuben

Visitor Center, 120 S. Third St., Steubenville, OH; telephone (866) 301-1787 or visit the website [www.steubenvillanutcrackervillage.com](http://www.steubenvillanutcrackervillage.com).

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## St. John Paul II Church: Universal Body of Christ

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II speaks next about the church as *universal*, i.e., intended to include all mankind. In the words of the Second Vatican Council: "Although it does not actually include all men, and at times may look like a small flock, (it) is nevertheless a lasting and sure seed of unity, hope and salvation for the whole human race" ("Dogmatic Constitution On the Church," "Lumen Gentium," Paragraph 9). Even though the original chosen people were a family descended from a specific Semitic race, the Old Testament contains many texts that tell us that its future was universal. To mention only one: God said to Abraham, the progenitor of the chosen people: "All the communities of earth shall find blessing in you" (Gn 12:3).

New Testament references to the universality of the church as the new people of God are abundant. Since the Hebrews were the first to receive God's promise of a universal heritage, they would appropriately be the first to receive the definitive "good news" of universal redemption. St. Paul tells the Galatians about the new community of Christians in a familiar statement: "For all of you who have been baptized in Christ, have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is not male or female, for you are all one in Christ Jesus" (Gal 3:27-28). The pope says:

"The Apostle Paul was the principle spokesman of the universal extension of the people of God. Especially from his teaching and action, derived from that of Jesus

himself, the church reached the firm conviction that in Jesus Christ all are called, without distinction of nation, language or culture." Vatican II summarizes this principle of universality thus: "(The church), established by Christ as a communion of life, charity and truth ... is also used by him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth" ("Dogmatic Constitution On the Church," "Lumen Gentium," Paragraph 9). He explains: "It flows from the universality of redemption earned by Christ's cross and resurrection. It finds its consecration on Pentecost in the descent of the Holy Spirit upon the apostles and the Jerusalem community, the church's first nucleus.

**"As members of Christ's body, we share the divine life of Jesus, just as each cell shares the life of the total organism."**

Since that time the church has always been aware of the universal call to all people to be part of the people of the New Covenant."

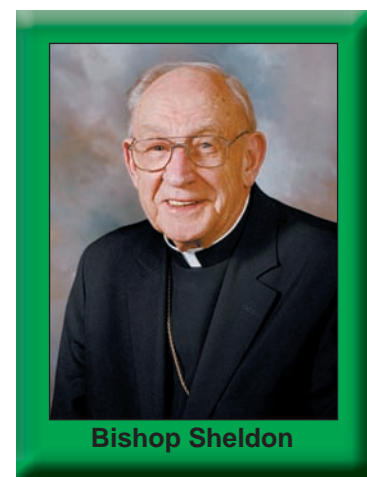
John Paul goes on: "From the beginning, God the Father's saving will has been the reason and purpose for the church's activity ... with a dynamism that is open to universality." St. Paul is told that he is to be the apostle to the Gentiles (Acts 13:47). The Book of Revelation tells of a vision of St. John in which he sees "a great multitude which no one can count, from every nation, race, people and tongue. They stood before the throne (of God) and before the Lamb" (see, Revelation, Chapter 7, Verse 9). It describes the culmination of God's plan to bring all mankind together as the children of God for all eternity!

St. Paul uses the metaphor of a living body – the body of Christ – to describe the new people of God, the church: "For in one Spirit we were all baptized into one body, whether Jews or Greeks, (i.e., Gentiles, non-Jews) slaves or freemen, and we were all given to drink of the one Spirit" (1 Cor 12:13). There is no precedent in the Old Testament for such an analogy. It is strictly New Testament. It has been taken up in the official teaching of the church, most explicitly so in the encyclical of Pope Pius XII, "Mystici Corporis Christi" ("On the Mystical Body of Christ," 1943). St. Paul explains his metaphor by showing that the church functions in a way analogous to a living body: "As a body is one, though it has many parts, and all the parts of

the body, though many, are one body, so it is with Christ" (1 Cor 12:12). He thus highlights both the unity and the multiplicity of the church, which he explains further in his Letter to the Romans: "For as in one body we have many parts, and

all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another" (Rom 12:4-5). The pope observes that the concept, "people of God," highlights the *multiplicity* of the church, while the concept of a body emphasizes the *unity* of the church. The two concepts are not contradictory, but complementary. St. Paul explains: "The eye cannot say to the hand, 'I do not need you,' nor the head to the feet, 'I do not need you.' But, God has so constructed the body ... that there may be no division in the body, but that the parts may have the same concern for one another. If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Cor 12:21-26). In other words,

there is "biological harmony" in the body of Christ just as there is such in a physical body. Christ is the "head of the body, the church" (Col 1:18). The condition for participating in the life of this body is the bond with the head "... from whom the whole body, supported by its ligaments and bonds, achieves the growth that comes from God" (Col 2:19).



Bishop Sheldon

The doctrine of the mystical body is closely related to that of the Eucharist. As members of Christ's body, we share the divine life of Jesus, just as each cell shares the life of the total organism. An organism requires nourishment to maintain life. Our divine life requires nourishment, also. That nourishment comes from the Eucharist: "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you" (Jn 6:53). (Much more can be said about the Eucharist, but we must hold it for another time).

It may be objected that, seemingly contrary to St. Paul's words, there exist many states and ranks in the church with corresponding honorific titles, garb, marks of respect, etc. That's true enough. The fact is that the church has accumulated a great deal of baggage in its 2,000-year history, much of it from the feudal era of the Middle Ages. Admittedly, St. Paul and the other apostles would see the church of today quite different – superficially, that is – from the primitive church that they knew in their own lifetime. The fact is that, if they scraped off some of the barnacles accumulated on the "Barque of Peter," they would still find the same church that they left! St. Paul might have had some premonition of this when he wrote: "If I speak with the tongues of men and angels, but do not have love, I am but a resounding gong and a clashing symbol. If I have faith as to move mountains, but do not have love, I am nothing. ... At present, I know only partially; (but) then, I shall know fully, as I am known. So, faith, hope and love remain. But the greatest of these is love" (1 Cor 13:1-13).

## Providence: God Is Active in Our Lives, Really

By Sister Constance Veit

God is real. God is good. God is active in our lives.

A young priest from our local seminary shared these three simple convictions at a retreat for young adults that I attended recently.

These statements may seem obvious, but looking at the world around us and the manner in which many people live, I know why he thought they were worth saying out loud. Many acknowledge God's existence in the abstract, or his involvement in great historical events, without recognizing his presence in their everyday lives.

As the retreat progressed, I couldn't help thinking about generations of my religious family and the faith of Little Sisters in what we call divine providence.



Sister Veit

This year we are celebrating the 150th anniversary of our congregation's arrival in the United States. As I read through the historical records of those early years – touching accounts painstakingly handwritten in French in what we call our foundation books – I took note of the countless references to divine providence.

Our pioneering Little Sisters had no prior exposure to America and spoke little English. They arrived with few resources and set up house in empty buildings. What they did possess was unlimited confidence in God's loving care. Of these early years in America, a journalist in Boston wrote, "They came unheralded, with the very handsome endowment of 10 cents and unlimited faith in divine providence, under the patronage of the great and glorious St. Joseph, in whose intercession they have unbounded confidence."

Our foundation books speak of providence in relation to all that was materially necessary for the care of the elderly poor. In response to the generosity of many good citizens in the early days of the house in Brooklyn (New York), the young superior exclaimed, "O providence! Providence!" The sisters in Cincinnati recounted that when they contemplated all the gifts of providence they had received on their first full day in the Queen City, they were moved to tears.

Our pioneering Little Sisters saw the hand of God active in less obvious ways as well. When the first two residents  
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## Beyond Criticism and Anger – The Invitation to a Deeper Empathy

By Father Ron Rolheiser

Recently I attended a symposium where the keynote speaker was a man exactly my age. Since we had both lived through the same cultural and religious changes in our lives, I resonated with much of what he said and with how he felt about things. And, in his assessment of both the state of affairs in our politics and our churches today, he was pretty critical, even angry. Not without reason. In both our governments and our churches today, there isn't just a bitter polarization and an absence of fundamental charity and respect, there's also a lot of seemingly inexcusable blindness, lack of transparency and self-serving dishonesty. Our speaker was plenty eager to point these out.

And, for the most part, I agreed with him. I feel the same way that he does. The current state of affairs, whether you're looking at politics or the churches, is depressing, bitterly polarized and cannot but leave you feeling frustrated and accusatory at those who you deem responsible for the blindness, dishonesty and injustice that seem inexcusable. But, while I shared much of his truth and his feelings, I didn't share where he landed. He landed in pessimism and anger, seemingly unable to find anything other than indignation within which to stand. He also ended very negative in terms of his attitude toward those who he blames for the problem.

I can't fault his truth and I can't fault his feelings. They're understandable. But, I'm not at ease with where he landed. Bitterness and anger, no matter how justified, are not a good place to stay. Both Jesus and what's noble inside of us invite us to move beyond anger and indignation.

Beyond anger, beyond indignation and beyond justified criticism of all that's dishonest and unjust, lies an invitation to a deeper empathy. This invitation doesn't ask us to stop being prophetic in the face of what's wrong, but

it asks us to be prophetic in a deeper way. A prophet, as Daniel Berrigan so often said, makes a vow of love not of alienation.

But, that's not easy to do. In the face of injustice, dishonesty and willful blindness, all of our natural instincts militate against empathy. Up to a point, this is healthy and shows that we're still morally robust. We should feel anger and indignation in the face of what's wrong. It's understandable, too, that we might also feel some hateful, judgmental thoughts toward those who we deem responsible. But, that's a beginning (a healthy enough starting point) but, it's not where we're meant to stay. We're called to move toward something deeper, namely, an empathy which previously we did not access. Deep anger invites deep empathy.

At the truly bitter moments of our lives, when we're feeling overwhelmed by feelings of misunderstanding, slight, injustice and rightful indignation, and we're staring across at those who we deem responsible for the situation, anger and hatred will naturally arise within us. It's OK to dwell with them for a time (because anger is an important mode of grieving) but, after a time we need to move on. The challenge, then, is to ask ourselves: How do I love now, given all this hatred? What does love call me to now in this bitter situation? Where can I now find a common thread that can keep me in family with those at whom I'm angry? How do I reach through, reach through the space that now leaves me separated by my own justified feelings of anger? And, perhaps most important of all: "From where can I now find the strength to not give into hatred and self-serving indignation?"

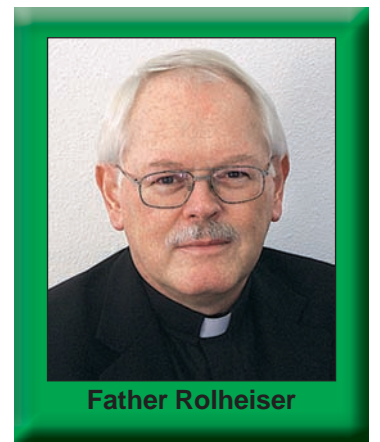
How am I called to love now? How do I love in this new situation? That's the challenge. We've never before been called upon to love in a situation like this. Our understanding, empathy, forgiveness and love have never before been tested in this way. But, that's the ultimate moral challenge,

the "test" that Jesus himself faced in Gethsemane. How do you love when everything around you invites you to the opposite?

Almost all of our natural instincts militate against this kind of empathy, as does most everything around us. In the face of injustice, our natural instincts spontaneously begin, one by one, to shut the doors of trust and make us judgmental. They also invite us to feel indignation and hatred. Now those feelings do produce a certain catharsis in us. It feels good. But, that kind of cathartic feeling is a drug that doesn't do much for us long-range. We need something beyond feelings of bitterness and hatred for our long-range health. Empathy is that something.

While not denying what's wrong, nor denying the need to be prophetic in the face of all that's wrong, empathy still calls us to a post-anger, a post-indignation, and a post-hatred. Jesus modeled that for us and today it's singularly the most needed thing in our society, our churches and our families.

**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).**



Father Rolheiser

## The Glory of God is a Human Being 'Fully Alive'

By Bishop Robert Barron

The evangelical bottomline is the cry, "Jesus Christ is risen from the dead." Tightly linked to that declaration is the conviction that Jesus is who he said he was, that Jesus' own claims to act and speak in the very person of God are justified. And from the divinity of Jesus there follows the radical humanism of Christianity.

It is this third evangelical principle that I should like to explore, however briefly, in this article. The Church Fathers consistently summed up the meaning of the incarnation by using the formula "God became human, that humans might become God." God's entry into our humanity, even to the point of personal union, amounts, they saw, to the greatest possible affirmation and elevation of the human. St. Irenaeus, the great second-century theologian, could express the essence of Christianity with the pithy adage "the glory of God is a human being fully alive!"

Now, I realize that much of this is counter-intuitive. For many, Catholic Christianity is antihumanist, a system characterized by an array of laws controlling self-expression, especially in the area of sexuality. According to the standard modern telling of the story, human progress is tantamount to an increase of personal freedom,

and the enemy of this progress (if the darker subtext of the narrative is allowed to emerge) is fussy, moralizing Christianity. How did we get from St. Irenaeus's exuberant Christian humanism to the modern suspicion of Christianity as the chief opponent of human progress? Much depends on how we construe freedom.

The view of liberty, which has shaped our culture, is what we might call the freedom of indifference. On this reading, freedom is the capacity to say "yes" or "no" simply on the basis of one's own inclinations and according to one's own decision. Here, personal choice is paramount. We can clearly see this privileging of choice in the contemporary economic, political and cultural arenas. But, there is a more classical understanding of liberty, which might be characterized as the freedom for excellence. On this reading, freedom is the disciplining of desire so as to make the achievement of the good, first possible, then effortless. Thus, I become increasingly free in my use of the English language the more my mind and will are trained in the rules and tradition of English. If I am utterly shaped by the world of English, I become an utterly free user of the language, able to say whatever I want, whatever needs to be said.

In a similar way, I become freer in playing basketball the more the moves of the game are placed, through exercise and discipline, into my body. If I were completely formed by the world of basketball, I could outplay Michael Jordan, for I would be able to do, effortlessly, whatever the game demanded of me. For the freedom of indifference, objective rules, orders and disciplines are problematic, for they are felt, necessarily, as limitations. But, for the second type of freedom, such laws are liberating, for they make the achievement of some great good possible.

St. Paul said, "I am the slave of Christ Jesus" and "it is

for freedom that Christ has set you free." For the advocate of the freedom of indifference, the juxtaposition of those two claims makes not a bit of sense. To be a slave of anyone is, necessarily, not to be free to choose. But, for the devotee of the freedom for excellence, Paul's statements are completely coherent. The more I surrender to Christ Jesus, who is himself the greatest possible good, the very incarnation of God, the freer I am to be who I am supposed to be. The more Christ becomes the master of my life, the more I internalize his moral demands, the freer I am to be a child of God, to respond promptly to the call of the Father.

Finally, human beings are not hungry to choose; they are hungry to choose the good. They don't want the freedom of the libertine; they want the freedom of the saint. And, it is precisely this latter freedom that evangelization offers, because it offers Christ. Strange as it is to say, one of the greatest evangelists in the New Testament is Pontius Pilate. Presenting the scourged Jesus to the crowds, he says, "Behold the man." In the delicious irony of John's Gospel, Pilate is unwittingly drawing attention to the fact that Jesus, completely acquiescent to the will of his Father, even to the point of accepting torture and death, is in fact "the man," humanity at its fullest and most free.

The evangelist today does the same thing. She holds up Christ – human freedom and divine truth in perfect harmony – and she says "behold humanity; behold the best you can be."

**Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles. He is the founder of Word on Fire Catholic Ministries, headquartered in Des Plaines, Illinois. A nonprofit global media apostolate, additional information is available at [www.wordonfire.org](http://www.wordonfire.org).**



Bishop Barron

## Providence

From Page 6  
in Cincinnati demonstrated their patience and willingness to teach the sisters English, the sisters saw this as proof of God's care. When two young sisters died of typhoid fever just weeks after the house in Pittsburgh was established, the city's religious communities rallied around the grieving community. The Little Sisters wrote that God had used the tragedy to make their work known throughout Pittsburgh.

This insight of our founding sisters in Pittsburgh echoes the words of St. Paul,

"We know that all things work for good for those who love God, who are called according to his purpose" (Rom 8:28). St. Paul's words also inspired Father Ernest Lelievre, a French priest who served as the Little Sisters' ambassador to America.

To the fledgling communities scattered across the country, he wrote: "Who will separate us from the love of Jesus Christ? It is my formula in all my pains, the balm for all my wounds, the remedy for all my sicknesses. Worries, anxieties, troubles of soul ... financial disasters, etc., for all this, the

love of Jesus Christ is the panacea. ... The Lord is with you; that says everything. ... Are you not his family, his people? Has not each of your homes had proof, a hundred times over, of his predilection?"

Our pioneering Little Sisters certainly would have agreed that God is real, that he is good and that he is always active in our lives! They would also have concurred with the teaching of a contemporary catechism for young Catholics: "At no point in time does anything that he has created fall out of his loving hands. ... God influences both the great events of history and

also the little events of our personal life." (see, YUOCAT: Youth Catechism of the Catholic Church, Paragraph 49).

Through all of the ups and downs of your daily life, as well as in the unsettling social, political and religious circumstances in which we live, may you find hope in remembering that God is real, and that he is always active in our lives, willing the good of those who love him.

**Sister Veit is director of communications for the Little Sisters of the Poor in the United States.**

## Department of Justice is investigating Pennsylvania sexual abuse cases

By Carol Zimmermann

WASHINGTON (CNS) — In mid-October when seven Pennsylvania dioceses announced they had been served subpoenas to release confidential files and testimony about allegations of sexual abuse by clergy and other church workers to the federal government, the announcement was big news.

But it was never clear what exactly the government would do with its findings.

On Oct. 23, the eighth diocese, Altoona-Johnstown, also confirmed it had received federal subpoenas, and, like the other Pennsylvania dioceses, said it would cooperate fully with the investigation.

But, questions about what this will mean for the Pennsylvania dioceses or if this type of investigation will move to other states remain unanswered since neither the Justice Department nor the Eastern District of Pennsylvania, which issued the subpoenas, have spoken about it.

From the get-go, since the subpoenas asked for evidence that Catholic clergy or church workers may have transported children across state lines for illicit purposes or shared child pornography online or electronically, one theory is that the investigation will likely examine the Catholic Church under the lens of the Racketeer Influenced and Corrupt Organizations Act,

or RICO, a 1970 law originally designed to target organized crime.

Some stipulate that getting enough evidence to make a RICO case against the Catholic Church would be hard to do.

Marci Hamilton, a University of Pennsylvania professor who also runs Child USA, a group that advocates for victims of child sex abuse, said that using Racketeer Influenced and Corrupt Organizations "as a weapon against the church would be a stretch" since most cases involve financial crimes.

She said the federal statute called the Mann Act, which prohibits moving people across state lines for the purpose of illegal sex acts, could be more successful.

In Catholic News Service stories, RICO most often comes up about the legal debate over anti-abortion protests. In 2005, the Supreme Court ruled that protesters' actions did not fit the federal definition of extortion that was the basis for the RICO lawsuit against them.

But the law has been used before in sex abuse cases with the church.

The first time it was used was in 1993 in a class action lawsuit against a priest accused of sexually abusing teenagers and taking them across state lines to be abused by another priest in Rhode Island. The case was settled for an undisclosed amount.

That suit and similar lawsuits using

racketeering laws against priests in clergy abuse cases have failed.

The Survivors Network of those Abused by Priests, which asked the Department of Justice in 2003 to investigate the Catholic Church, sent a letter this year to Deputy Attorney General Rod Rosenstein, once again asking for a "full-scale, nationwide investigation into the systemic rape and sexual violence, and cover-ups by the Catholic Church." The letter said there were a number of ways to proceed including RICO.

David Hickton, a former U.S. attorney in Pennsylvania, initiated a civil lawsuit two years ago against the Diocese of Altoona-Johnstown under RICO after the attorney general issued a report on widespread clergy sex abuse in the diocese.

The diocese agreed to a settlement with federal prosecutors in the case, but Hickton is still thinking about what could have happened. He is wondering why prosecutors and victims haven't tapped into Racketeer Influenced and Corrupt Organizations.

"Everybody keeps talking about the need for legislation to open up the statute of limitations, but I identify the civil RICO as a definite way to get redress for victims," he said.

Whatever path the federal investigation takes, with or without RICO, it is likely to have more teeth than the Pennsylvania grand jury report issued in August.

Although the report detailed claims of

sexual abuse of more than 1,000 children by more than 300 Catholic priests and other church workers, only two of the accused priests were prosecuted because many of them had either died or the state's statute of limitations had run out.

This fueled the state's legislators in Pennsylvania to continue their efforts already in motion for the past two years on the statute of limitations. The House passed a bill which would allow retroactive civil lawsuits to be brought up for up to two years, but the Senate did not bring up the bill for a vote Oct. 17, the last day of its session.

The bill's opponents, including the Pennsylvania Catholic Conference, have claimed that a window allowing lawsuits to look decades into the past against perpetrators who may be deceased is unjust, possibly unconstitutional and would lead to the bankruptcy of Catholic dioceses.

Although this bill has reached a standstill, there are other statewide efforts to trim or do away with statutes of limitations in child sexual abuse cases.

There also are numerous ongoing investigations at state levels on clergy sexual abuse. To date, 13 states and the District of Columbia have announced their own investigations into church records. These states are: Missouri, New York, New Jersey, Kentucky, Illinois, New Mexico, Nebraska, Wyoming, Vermont, Maryland, Florida, Michigan and Virginia.

### Mary's House holds a benefit dinner



Mary's House, Churchtown, a home to serve pregnant women, 18 years of age and older, received a donation from the Catholic Ladies of Columbia, Athens Chapter 165, at a recent benefit dinner. Pictured at the event, in the front row, from left, are Teresa Coleman, Janice Schaad, Trudy Montel, Mary Ann McKibben, Nadia Mitchell, Vicki Snider, Barb Roe, Judy Miller, Lorri Murphy and Michelle Duff. In the second row, from left, are Paul Schaad, Yvonne Huck, Joe Schaad, Bridget Stephens, Linda McMichael, Debbie Minton, Annette Schaad, Marla Duff, Jeff Tracey and Lisa Tracey. Sharon Sass is not pictured. (Photo provided)

### Pope says to listen to those in need

VATICAN CITY (CNS) — People must make "a serious examination of conscience to understand whether we are really capable of listening to the poor," Pope Francis said in a message for the World Day of the Poor.

The World Day of the Poor — marked each year on the 33rd Sunday of ordinary time — will be celebrated Nov. 18 this year and will focus on a verse from Psalm 34, "This poor one cried out and the Lord heard."

The World Day of the Poor is meant to be a small contribution that the whole church can make so the poor may know their cries have not gone unheard, Pope Francis said in his message.

"We can ask ourselves, how is it this cry, which reaches all the way to God, is unable to penetrate our ears and leaves us indifferent and impassive?" the pope asked in his message.

To become aware of people's suffering and know how best to respond with love, people must learn to be silent and listen,

Pope Francis said.

"If we speak too much ourselves, we will be unable to hear them," he said.

That is often what happens when otherwise important and needed initiatives are carried out more as a way to please oneself "than to really acknowledge the cry of the poor," he said.

"We are so entrapped in a culture which forces us to look in the mirror" and unduly "pamper ourselves," Pope Francis said. Such people come to believe their act of altruism is enough without having to feel any empathy or the need to sacrifice or "endanger" themselves directly.

Nobody seeks poverty or its many forms, which include marginalization, persecution and injustice, the pope added.

Poverty "is caused by selfishness, pride, greed and injustice. These are evils as old as humanity, but also sins in which the innocents are caught up, leading to consequences on the social level, which are dramatic," he said.



## Pope Francis calls for stronger preparation for sacrament of marriage

By Carol Glatz

VATICAN CITY (CNS) — Every heart longs for unconditional love and fidelity, Pope Francis said.

“Christ reveals authentic love,” the pope said Oct. 24 during his weekly general audience. “He is the faithful friend who welcomes us even when we make mistakes and he always wants what is best for us, even when we don’t deserve it,” he said.

“Indeed, no human relationship is authentic without fidelity and loyalty,” he told thousands of pilgrims in St. Peter’s Square.

Continuing his series of talks on the Ten Commandments, the pope reflected on Christ’s explanation of the Sixth Commandment, “Thou shall not commit adultery.”

“What God has joined together, no human being must separate” and whoever divorces their spouse to marry another, commits adultery, Jesus said according to St. Mark’s Gospel.

There are many forms of adultery, the pope said in his audience talk, and fidelity actually reflects “a way of being” and living in the world.

“You work with devotion, you speak with sincerity, you stay faithful to the truth in your thoughts and deeds,” he said.

Men and women whose lives are “woven with fidelity” are “faithful and trustworthy in every circumstance,” he said.



**Pope Francis greets a man while meeting the sick and disabled during his general audience in St. Peter’s Square at the Vatican Oct. 24. (CNS photo/Paul Haring)**

But “our human nature is not enough” for bringing about this beautiful way of life, he said. “It is necessary for God’s fidelity to come into our lives and ‘infect’ us.”

“The Sixth Commandment calls us to turn our gaze to Christ, who with his fidelity can take away our adulterous heart and give us a faithful heart,” the pope said.

The pope reiterated his call for stronger and more effective catechesis in preparation for marriage. This new

catechumenate is necessary, he said, because “you can’t play around with love,” especially when it comes to making a vow that lasts a lifetime.

A marriage preparation program that involves just a few meetings is not preparation, “it is fake,” he said. It is the full responsibility of the parish priest and bishop to make sure the proper amount of time and discernment have been spent preparing for something that is a true sacrament, not a just formality.

The pope said that “every human being needs to be loved unconditionally” and those who do not experience this will seek to fill the void with “surrogates,” accepting “compromises and mediocrity” that hardly qualify as love, and mistaking “puppy love” and immature relationships as the true “light” of one’s life.

Men and women seeking marriage must go beyond physical attraction and discover through a mature and lengthy discernment “the quality of their relationship.”

They must discern with certainty whether “the hand of God” is leading and accompanying them on their journey, he added.

A couple cannot promise to be faithful “for better, for worse” and to love and honor each other every day of their lives “only on the basis of good intentions or on the hope that things ‘work out.’ They need to base it on the solid terrain of God’s faithful love.”

## Pope apologizes to young people who have felt ignored by the church

By Carol Glatz

VATICAN CITY (CNS) — Speaking on behalf of all adult Catholics, Pope Francis formally closed the Synod of Bishops by asking young people for forgiveness.

“Forgive us if often we have not listened to you; if, instead of opening our hearts, we have filled your ears. As Christ’s church, we want to listen to you with love” because young people’s lives are precious in God’s eyes and “in our eyes, too,” the pope said in his homily Oct. 28.

The Mass, celebrated in St. Peter’s Basilica, closed a month-long synod on young people, faith and vocational discernment. The pope thanked the 300 synod members, experts, observers and ecumenical delegates for working in communion, with frankness and with the desire to serve God’s people.

“May the Lord bless our steps, so that we can listen to young people, be their neighbors and bear witness before them to Jesus, the joy of our lives,” he said in his homily.

Living the faith and sharing it with the world, especially with young people, entails going out to those in need, listening, being close to them and bearing witness to Jesus’ liberating message of salvation, Pope Francis said.

The pope used the day’s Gospel reading (see, Mark, Chapter 10, Verses 46-52) and its account of Jesus helping Bartimaeus as a model of how all Christians need to live out and share the faith.

Bartimaeus was blind, homeless and fatherless, and he begged for Jesus’ mercy as soon as he heard he was near, the pope said. Many rebuked the man, “telling him to be silent.”

“For such disciples, a person in need was a nuisance along the way, unexpected and unplanned,” the pope said.



**Archbishop Eamon Martin of Armagh, Northern Ireland, Auxiliary Bishop Robert E. Barron of Los Angeles and other prelates leave the closing Mass of the Synod of Bishops. (CNS photo/Paul Haring)**

Even though they followed Jesus, these disciples wanted things to go their way and preferred talking over listening to others, he said.

“This is a risk constantly to guard against. Yet, for Jesus, the cry of those pleading for help is not a nuisance but a challenge,” the pope said.

Jesus goes to Bartimaeus and lets him speak, taking the time to listen, Pope Francis said. “This is the first step in helping the journey of faith: listening. It is the apostolate of the ear: listening before speaking.”

The next step in the journey of faith, the pope said, is to be a neighbor and do what is needed, without delegating the duty to someone else.

Jesus asks Bartimaeus, “What do you want me to do for you?” showing the Lord acts “not according to my own preconceived ideas, but for you, in your particular situation. That is how God operates. He gets personally involved with preferential love for every person.”

Being present and close to people’s lives “is the secret to communicating the heart of the faith, and not a secondary aspect,” the pope said.

“When faith is concerned purely with doctrinal formulae, it risks speaking only to the head without touching the heart,” he said. “And when it is concerned with activity alone, it risks turning into mere moralizing and social work.”

Being a neighbor, the pope said, means bringing the newness of God into other people’s lives, fighting the “temptation of easy answers and fast fixes” and of wanting to “wash our hands” of problems and responsibility.

“We want to imitate Jesus and, like him, to dirty our hands,” just as “the Lord has dirtied his hands for each one of us,” he said. “Let us look at the cross, start from there and remember that God became my neighbor in sin and death.”

When “we too become neighbors, we become bringers of new life; not teachers of everyone, not specialists in the sacred, but witnesses of the love that saves,” Pope Francis said.

The third step in the journey of faith, he said, is to bear witness, particularly to those who are seeking life and salvation, but who “often find only empty promises and few people who really care.”

“It is not Christian to expect that our brothers and sisters who are seekers should have to knock on our doors; we ought to go out to them, bringing not ourselves, but Jesus” and encouraging each person by proclaiming that “God is asking you to let yourself be loved by him,” he said.

“How often,” the pope lamented, “instead of this liberating message of salvation, have we brought ourselves, our own ‘recipes’ and ‘labels’ into the church!”

“How often do people feel the weight of our institutions



**Pope Francis holds his pastoral staff as he celebrates the closing Mass of the Synod of Bishops on young people, the faith and vocational discernment in St. Peter’s Basilica at the Vatican Oct. 28. (CNS photo/Paul Haring)**

more than the friendly presence of Jesus! In these cases, we act more like an NGO, a state-controlled agency, and not the community of the saved who dwell in the joy of the Lord.”

Just as Jesus journeyed in his ministry with others, “we, too, have walked alongside one another” during the synod on young people, the pope said, formally closing the synod assembly, which began Oct. 3.

Before praying the Angelus with people gathered in St. Peter’s Square, the pope said the synod did more than produce a final document, it displayed a method of listening to the voices of the people of God and discerning responses in the light of Scripture and the Holy Spirit.

While the document was important and useful, he said, the methods employed during the synod and its preparations showed “a way of being and working together, young and old, listening and discerning, so as to reach pastoral choices that respond to reality.”

**Athens** — Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge, will be a guest presenter for a Cusco benefit dinner Nov. 9, at the Holy Family Center, located at Christ the King University Parish. Tickets cost \$20 for adults, \$40 a family, or \$10 for youth, 18 years of age and under, separate from family. For additional information, telephone George Bain at (740) 592-3828 or email gbain45701@yahoo.com.

A euchre tournament and chili cook-off will be held Nov. 17, at the Holy Family Center, located at Christ the King University Parish. The tournament will begin at 6:30 p.m. For additional information, telephone (740) 592-2711.

**Bellaire** — A prayer service will be held at 6:30 p.m., Nov. 2, at St. John Church. Luminaries will be lit during the service.

**Bellaire/Shadyside** — A new website — www.bnspatholic.org — has been launched for St. John Parish, Bellaire, and St. Mary Parish, Shadyside.

**Butchel** — A bake sale will be held at St. Mary of the Hills Church, in support of the CWC, following the 4:30 p.m. Mass, Nov. 3, and the 11 a.m. Mass, Nov. 4.

**Cambridge** — “The Mystery of the Mass,” led by Father Jonas A. Shell, parochial vicar to Father Paul E. Hrezo, pastor of Christ Our Light Parish, will be held from 7-8 p.m., in the Marian Room, at St. Benedict Church. For additional information, telephone Father Shell at (740) 432-7609 or email jshell@diosteub.org.

**Cambridge** — St. Benedict School will hold a “Turkey Trot 5K” run and walk at 9 a.m., Nov. 22, at the end of the Great Guernsey Trail, near Cambridge. For additional information, telephone (740) 432-6751.

**Carrollton** — A “Polish Fest” will be held from 11 a.m.-4 p.m., Nov. 4, at Our Lady of Mercy Church social hall, 616 Roswell Road. Admission costs \$12 for adults, \$4 for youth ages 5-12 years of age; admission for children 4 years of age and under is free. Cabbage rolls, sauerkraut and kielbasa, pork and kraut, pierogi, haluski, mashed potatoes and gravy, homemade applesauce, desserts, bread and beverages will be served at an all-you-can-eat buffet. Carry-out is available. A dance, with music, will be provided by the Black Diamond Polka Band. A 50/50 raffle and auctions will be available. Proceeds benefit the Ladies of Mercy. For additional information, telephone (330) 627-4664.

**Chesapeake** — A Rite of Christian Initiation of Adults session will be held from 7-9 p.m., Nov. 8, at St. Ann Church. Rabbi Jean Eglinton from B’Nai Sholom, Huntington, West Virginia, will present Jewish beliefs and customs and Linda McComas, a parishioner of St. Ann Parish, will teach about the history of the Catholic Church. All can attend.

**Ironton** — An annual fall and Christmas craft sale will be held from 9 a.m.-noon, Nov. 3, at St. Joseph Church undercroft, sponsored by the CWC.

**Lore City** — Nut rolls will be sold by Christ Our Light Parish CWC from 2:30-4 p.m., Nov. 8 and Nov. 15, at Sts. Peter and Paul Oratory social hall. To place an order, telephone Sandy Broom at (740) 685-6176 or (740) 584-6176, or email sandy.broom@yahoo.com.

**Lowell** — Our Lady of Mercy Parish will prepare a dinner and sack lunch for the Daily Bread Kitchen Nov. 7. Donations are being collected at the church hall. For additional information, telephone (740) 896-2207.

Our Lady of Mercy Parish CWC will be collecting items for care packages, which will be sent to deployed members of the military. For additional information, telephone the parish office at (740) 896-2207.

**Marietta** — The Basilica of St. Mary of the Assumption will hold an outerwear giveaway Nov. 7, at the Daily Bread Kitchen, located at Knights of Columbus Council 478 hall, 312 Franklin St.

## St. Frances Cabrini Parish donates blankets



Parishioners of St. Frances Cabrini, Colerain, donated materials to make blankets for the residents of Sienna Pointe Nursing and Rehab Center, Colerain, as well as the parish homebound. Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish, blesses the blankets during the celebration of Mass. The donations were given to the parish’s outreach committee, which consists of 10 parishioners. Ruth Utter, chairwoman of the outreach committee, said the goal of the committee is to minister to the homebound and spread the love of the parish family to those unable to attend Mass on a regular basis. Representing the outreach committee in the photo above are Ruth Utter, Angelina Utter and Tonya Utter. (Photo provided)

Catalogs for a “Rada Cutlery” Christmas sale are available, through Dec. 7, at the library located in the Basilica of St. Mary of the Assumption social hall. For additional information or to order, telephone Linda Caldwell at (740) 373-1418.

**Marietta** — St. Mary School Boosters Organization will sponsor a “Fall Back 5K/Run/Walk” at 2 p.m., Nov. 4, at East Muskingum Park, Front Street, at the gazebo. Registration costs \$25. Students, ages 18 and under, can register for \$15. Race applications are available at the school office, 320 Marion St. Checks can be made payable to St. Mary Boosters. For additional information, telephone Ann Kerenyi at (740) 376-0338 or email kerenyi@suddenlink.net.

**Martins Ferry** — “Enjoy Coupon Books” will be sold by St. Mary Central School. Cost is \$40. Books can be purchased at the school office, 24 N. Fourth St., and following the celebration of Mass at St. Mary Church. For additional information, telephone the school office at (740) 633-5424.

St. Mary Central School students, faculty and staff will prepare Thanksgiving food baskets for the less fortunate. Canned goods, as well as monetary donations, which will go toward the purchase of turkey gift certificates, will be accepted until Nov. 18.

**Morges** — Beginning Dec. 1, Mass will not be celebrated at St. Mary of the Immaculate Conception

Church at 6:30 p.m., Saturdays. Mass will only be celebrated at 11 a.m., Sundays, at the church.

**St. Clairsville** — St. Mary’s Religious Gift Ministry will hold an open house, with Christmas items, finger-foods and door prizes, from 9 a.m.-1 p.m., Nov. 3, at the parish offices.

**St. Clairsville** — St. Mary Central School will sponsor a roasted chicken luncheon from 12:30-3:30 p.m., Nov. 4, in St. Mary Church Marian Hall. The luncheon includes a roasted half chicken, potato salad, green beans, roll, dessert and beverage. Take-out orders do not include a beverage. Tickets cost \$10 in advance and \$12 at the door. Tickets can be reserved by telephoning the school office at (740) 695-3189. Reserved tickets will be held until 1 p.m. the day of the luncheon. A limited number of tickets will be available at the door.

**Tiltonsville** — “Enjoy Coupon Books” will be sold at St. Joseph Church. Cost is \$40. To place an order, telephone Joyce Rankin at (740) 859-6473; Marsha Chrisagis at (740) 298-0048 or the parish office at (740) 859-4018.

**Wintersville** — Our Lady of Lourdes Parish CWC will sell nut and pumpkin rolls following the celebration of the 9:30 a.m. Mass, Nov. 18, at Our Lady of Lourdes Church. Nut rolls cost \$10 and pumpkin rolls cost \$9.

## Around and About

**Athens** — A rummage sale, sponsored by Habitat for Humanity Faith Build Coalition, will be held from 8:30 a.m.-12:30 p.m., Nov. 3, at the Holy Family Center, located at Christ the King University Parish.

**Bellevue, Ohio** — A Christmas open house will be held at the Sorrowful Mother Shrine gift shop, 4106 Ohio Route 269, from 10 a.m.-4 p.m., Nov. 17-

18. Hot chocolate and cookies will be provided for free. A door prize will be available. For additional information, telephone Marsha Danhoff at (567) 224-1350 or (419) 483-3435.

**Martins Ferry** — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry, from 11 a.m.-6 p.m., Nov. 2, at the council home, 25 N.

## Around and About

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Fourth St. Eat in or takeout is available. To order, telephone (740) 633-0528.

**Martins Ferry** — An annual Christmas cantata, performed by the Martins Ferry Community Choir, will be held at 4 p.m., Dec. 2, at St. Mary Church.

**North Canton, Ohio** — Mary, Queen of Heaven and Earth Chapter of Magnificat, a women's ministry modeled after the Visitation, will sponsor a breakfast Dec. 1, at Walsh University, Barrette Center, 2020 E. Maple St. Doors open at 8:30 a.m.; breakfast will be served at 9 a.m.; cost is \$18. Make checks payable to Magnificat of Stark County and mail to Vickie Vasto, 8735 Glenarden Circle NW, Massillon, OH 44646. Seating is limited. No reservations will be accepted after Nov. 24. For additional information, telephone Joan Spieth at (330) 933-8778. Mass will be celebrated at 8 a.m. in Our Lady of Perpetual Help Chapel, Walsh University.

**Parkersburg, W.Va.** — Parkersburg Catholic High School 400 club will sponsor a dinner and drawing Nov. 10, at the school gymnasium, 3201 Fairview Ave. Tickets cost \$150, which admits two people and includes appetizers, beverages and an opportunity to bid on silent auctions. For additional information or to purchase a ticket, telephone the school office at (304) 485-6341.

**St. Clairsville** — "Enjoy Coupon Books" will be sold by Knights of Columbus Our Lady of Peace Council 4243. Cost of a book is \$40. For additional information, telephone John Swan at (740) 695-0366 or (740) 312-2865. Books also can be purchased at the St. Mary Church offices.

**Steubenville** — "The World Within the Word: Maritain and the Poet," will be presented by Sam Hazo, a retired professor of English at Duquesne University, Pittsburgh, at 3 p.m., Nov. 30, in the Tony and Nina Gentile Gallery, J.C. Williams Center, on the campus of Franciscan University of Steubenville. Admission is free.

**Toronto** — A charismatic Mass will be celebrated at 7 p.m., Nov. 8, in Father of Mercy Chapel, at the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother motherhouse, 369 Little Church Road. Third Order Regular Franciscan Father Shawn Roberson will be the celebrant. Prayers for healing will be offered following Mass.

**Wheeling, W.Va.** — The Sisters of the Congregation of St. Joseph will sponsor a 30th annual spaghetti dinner and craft sale from noon-6 p.m., Nov. 4, at Mount St. Joseph, 137 Mount St. Joseph Road. Cost of a dinner is \$7 for adults and \$3 for children ages 4-10 years of age; children ages 3 and under eat for free. Takeout is available by telephoning (304) 232-8160. Homemade crafts and raffles will also be available. Proceeds benefit the Sisters of the Congregation of St. Joseph.

**Youngstown, Ohio** — Relics of St. Pio of Pietrelcina will be on display from 5-10 p.m., Nov. 3, and from 8 a.m.-6 p.m., Nov. 4, at the Basilica of Our Lady of Mount Carmel, 343 Via Mount Carmel Ave. The relics will be on display in commemoration of the 50th anniversary of his death. A Mass in honor of St. Pio will be celebrated at noon, Nov. 4, by Msgr. Michael J. Cariglio, rector of the basilica. For additional information, telephone (330) 743-4144.

## Obituaries

**Louis C. Erste**, 82, Naples, Florida, father of Permanent Deacon Mark A. Erste, died Oct. 6. Erste is survived by his wife of 62 years, Betty, and his 11 children, who included Deacon Erste. He had 34 grandchildren and 11 great-grandchildren. A funeral Mass was celebrated Oct. 12.

**Stanley "Fishy" J. Allen**, 91, Triumph of the Cross, Steubenville, Oct. 24.

**Marjorie Von Brockdorff**, 88, Triumph of the Cross, Steubenville, Oct. 9.

**Daniel B. "Bunk" Archer**, 66, St. Mary of the Immaculate Conception, Fulda, Oct. 22.

**Wilma M. Burkhart**, 84, Woodsfield, St. John the Baptist, Miltonsburg, Oct. 19.

**Anthony "Tony" Carissimi**, 84, Triumph of the Cross, Steubenville, Oct. 21.

**Cheryl Dimmerling**, 50, Corpus Christi, Belle Valley, Oct. 12.

**Lucille Eagon**, 89, Malta, St. James, McConnellsville, Oct. 13.

**James Edgell**, 54, St. John, Bellaire, Oct. 23.

**Dolores J. Graceffa**, 86, Toronto, St. Francis of Assisi, Sept. 27.

**Harriet Davison**, 99, Gallipolis, mother of Father Timothy Davison, administrator of St. John the Baptist Parish, Churchtown, died Oct. 29. A funeral Mass was celebrated Nov. 2, at St. Louis Church, Gallipolis.

**Esther L. Rawson Knight**, 94, Toronto, St. Joseph, Oct. 3.

**John Kottyan**, 92, St. Mary of the Hills, Buchtel, Sept. 21.

**Madge Kottyan**, 91, St. Mary of the Hills, Buchtel, Sept. 26.

**Martha L. Krupinski**, St. Ambrose, Little Hocking, Oct. 18.

**Jane M. Lasson**, 96, St. Peter, Steubenville, May 17.

**Robert "Bob" L. Murphy**, 90, Vinton, St. Louis, Gallipolis, Sept. 26.

**Daniel S. Palombizio**, 68, Triumph of the Cross, Steubenville, Sept. 23.

**Kathryn Henke Rose**, 96, Basilica of St. Mary of the Assumption, Marietta, Oct. 15.

**Sandra J. Schilling**, 66, Our Lady of Mercy, Lowell, Oct. 13.

**Irene Szeles Tokodi**, 91, Basilica of St. Mary of the Assumption, Marietta, Oct. 15.

**Theresa Trudicks Troski**, 95, Toronto, St. Francis of Assisi, Sept. 28.

## St. Benedict School 'trunk or treat'



A "Trunk or Treat and Movie Night" was held at St. Benedict School, Cambridge, in the gymnasium parking lot, for Christ Our Light, Cambridge, parishioners and St. Benedict School families, teachers and staff. Families and parishioners filled their car trunks with treats and handed them out to participants. Costumes were worn and food was served. Susan Sanders, principal of St. Benedict School, pictured left, hands out treats with Franciscan Sister of Christian Charity Helen Marie Paul, who serves as the school's librarian. (Photo by Sister Sharon Paul)

## Knights council presents awards



The Stapleton family was presented the Knights of Columbus St. Louis Council 3335, Gallipolis, family of the year award by grand Knight, Tyler Reynolds. Tim and Chrissy Stapleton received the award with their children, Aubree, Riley, Eden, Josiah, Ezekiel, Lucia and Lilian. Also recognized were Mike McConnell, volunteer of the year; Chris Davison, Knight of the year; Father Donald Maroon, chaplain of the year; Kitty Griffith, lady of the year; Gretchen and Gaby McConnell, youth of the year; Catie White received a scholarship for \$500; and Tony Easton, was named bluecoat of the year. (Photo provided)

# US cardinal: Abuse crisis discussed at synod, will top bishops' agenda

By Cindy Wooden

VATICAN CITY (CNS) — While the clerical sexual abuse crisis did not dominate discussions at the Synod of Bishops, Cardinal Daniel N. DiNardo (born in Steubenville) of Galveston-Houston said it was discussed, and everyone in the room clearly believed the crisis has to be dealt with.

Cardinal DiNardo, president of the U.S. Conference of Catholic Bishops, spoke to Catholic News Service as the synod was winding down and preparations for the U.S. bishops' November general meeting moved into high gear.

The agenda for the November meeting will include multiple items for dealing with the abuse crisis and, particularly, the issue of bishops' behavior and accountability, Cardinal DiNardo said.

One suggestion the bishops will examine, he said, is to draw up "a code of conduct for bishops," similar to those that most dioceses have for priests and for layemployees. Another would be to establish a "third-party reporting system" that would allow someone with an abuse complaint against a bishop to report him to someone not connected with his diocese or the bishops' conference.

"All of these involve issues that we are going to have to discern," the cardinal said. "We want to do something that will help intensify our commitment to change."

For any real change to take place, he said, the bishops must collaborate with each other and with lay experts.

Cardinal DiNardo said the bishops anticipate beginning their meeting Nov. 12, with some introductory business, but then would go directly into a day of prayer and fasting focused on the abuse crisis.

Many of the items that the bishops were due to consider at the November meeting, he said, will be postponed to devote more time to considering concrete steps to take in response to the abuse crisis. However, he said, they will



**Cardinal Daniel N. DiNardo (born in Steubenville) of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, leaves a session of the Synod of Bishops on young people, the faith and vocational discernment at the Vatican, Oct. 18. (CNS photo/Paul Haring)**

vote on the proposed statement, "Open Wide Our Hearts: The Enduring Call to Love – A Pastoral Letter Against Racism."

Cardinal DiNardo is a veteran of the Synod of Bishops. The gathering Oct. 3-28 on young people, the faith and vocational discernment was his third synod.

"One of the best parts of this synod is obvious: the young people," he said. The 34 synod observers under the age of 30 "are lively, they applaud sometimes. They take a great interest in the speakers. They have been a very,

very important part of the language groups," where synod members, observers and experts make recommendations for the gathering's final document.

The young adults are serious about the church "listening to them, the church being attentive to them," he said. "They also are not opposed to the church's teaching necessarily at all. They want to be heard and listened to, but they also want to draw on the vast beauty and tradition of the church and do some listening of their own."

In his speech to the synod, Cardinal DiNardo asked that the final synod document include a reference to how following Jesus includes a willingness to embrace his life-giving cross.

Young people are not afraid of a challenge, the cardinal said. "They may not always 'get' things of the church, but they know who Jesus is and Jesus is not mediocre; he doesn't want you and me to be mediocre. He wants us to follow him to the cross and only then to glory."

Cardinal DiNardo said he was struck at the synod by the variety of young people and especially the variety of their experiences, including experiences of being persecuted for their Christian faith or the challenges of being part of a Christian minority.

"Young people are much more serious than I think we give them credit for," he said. And, hearing a young person's story of faith probably is the most effective way to evangelize other young people.

As for the Catholic Church's outreach to young people struggling with church teaching on sexuality or who are homosexual, Cardinal DiNardo said it is not a marginal issue in the lives of young people and it was not a marginal issue at the synod.

"A lot of us wanted to mention it and say, 'Yes, it's a real issue; we have to accompany people,'" he said, "but we can't forget the words of the Lord, 'Follow me,' and that requires sometimes for all of us a conversion of hearts."

## US bishops

From Page 3

prayer into action by loving our neighbors and working to make 'Never again!' a reality."

The chairman of the USCCB Committee for Ecumenism and Interreligious Affairs called the attack is "a cowardly act" that must "be condemned by all Americans."

"Those killed and injured represent the best of who we are: people of faith gathered to pray and celebrate the birth of a child, and officers responding to the ensuring violence with no concern for their own safety," Bishop Joseph C. Bambera of Scranton, Pennsylvania, said in a statement Oct. 28.

He said the committee "stands with our Jewish brothers and sisters during this time of great distress. May God grant peace to the dead, healing to the injured, and comfort to the families of those hurt and killed and to all the Jewish community.

President Donald Trump addressed the shooting as he was leaving Washington, for a rally in the Midwest Oct.



**Police officers are seen after a gunman killed at least 11 people and wounded six others, including four police officers, Oct. 27 at Tree of Life Synagogue, Pittsburgh. (CNS photo/John Altdorfer, Reuters)**

27, and again at the rally, which he said he had considered canceling because of the horrific shooting. He said he and the entire nation were "stunned and shocked by the unleashing of such terrible violence during a baby-naming ceremony."

He called it "pure evil" and a "wicked act" of anti-Semitism. The "widespread persecution of Jews ... must be condemned and confronted anywhere it appears," Trump said. "There must be no tolerance for religious or racial hatred or prejudice."

Among reaction of religious leaders around the country was a statement from the leaders of Faith in Action, formerly the PICO National Network, who also condemned the shooting and the "hate-fueled rhetoric" that led to the violence.

Faith in Action also blamed Trump's rhetoric for the Oct. 24 shooting of two black shoppers at a Kroger's near Louisville, Kentucky, the news of which has been eclipsed by the synagogue massacre.

The Rev. Alvin Herring, executive director, blamed the Trump administration: "Since day one, the current administration has cultivated a culture of hate and fear, using dangerous rhetoric that gives cover to violent actors. As people of faith, we are called to work in opposition to the administration's attempt to disconnect us from one another in their effort to retain power."

However, an Oct. 27 profile of Bowers by The New York Times said that in addition to frequently reposting "anti-Semitic content that alleged Jews control the nation," the alleged shooter also "extended his anger to the president, whom he accused of not going far enough to achieve the political goals Bowers wanted."

"Days before the shooting, he wrote: 'Trump is a globalist, not a nationalist. There is no #MAGA as long as there is 'a – he inserted a slur for Jews – infestation.'"

A white man, Gregory Bush, 51, has been charged with

murder and other crimes. News reports said authorities were investigating whether his motivation was racial based on a bystander saying that in a brief conversation in the parking lot the alleged shooter supposedly stated: "Don't shoot me. I won't shoot you. Whites don't shoot whites."

About the synagogue shooting, David Harris, CEO of the American Jewish Committee, said: "The callousness of a bigoted individual intent on destroying innocent lives in a house of worship should unite Americans in anger and determination to confront the toxic hatred and extremism in our country."

"Words cannot adequately express my sorrow at this morning's horrific massacre at Tree of Life synagogue in Pittsburgh," another Pennsylvania bishop, Greensburg Bishop Edward C. Malesic, said Oct. 27. "I am absolutely heartbroken at yet another senseless act of gun violence perpetrated on holy ground."

He said his prayers and those of the entire diocese go out to those killed and injured, "including the first responders who risked their lives trying to save others. We will also pray for the loved ones of these victims and for all of our brothers and sisters in the Jewish community."

"People of faith should be able to worship God in peace and security. Our sacred places should be free of all violence," Bishop Malesic said. "May we find a way to respect the lives of one another without resorting to such brutality. We will continue to work for an end to hatred and bigotry of any kind."

Bishop Paul J. Bradley of Kalamazoo, Michigan, who was an auxiliary bishop in Pittsburgh from 2004-09, weighed in on Twitter: "In the face of the awful tragedy in a Pittsburgh synagogue ... let us once more pray that God will take those killed into his merciful arms and grant them eternal rest. Let there be peace in the world and in our hearts."