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## News Briefs

### New head chosen for papal board

WASHINGTON (CNA/EWTN News) — Cardinal Sean O'Malley of Boston was elected chairman of the Papal Foundation's board of trustees, taking over from Cardinal Donald Wuerl, who served in the position for eight years.

Cardinal O'Malley has been a member of the foundation's board for 12 years. He is also president of the Pontifical Council for the Protection of Minors and a member of Pope Francis' Council of Cardinals.

The Philadelphia-based Papal Foundation gives grants in support of projects and proposals recommended by the Holy See. Since 1990, the foundation has given over \$100 million in grants in service to the Catholic Church.

Cardinal O'Malley praised the work of the foundation, through whose grants, he said, "families and individuals in underserved areas around the world have experienced profound improvements in their lives."

"Churches, education and health care programs, evangelization and vocation efforts all have been made possible through the extraordinary generosity of the women and men who work closely with the Holy See in providing funding for our brothers and sisters in need," he stated.

The foundation's board of trustees voted Oct. 30 to approve \$13 million in new scholarships and grants to go toward 127 projects worldwide.

The Papal Foundation is managed by a three-tiered board of trustees. American cardinals residing in the U.S. serve as ex officio members, and bishops and elected laity serve as trustees. Its members are Cardinals O'Malley, Blase Cupich, Daniel DiNardo, Timothy Dolan, Roger Mahony, Adam Maida, Justin Rigali, Joseph Tobin and Donald Wuerl.

### Bishop Robert Brucato dies at 92

NEW YORK (CNS) — Retired Auxiliary Bishop Robert A. Brucato of New York, a former vicar general and chancellor of the archdiocese, died Nov. 7, at St. Joseph Hospital. He was 87.

During his years of ministry, Bishop Brucato also had been pastor of three parishes and served as a military chaplain for 22 years.

New York Cardinal Timothy M. Dolan asked the "family of the archdiocese" to join him "in thanking God for his life, especially his generous and faithful priesthood."

"Pray as well that the powerful mercy of Jesus, in which our bishop had such trust, has ushered him into heaven," the cardinal said.

At the time of Bishop Brucato's retirement in 2007, he had served as vicar general since 1999. Ordained an auxiliary bishop for New York in 1997, he was vicar for pastoral guidance, 1997-99, and chancellor, 1994-97.

Bishop Brucato said that he couldn't point to one role he liked best in the diverse assignments he had throughout his priesthood.

"I have liked them all," he said. "I think I have learned that where you work and live is not as important as with whom you work and live. I have found that the most desirable place can be miserable if the people with you are miserable, and what might appear to be the most miserable environment can be fun because of the people."

## Faith in the Future brings area leaders together



Franciscan University of Steubenville Chief Operating Officer Bill Gorman speaks to area leaders at a Faith in the Future Prayer Breakfast at Froehlich's Classic Corner, Steubenville, Nov. 9. (Photo by Orsatti)

By Dino Orsatti  
Editor

STEUBENVILLE — More than 100 area leaders gathered to hear keynote speaker Bill Gorman, chief operating officer at Franciscan University of Steubenville, at the 14th annual Faith in the Future Prayer Breakfast at Froehlich's Classic Corner, downtown Steubenville, Nov. 9.

Faith in the Future was initiated in 2004, by former Diocese of Steubenville Bishop R. Daniel Conlon, now

bishop of Joliet, Illinois. It was started out of concern for the spiritual and temporal needs of Jefferson County residents.

Diocese of Steubenville Bishop Jeffrey M. Monforton offered the opening prayer and blessing of the food.

Committee member Mike Florak spoke of the mission of the event. "This annual prayer breakfast is to gather area leaders together to pray for economic blessings for

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## US bishops are asked to delay vote on sex abuse

BALTIMORE (CNS) — At the urging of the Vatican, the U.S. Conference of Catholic Bishops will not vote on two proposals they were to discuss at their Baltimore meeting regarding their response to the clergy sex abuse crisis.

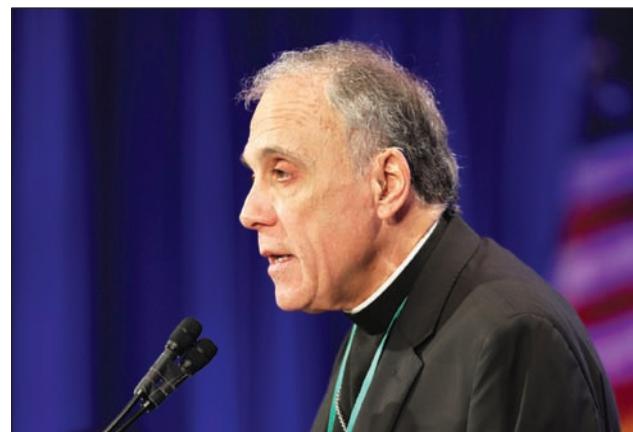
Cardinal Daniel N. DiNardo of Galveston-Houston, US-CCB president, informed the bishops as they opened their fall general assembly Nov. 12 that the Vatican wanted the bishops to delay any vote until after a February meeting with the pope and presidents of the bishops' conferences around the world that will focus on addressing clergy abuse.

Affected are proposed standards of episcopal conduct and the formation of a special commission for review of complaints against bishops for violations of the standards.

Cardinal DiNardo said he was disappointed that no action would be taken during the assembly, but that he was hopeful that the delay "will improve our response to the crisis we face."

The cardinal's announcement came two days after Pope Francis met with Archbishop Christophe Pierre, apostolic nuncio to the United States, at the Vatican.

At the start of the annual fall meeting of the U.S. bishops, Archbishop Pierre encouraged the U.S. bishops to work hard together to restore trust and bring about church reform amid the current crisis in the church.



Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, delivers the presidential address Nov. 12, during the fall general assembly of the USCCB in Baltimore. (CNS photo/Bob Roller)

The nuncio's Nov. 12 address urged the nation's church leaders to face the issue of clergy sexual abuse straight on, not to run from the challenges that confront them, but "face

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## Four men in the Steubenville Diocese prepare for permanent diaconate

By Matthew A. DiCenzo  
Staff writer

STEUBENVILLE — Four men who are aspirants for the permanent diaconate in the Diocese of Steubenville — Benjamin Gessler, Robert Rice, Jeffrey Takats and Michael Welker — will be called to candidacy during a 10 a.m. Mass, Dec. 1, at St. Agnes Church, Mingo Junction, celebrated by Steubenville Bishop Jeffrey M. Monforton.

Gessler and his wife, Maria Elisa, are parishioners of St. Agnes Parish and residents of Mingo Junction.

Parishioners of Holy Family Parish, Steubenville, Rice and his wife, Jennifer, reside in Steubenville.

Takats and his wife, Katherine, reside in Steubenville, and are parishioners of St. Peter Parish, Steubenville.

Welker and his wife, Cynthia, are parishioners of Holy Family Parish, and reside in Steubenville.

Permanent Deacon Mark A. Erste, Diocese of Steubenville director of diaconal ministries, said: "It is a blessing for the men and the diocese that Bishop Monforton has called them to the next step on the path to ordination for the permanent diaconate. I am excited for the men and their families as they journey this path. I am grateful that these men are open to hearing the call of the Lord in their lives. I pray that over the next

three years they continue that openness and grow more deeply in their relationship with the Lord."

During the Mass, the aspirant and his wife will petition the bishop for candidacy, Deacon Erste said. He said the bishop, the Deacon Advisory Board and Diaconal Leadership Team will review each candidate, and the bishop will then issue a three-year program for diaconal formation.

Permanent Deacon Richard G. Adams, Diocese of Steubenville director of diaconal formation, said the aspirants have been attending monthly formation weekends. Deacon Adams said the formation has focused on the "Kerygma," which is the basic Gospel message. He said the aspirants were given the opportunity to make a personal faith response, as well as learn the basics of homily preparation and delivery. In addition, they learned the importance of establishing a prayer time and using "lectio divina," how to pray spontaneously with others, how to lead public prayer and how to communicate and pray together as a married couple. The aspirants also focused on the purpose of spiritual direction and how to apply and grow in theological and cardinal virtues, Deacon Adams said.

During the first two years of the three-year program, the four men will begin academic studies at Franciscan University of Steubenville. The third year will be held

at Sts. Peter and Paul Oratory, Lore City, where liturgical practicums will be conducted in the oratory. Deacon Adams said the courses will be taught by a combination of faculty from Franciscan University and clergy from throughout the Diocese of Steubenville.

"In addition to the coursework, they will participate with their wives in regular formation weekends each year," Deacon Adams said. "They will also have a summer assignment somewhere in the diocese. After the first year, they will be installed as lectors, and after the second year, they will be installed as acolytes. They will serve actively in these roles once they are installed. After the third year, they will be ordained as deacons."

Deacon Adams stated: "Permanent deacons can make a wonderful and unique contribution to the life of the church in the Diocese of Steubenville. One aspect that appears unique to many people is that the permanent deacon is a cleric, not a layperson, who is usually leading a lay life. This communicates the message that all people, including those who have secular jobs and are raising families, can lead lives of holiness and service."

According to the U.S. Conference of Catholic Bishops' website, deacons are one of the three orders of ordained ministers in the Catholic Church, which

also include bishops and priests. The USCCB website states that "deacons are ordained as a sacramental sign to the church and to the world of Christ, who came 'to serve and not to be served.'"

With the apostolic letter "Sacrum Diaconatus Ordinem," in June 1967, St. Paul VI implemented the recommendations of the Second Vatican Council and restored the permanent diaconate in the Latin rite. The apostolic constitution "Pontificalis Romani Recognitio," in June 1968, approved the new rite of conferring the sacred orders of the episcopate, the presbyterate and the diaconate, which determined the matter and form of these sacramental ordinations.

At the time of ordination, a permanent deacon must be at least 35 years of age. A permanent deacon can be single or married, but following ordination, a widowed permanent deacon cannot remarry. A permanent deacon must also be financially self-sufficient.

According to Catholic News Service, there were 18,287 permanent deacons in the United States in 2017, about 40 percent of all permanent deacons worldwide.

For additional information about diaconal ministries in the Diocese of Steubenville, contact Deacon Erste by emailing merste@diosteub.org; contact Deacon Adams by emailing radams@diosteub.org.

## Faith in the Future

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our community and to create a climate for the economic development of our area through prayer, leadership, encouragement and teamwork," he told attendees.

Florak said the event unites people of all denominations to pray for growth and development in Jefferson County and surrounding areas.

People representing churches, businesses and labor organizations in the area attended the breakfast, as well as politicians, religious leaders and area citizens.

Gorman talked about his strong faith and shared his excitement for his new role with Franciscan University and the bright future ahead. He said, "The three main goals for the university are to grow enrollment to 20,000, with online and regional expansion; grow the outreach effort with the conferences, in order to bring more people to Christ; and influence more community leaders."

The COO said the university is serious about its commitment to being passionately Catholic and academically excellent. He noted the economic benefits that Franciscan brings to the region and the recognition

the school is getting nationally.

Gorman, a Bowie, Maryland, native, served in the Archdiocese of Washington, D.C., for 14 years, in a number of positions, including the executive director of evangelization of family life, assistant secretary for parish life, secretary for pastoral ministry and social concerns, secretary of the Curia, and associate moderator of the Curia.

As associate moderator of the Curia, he reported to Cardinal Donald Wuerl, archbishop of Washington, on the strategic planning and operational initiatives of the archdiocese.

Gorman had extensive roles in preparing for, and hosting, the Washington visits of both Pope Benedict XVI in 2008, and Pope Francis in 2015, including responsibility for all logistics, communications and media, and volunteers.

Gorman succeeds David Skiviat, vice president of finance and administration at Franciscan, who retired after 39 years of service.

Florak said the gatherings have grown to include Faith in the Future luncheons, as well.



More than 100 area leaders gather for the annual Faith in the Future Prayer Breakfast at Froehlich's Classic Corner, Steubenville, for an event that unites people of all faith denominations. (Photo by Orsatti)

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## St. Mary Central students collect items for veterans



Students from St. Mary Central School, Martins Ferry, partnered with the Ohio Valley Elks Lodge 231 and Bellaire Middle School, to collect personal hygiene items for veterans in local nursing homes. Pictured with the collected items, in the front row, from left, are Malina Barsch, John Adamsky, Ella Weeks and Teagan Munas. In the back row, from left, are Olivia Stephens, Malnia DiLuzio, Kennedy Chesonis and Daniel Cermak. (Photo provided)

By Dino Orsatti  
Editor

MARTINS FERRY— Students from St. Mary Central School, Martins Ferry, and Bellaire Middle School, Bellaire, collected hundreds of items and cash donations for distribution to local veterans, according to Mary Carolyn Nichelson, principal of St. Mary Central.

Volunteers from Ohio Valley Elks Lodge 231, Martins Ferry, collected items that school students donated. Members packed bags with personal items, such as socks, slippers, shaving cream and nail clippers for 56 veterans in area nursing homes.

The four nursing homes where veterans received the gift bags were: East Ohio Regional Hospital, long-term care unit, Martins Ferry; Shadyside Care Center, Shadyside; Rolling Hills Rehabilitation and Nursing Center, Bridgeport; and Country Club Retirement Center, Bellaire.

Rose Durant, a volunteer with the local Elks Lodge, said the organization gave the schools, in September a list of the items that veterans would need. “The project gives the kids a chance to think about others,” said Durant. She said

giving the items to the veterans was a perfect opportunity for that to happen. Durant also said it was encouraging to see the outpouring of generosity from so many local families.

Nichelson said she was very impressed with the tremendous response from the students at her school. She said students at St. Mary Central have participated in this Veterans Day project for approximately 10 years, and its a community event that she hopes to continue to be involved with for many years.

A prayer service for veterans was also held at St. Mary Central, Feb. 9, commemorating the 100th anniversary of the end of World War I.

## Bishop Monforton’s Schedule

- Nov. 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.
- 18 Mass, wedding anniversaries, Basilica of St. Mary of the Assumption, Marietta, noon  
Mass, wedding anniversaries, Holy Family Church, Steubenville, 5:30 p.m.
- 19 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 20 Mass, Holy Rosary Church, Steubenville, 7 a.m.  
Franciscan University of Steubenville, 6 p.m.
- 26 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 27 Mass, Holy Rosary Church, Steubenville, 7 a.m.  
Diocesan finance council meeting, Steubenville, 9:30 a.m.  
Franciscan University of Steubenville, 6 p.m.
- 28 Prayer and dinner, Marians of the Immaculate Conception, Steubenville, 5:20 p.m.
- 29 “Misa con Hermanas,” Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 9 a.m.
- Dec. 1 “Call to Candidacy,” diaconate candidates, St. Agnes Church, Mingo Junction, 10 a.m.  
Founders’ Association dinner, Franciscan University of Steubenville, 5 p.m.

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## US bishops

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them realistically and courageously.”

He also said that as they face blame, they need to lead the way to reform and healing.

“The responsibility, as bishops, of this Catholic Church is ours, to live with, to suffer with and to exercise properly,” he said to the group.

“We must accept our responsibility as spiritual fathers,” he stressed and continued to reiterate.

Archbishop Pierre said the policies in place to protect children and young people in the church, adopted during the bishops’ 2002 gathering after the abuse crisis at that time, are not enough.

“There is always more to do, and we bishops must not be afraid to get our hands dirty in doing that work,” he said, urging them to collaborate with the laity, but to face the current crisis both individually and as a group first and foremost.

He said many bishops have done good work already, but still “we must reaffirm vigorously that one case of abuse is one too many. Therefore, it is necessary for the entire people of God to remain vigilant.”

The nuncio did not offer clear steps forward, but spoke of the need for bishops to earn the trust of Catholics and to see the protection of young and vulnerable “not just a duty, but a calling.”

He urged them to continue to listen to victims, but, also, to priests and seminarians noting that so many priests today are hurting – going through the trauma of 2002 once again. “Some are demoralized, while others are feeling angry or betrayed. Many are simply worn down with the burdens of ministry, the clergy shortage and the suspicion under which they live.”

Archbishop Pierre also said that in the midst of the current crisis, which has been “painful and humiliating,” media reports can convey that the church has done very little. This is “simply not true” and should be refuted, he said.

Moving on, the work for the U.S. church leaders is to cry for injustices done and “fight a clerical culture that tolerates the abuse of authority.” He also noted that the media is not to blame for reporting the crisis.

The nuncio, in closing, urged the nation’s bishops to be aware of his own prayers and solidarity with them “at this difficult time” and also to know they have the prayers and support of Pope Francis.

Cardinal DiNardo said the request to delay action came from the Congregation for Bishops.

The assembly planned to move forward

with discussion of both proposals from the bishop’s Administrative Committee.

The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB. The committee, which meets in March and September, is the highest authority of the USCCB outside of the full body of bishops when they meet for their fall and spring general assemblies.

In response, Cardinal Blase J. Cupich of Chicago suggested the general assembly move forward with its discussion of the two proposals. He also called for a special assembly in March, to weigh and vote on the measures after being informed by the outcome of the February meeting in Rome.

“It is clear that the Holy See is taking seriously the abuse crisis in the church,” Cardinal Cupich said, adding that the February meeting was a “watershed moment” in church history.

“We need to be clear where we stand and tell our people where we stand,” he said.

Cardinal DiNardo opened his presidential address pointing to the weakness within the church that has led to the clergy abuse crisis.

Citing the words of St. Augustine, he said “in order that weakness might become strong, strength became weak.”

He called for action to lift the entire brotherhood of bishops from a place of weakness that has allowed the clergy sex abuse crisis to exist. While there were to be no votes on specific action at the meeting, he said the deliberations the bishops would undertake would set them on the route to healing for the church and for victims of abuse.

He also held up his own weakness to victims, saying: “Where I have not been watchful or alert to your needs, wherever I have failed, I am deeply sorry.”

Cardinal DiNardo urged the bishops to root themselves in the life and teaching of Jesus, to lead the church and the victims of abuse to healing. He also called for the bishops to focus on the needs of victims so that “our example not lead a single person away from the Lord.”

He also said that the bishops must be as accountable as anyone else in ministry in the church and that they, like priests and other church workers, must adhere to the same standards of conduct identified in the “Charter for the Protection of Children and Young People.”

“Whether we will be remembered as guardians of the abused or of the abuser will be determined by our action beginning this week and the months ahead. Let us



**Archbishop Christophe Pierre, apostolic nuncio to the United States, speaks Nov. 12, during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)**

draw near to Christ today sacrificing him our own ambitions and promptly submit ourselves totally to what he demands of us both in love and justice,” he said.

The cardinal said that he read that St. Augustine warned there are two extremes that pose dangers to the faithful – despair and presumption.

“We and the faithful can fall into despair believing that there is no hope for the church or (for) good change in the church. We can also believe that there are no hopes for healing from these sins,” he said.

“But we must always remember that there is a thing called trusting faith and it leads us on our current journey. This trusting faith provides us roots, roots for a living memory. Our people need this living memory of hope,” he said.

Presumption can lull the church into inactivity, he added, “by presuming that this

will blow over, that things simply return to normal on their own. Some would say this is entirely a crisis of the past, and it is not. We must never victimize survivors over again by demanding that they heal on our timeline.”

While the majority of abuse incidents occurred decades ago, the pain among victims “is daily and present,” he continued and warned against leaving behind people who have been hurt by clergy.

“In justice we must search for every child of God whose innocence is lost to a horrific predator at any time decades ago or this very day,” Cardinal DiNardo said.

He explained that healing can result through forgiveness, adding, “Let us not only be willing but also ready and eager to ask for forgiveness.”

“Combating the evil of sexual assault in the church will require all our spiritual and physical resources,” he said. “We must draw near to Christ in our sorrow, in humility and in contrition to better hear his voice and discern his will. It is only after listening that we can carry out the changes needed, the changes the people of God are rightfully demanding.”

Prior to the general assembly, in a previous letter to Diocese of Steubenville parishioners, **Steubenville Bishop Jeffrey M. Monforton** wrote: “With my brother bishops across the nation, I will be dedicating myself to seven days of intensified prayer and fasting. ... The intentions for this period of prayer and sacrifice are three-fold: for the healing and support of all victims of clergy sexual abuse; for the conversion and just punishment of the perpetrators and concealers of sexual abuse; and for the strength of the bishops to be holy shepherds in protecting and leading our sheep from all harm.”

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# Pope Francis recognizes martyrdom of US Christian Brother James Miller

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis has recognized the martyrdom of De La Salle Christian Brother James Miller, who was born in Wisconsin, and was shot to death in Guatemala, in 1982.

The recognition of the martyrdom of Brother James, or Brother Santiago, as he also was known, clears the way for his beatification; the date and location of the ceremony were not immediately announced.

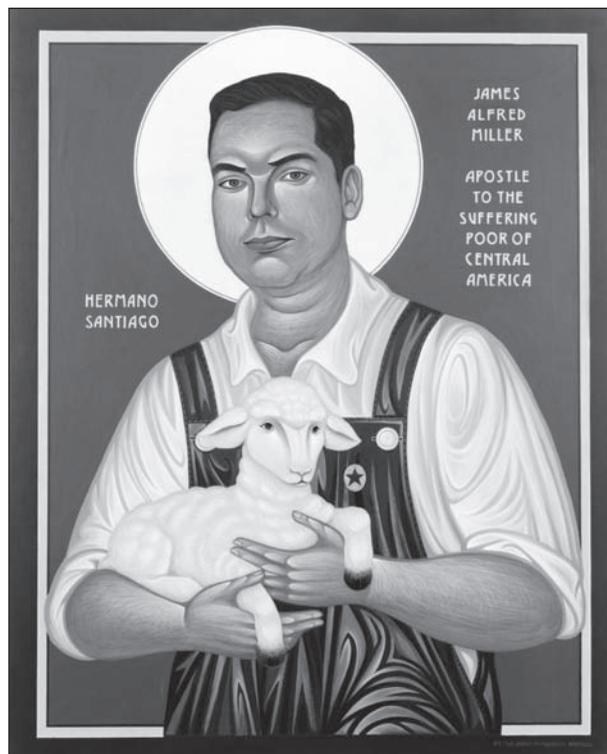
Publishing news about a variety of sainthood causes Nov. 8, the Vatican said Pope Francis had recognized as “blessed” a 15th-century Augustinian brother, Michael Giedrojc.

The recognition amounted to the “equivalent beatification” of Brother Giedrojc, who was born in Lithuania, and died in Krakow. With the pope recognizing that over the course of centuries the brother has been venerated by thousands of Catholics, the normal process leading to beatification is not needed.

Brother Miller, the U.S. martyr, was born Sept. 21, 1944, in Stevens Point, Wisconsin. He met the Christian Brothers at Pacelli High School there, and, at the age of 15, entered the order’s juniorate in Missouri. After the novitiate, he taught Spanish, English and religion at Cretin High School in St. Paul, Minnesota, for three years. He also was in charge of school maintenance and served as the football coach.

Some websites refer to him as “Brother Fix-it” and an icon featured on the website of the Christian Brothers of the Midwest shows him wearing overalls.

In 1969, he was sent to Nicaragua, where he taught



**Brother James Miller, who was born in 1944, in Wisconsin, and shot to death in Guatemala, in 1982, has been recognized as a martyr by the Vatican and will be beatified. (CNS photo/courtesy Christian Brothers of the Midwest)**

and helped build schools. According to the De La Salle Brother’s website, “His religious superiors ordered him to leave Nicaragua, in July 1979, during the time

of the Sandinista revolution. It was feared that since he worked for the Somoza government, he might be at risk.”

Returning to the United States, he again taught at Cretin High School. But, in January 1981, he was sent to Guatemala, where he taught at a secondary school in Huehuetenango, and at a center that helped young indigenous people learn job and leadership skills.

While on a ladder making repairs to the building on the afternoon of Feb. 13, 1982, he was shot several times by three hooded men and died instantly. No one was ever arrested for his murder. Funeral services were held in Guatemala, and in St. Paul, before he was buried in Polonia, Wisconsin.

In other decrees published Nov. 8, Pope Francis recognized miracles attributed to the intercession of Edvige Carboni and Benedetta Bianchi Porro, meaning both Italian laywomen can be beatified. Carboni died in 1952; Porro died in 1964.

The pope also recognized the martyrdom of more victims of the Spanish civil war: Angel Cuartas Cristobal and eight of his classmates at the seminary in Oviedo, who were killed between 1934 and 1937; and Mariano Mullerat Soldevila, a physician, husband and father killed in 1936.

In 10 other causes for canonization, Pope Francis signed decrees recognizing that the candidates for sainthood lived the Christian virtues in a heroic way, which is the first step toward beatification. The decrees included the cause of Bishop Alfredo Maria Obviar of Lucena, Philippines, founder of the Missionary Catechists of St. Therese of the Infant Jesus. The bishop died in 1978.

## Archbishop praises West Virginians for ending taxpayer funding of abortion

By Colleen Rowan

WHEELING, W.Va. (CNS) — The people of West Virginia have shown their devotion to the culture of life by voting to end taxpayer funding of abortion in the state, said Baltimore Archbishop William E. Lori, who is apostolic administrator of the Diocese of Wheeling-Charleston.

Voters Nov. 6 approved Amendment 1, which adds to the state constitution: “Nothing in this constitution secures or protects a right to abortion or requires the funding of abortion.”

“West Virginians told lawmakers that they stand for life through the passage of Amendment 1,” the archbishop said. “Their voices put an end to decades of taxpayer-funded abortions through Medicaid that have resulted in more than 35,000 deaths.”

He added: “The passage of Amendment 1 is just another way that the people of the Mountain State have shown their devotion to the culture of life.

“We must now resolve to encourage legislators to improve the well-being of mothers and their unborn children through the enhancement of Medicaid and other support programs,” he continued. “We thank all those who have worked so hard to help ensure the passage of Amendment 1.”

In October, the Catholic Conference of West Virginia’s executive director, Jesuit Father Brian O’Donnell, explained in a message that most states limit reasons for abortions funded by Medicaid, but include Hyde

Amendment wording on exceptions to allow them in cases where there is a “clear danger to the life of the mother” and in cases of incest and rape.

With the voters’ approval of Amendment 1 in West Virginia, a previous state law goes into effect that provides exceptions.

That law “allows for taxpayer funding of abortions in cases of medical emergency, reported rape and incest, fetal anomaly and threats to the life of the mother,” Mary H. Tillman, vice president of West Virginians for Life, said in a statement issued ahead of the midterm elections.

Following the voters’ approval of Amendment 1, Father O’Donnell said that he is happy West Virginia has become one of the many states that limit funding of abortion through Medicaid.

“I’m delighted to see West Virginia cease to be an outlier among states in its liberal taxpayer funding of abortions,” Father O’Donnell said. “I pray the state continues its strong support for the well-being of impoverished mothers and children.”

West Virginians for Life said the approval of Amendment 1 was a historic victory for the state’s taxpayers and the

unborn. Before and following the passage of the proposed amendment by state legislators in March, the organization worked to educate people throughout the state on the facts of the amendment.

“West Virginians for Life thanks the people of the state of West Virginia for passing Amendment 1 to stop taxpayer funding of abortion on demand,” said Wanda Franz, president of the organization’s public action committee.

West Virginians for Life is the state affiliate of National Right to Life; Franz is a former president of the national organization.

“We commend the members of the state Legislature for their courage in putting this amendment on the ballot,” she added.

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*Eternal Rest Grant Them, O Lord*

**Richard A. Pizzoferrato, Superintendent**

## St. John Paul II Church As Sacrament

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

The Second Vatican Council states: "The church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race ..." ("Dogmatic Constitution On the Church," "Lumen Gentium," Paragraph 1). The church is also called a "mystery." What the two words, "sacrament," and "mystery" have in common is that they both express a reality in which there are elements that are perceivable by the senses, and other elements that are not perceivable. When they hear the word, "mystery," many people think of – what else? A murder mystery! In a murder mystery there are perceivable elements: a lipstick-stained cigarette butt, a muddy footprint, a human hair, etc., etc. These are "clues," because they tell the sleuth something, they point to something – the unperceivable element: "whodunit?" In a sacrament, we have the same combination of seen and unseen: material substances like bread, wine, water, oil, audible words or gestures that are perceivable. The unperceivable element is the effect they produce in an unperceivable, supernatural order of reality. In baptism, it's water and words that remit original sin and the infusion of the supernatural life of grace; in the Eucharist, it's bread and wine and words that make present the body and blood of Christ, etc.

St. John Paul explains that the church is a divine mystery because the divine design for humanity's salvation (the unseen element) is realized in her, through the perceivable element, (the daily life and activity of the church that conveys the words and actions of Christ). St. Paul's letters are especially valuable in this connection: "The mystery hidden from ages and from generations past, but now manifested to his holy ones, to whom God chose to make known the riches ... of this mystery among the Gentiles; it is Christ in you, the hope of glory" (Col 1:26-27). To the Ephesians, St. Paul writes: "When you read this, you can understand my insight into the mystery of Christ, which was not made known to human beings in other generations, as it now has been revealed to his holy apostles and prophets in the Spirit, that the Gentiles are coheirs, members of the same body,

**"If we were all angels, there would be no need for a church, or for sacraments!"**

and copartners in the promise in Christ Jesus through the Gospel" (Eph 3:4-6). Vatican II tells us: "God gathered together as one those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the church that for each and all it may be the visible sacrament of this saving unity" ("Dogmatic Constitution On the Church," "Lumen Gentium," Paragraph 9).

The Council of Trent defined a sacrament as "a sign of a sacred reality and the visible expression of invisible grace." While that definition was intended primarily for the seven sacraments, it can be seen, by analogy, to apply to the church in its complete reality. We saw, however, that the Eucharist, the sacrament of the body and blood of Christ, comes close to bringing the two applications together. This does not mean, however, that everything in the church and everyone in it is an "effective sign of grace." Since the church is made-up of human beings and human institutions, like all things material and finite, it has its defects, both in its membership and in its activities. As Our Lord said, when challenged by the Pharisees for dealing with sinners, "Those who are well do not need a physician, but the sick do" (see, Matthew, Chapter 9, Verses 11-12). If we were all angels, there would be no need for a church, or for sacraments!

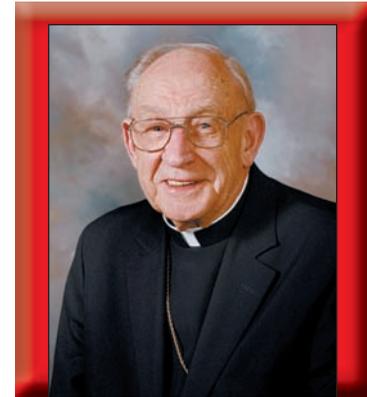
The Old Testament prophets often spoke of the relationship of God to the chosen people in terms of marriage, i.e., a *spousal* relationship. In fact, the frequent defections of the people from their covenant with God was described in terms of "adultery," particularly when it involved their turning to the false gods of their neighbors, their most flagrant and repeated defection. The pope goes on to point out: "These prophetic proclamations go beyond the historical boundaries of Israel and beyond ethnic and religious dimension of a people who did not maintain the covenant. ..."

That a new covenant with God would be established was pointed out to them by their own prophets, Isaiah, Jeremiah and Ezekiel. Jeremiah told them: "See, the days are coming ... when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their ancestors. ... (T)his is the covenant that I will make with the house of Israel after those days. ... I will place my law within

them and write it upon their hearts; I will be their God and they shall be my people" (Jer 31:31-33). It must be noted that "the house of Israel" in this context refers not only those born of Israelite ancestry, but those who succeed them spiritually as the chosen people, i.e., the recipients of the Gospel of Jesus

Christ. Ezekiel says something very similar: "I will give them (the recipients of the new covenant) a new heart and put a new spirit within them; I will remove the stony hearts from their bodies, and replace it with a natural heart, so that they will live according to my statutes, and observe and carry out my ordinances; thus they shall be my people and I will be their God" (Ez 11:19-20).

St. John Paul observes that, "The realization of this promise of a new covenant began with Mary. The annunciation is the first realization of this beginning. Indeed, at that moment we hear the Virgin of Nazareth respond with obedience of faith to God's eternal plan for human salvation through the Incarnation of the Word. The Incarnation means the fulfillment of messianic prophecies, as well as the dawning of the church as the people of the New Covenant. Mary is aware of the messianic dimension of the message she receives and of the *yes* she gives in response. The evangelist, Luke, appears to highlight this dimension with a detailed description of the dialogue between the angel and the Virgin, and with the formulation of the Magnificat." This lengthy quotation of the pope is included here because it does two things: It explains the role of Mary in the establishment of the New Covenant, as the key person among the Jewish people to learn of it, and at the same time it explains the unusual inclusion in the Gospel of an actual dialogue, as well as a commentary on its meaning in the form of the now-familiar prayer, the Magnificat. Mary's fidelity and obedience to God stands in contrast to the perfidy and disobedience of her ancestors to the Old Covenant.



Bishop Sheldon

## Stephen Hawking: Great Scientist, Lousy Theologian

By Bishop Robert Barron

Stephen Hawking was a great theoretical physicist and cosmologist, perhaps the most important since Einstein. It is only right that his remains have been interred alongside those of Isaac Newton in Westminster Abbey (London, England). He was, furthermore, a person of tremendous courage and perseverance, accomplishing groundbreaking work despite a decades-long struggle with the debilitating effects of Lou Gehrig's disease. And by all accounts, he was a man of good humor with a rare gift for friendship. It is practically impossible not to admire him. But, boy was he annoying when he talked about religion!

In the last year of his life, Hawking was putting the finishing touches on a book that is something of a follow-up to his

mega-bestselling, "A Brief History of Time." Called "Brief Answers to the Big Questions," it is a series of short essays on subjects including time travel, the possibility of intelligent life elsewhere in the universe, the physics that obtains within a black hole and the colonization of space. But, Chapter 1 is entitled simply "Is There a God?" To the surprise of no one who has been paying attention to Hawking's musings on the subject the last several years, his answer is no. Now, to anyone involved in the apologetics or evangelization game, this is, of course, depressing, since many people, especially the young, will say, "Well, there you have it: The smartest man in the world says that God does not exist." The problem is that one can be exceptionally intelligent in one arena of thought and actually quite naive in another. This, I'm afraid, is the case with Hawking, who, though uniquely well versed in his chosen field, makes a number of blunders when he wanders into the domains of philosophy and religion.

Things get off to a very bad start in the opening line of the chapter: "Science is increasingly answering questions that used to be the province of religion." Though certain primitive forms of religion might be construed as attempts to answer what we would consider properly scientific questions, religion, in the developed sense of the term,

is not asking and answering scientific questions poorly; rather, it is asking and answering qualitatively different To Page 8



Bishop Barron

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## 'Risk Everything for the Gospel'

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

***"I say this not by way of command, but to test the genuineness of your love by your concern for others" (2 Cor 8:8).***

*"Breathe in me, O Holy Spirit, that my thoughts may all be holy. Act in me, O Holy Spirit, that my work, too, may be holy."* These two sentences begin St. Augustine of Hippo's prayer to the Holy Spirit.

This prayer is apropos to our present time from the scandal within the church, to the theater playing out in our national elections, to the questions you and I may have within our own hearts. All of this directly affects our hope in the present, as well as in the future.

I was edified at the last All Saints' Day Mass in Steubenville, by the congregation in Laman Hall (Catholic Central High School, Berkman Theater), as we combined all three Steubenville city Catholic schools. As I mentioned at the end of the liturgy, we should be proud of the devotion and discipline evident by the students at Mass. Moreover, the full auditorium at Catholic Central enabled me to reflect on our responsibility as fellow Christian ambassadors of Jesus Christ, as well as in our contemporary nomenclature: missionary disciples. You and I must be credible counterbalances to a culture that tends to raise relativism as a deity with absolute secularism its primary disciple. This can only occur if we are credible counterbalances, namely consistent in

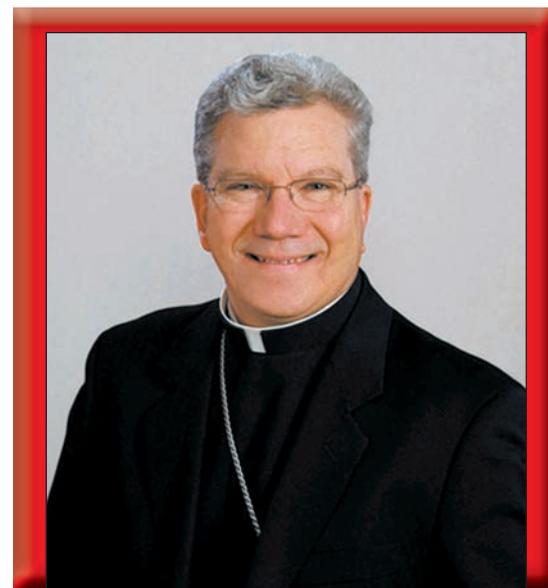
our pursuit of holiness and avoiding any perception of an ambiguous existence.

To be Christian means to be proactive in our work with the unique *human toolset* God has bestowed upon each and every one of us, thereby sharpening our skills through his grace both merited and unmerited. In doing so, we demonstrate our stewardship and accountability. I encourage you to affirm our priests, our shepherds in this sacred initiative, as we take the next step to demonstrate unity in the presence of Our Lord Jesus Christ. Hope must be the driving engine of our words and actions as we gaze on the face of Jesus Christ. This very hope, grounded in truth, provides the essential counterbalance to the weapons of despair, hearsay and persistent anger.

In the quote from St. Paul's Second Letter to the Corinthians (see, Corinthians, Chapter 8, Verse 8), he exhorts you and me to *prove* we are Christian. We do so out of our love and concern for others, instead of establishing battle lines. What we do in word and action must always center on Jesus Christ and never on ourselves.

The approaching Advent season prepares us for the great Christmas celebration, namely the Nativity of Our Lord and Savior Jesus Christ. But, I ask the question, how do you and I prepare for the Advent season these final two weeks? We do so by taking inventory of our own stewardship and making certain we have no glaring impediments or deficiencies that prevent us from entering into the great season of anticipation that is Advent.

We do so through the recognition you and I are never alone. Just as we have responsibility to sharpen the Christian life toolset of our younger people, we must permit God to do the same with us. You and I can be credible



**Bishop Monforton**

counterbalances, but we must begin by looking from within and be willing to, as St. Bartholomew said, "Risk everything for the Gospel."

*Draw my heart, O Holy Spirit, that I love but what is holy. Strengthen me, O Holy Spirit, to defend all that is holy. Guard me, then, O Holy Spirit, that I always may be holy. Amen.*

***God bless you and your family these final days of ordinary time and in preparation for the Thanksgiving holiday.***

## When He Comes The 33rd Sunday in Ordinary Time, Cycle B

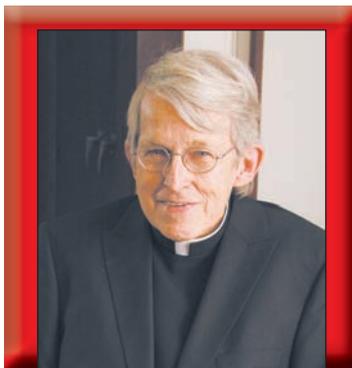
By Father Paul J. Walker

Browsing through a "Christian" bookstore today can be a scary and unsettling experience; it often offers one the "bad news" and not the "good news!" The titles and covers on many of the books could give children (and many adults) nightmares. In this present age of guessing who has nuclear weapons; of imagining horrible scenarios of such weapons in the hands of terrorists (it's scary enough that they are in the hands of *our* government); and the very real threat of environmental disasters, there has been renewed interest in the apocalyptic passages of the Scriptures. This interest often assumes a fundamentalist interpretation of said passages, and along with it a curiosity about the future, including wild speculation about the coming end of the human race. Such speculative interpretation is to be avoided for at least two reasons: It destroys the meaning of the original authors of these texts and the meaning of the church that included them in the canon of Scripture, and secondly, such a fundamentalist reading tends to bypass or even deny human responsibility for the unfolding of human history.

At the heart of all the efforts to unlock these apocalyptic texts (such as this Sunday's, Nov. 18, first reading from Daniel, Chapter 12, Verses 1-3, and Mark's Gospel, Chapter 13, Verses 24-32), lies our picture of God and his relation to the world. It should be said first of all that we of the 21st century hear these texts within the framework of a different cosmology than that of the authors of *Daniel* and *Mark*. Aided by the investigations and discoveries of astronomy and cosmology, it is clear that the stars are not luminaries "up there" in the sky, but are "out there" in the vast void of space, trillions in numbers, and cannot

"fall" anywhere. We know that our own universe is over 15 billion years old, and this little oasis, Earth, is four-to-five billion years old. So, we see that this kind of writing is not meant to be conceptualized or envisioned (stars "falling"; strange, horrendous beasts; mysterious numbers, colors, etc.). There is nothing like this literary form in our contemporary experience (there hasn't been for 2,000 years), so it is hard for our literal minded and linear-thinking culture to get hold of it. We understand that these apocalyptic narratives are neither predicting nor describing something, but are more like proclamations assuring us of the prophet's and the early church's faith that human history will not conclude without the universal recognition of Jesus as lord of that history. Data and details as to when such events will occur, or what it will look like, are simply not accessible. As a Catholic hearing these sometimes frightening passages, I need to avoid the fundamentalist trap, yet still hear what is important for Christian life.

The first reading from Daniel is a poetic ending to a prophetic utterance that tells of wars and great sufferings. Yet, these concluding verses frame all the suffering and fear within a hope and a promise surpassing everything. If we ask ourselves what this message might mean for us now, thousands of years later, it would seem they disclose



**Father Walker**

a divine providence that has not abandoned human history. This is strengthened by the Gospel reading (see, Mark, Chapter 13, Verses 24-32) wherein the author offers the same recognition of disasters, terrible sufferings, historical tragedies and the same reassurance that precisely in the midst of all that agony, the Son of Man will show himself in power and glory, initiating a final judgment and resolution – the "how" and "when" shrouded in mystery, consigned to a time ... "no one knows, neither the angels in heaven, nor the Son, but only the Father." Cloaked in this apocalyptic imagery lies a promise, not a threat: the promise that in Jesus Christ, God's final word over the world will match his first ... "God saw that it was good" (Gn 1:25).

Fundamentalists today tend to treat these texts as mysterious predictions speculating about *when* these things will come to pass and just *how* the end will come; attempting to calculate such data by breaking some secret code hidden within the numbers, colors, sights and sounds of biblical apocalyptic imagery. Rather than threaten and terrify with images of abandonment, destruction, fear and loss, this literary form seeks to disclose what 14th-century mystic Julian of Norwich opened for us in her "Book of Showings" (also named "A Revelation of Divine Love"). She envisions God proclaiming, "See! I am God ... I am in everything. See! I do everything. See! I never lift my hand off my works, nor will I ever ... I lead everything toward the purpose I ordained it to from without beginning ..." (from "Meditations With Julian of Norwich," Brendan Doyle, 1983, Page 39). Clothed with this style of narrative is the announcement that this is indeed God's world, he has not removed it from his embrace, he continues daily pronouncing his original blessing over it and its future is

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## Stephen Hawking

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kinds of questions. Hawking's glib one-liner beautifully expresses the scientific attitude, by which I mean the arrogant tendency to reduce all knowledge to the scientific form of knowledge. Following their method of empirical observation, hypothesis formation and experimentation, the sciences can indeed tell us a great deal about a certain dimension of reality. But, they cannot, for example, tell us a thing about what makes a work of art beautiful, what makes a free act good or evil, what constitutes a just political arrangement, what are the features of a being qua being – and indeed, why there is a universe of finite existence at all. These are all philosophical and/or religious matters, and when a pure scientist, employing the method proper to the sciences, enters into them, he does so awkwardly, ham-handedly.

Let me demonstrate this by drawing attention to Hawking's treatment of the last issue I mentioned – namely, why there

should be a universe at all. Hawking opines that theoretical physics can confidently answer this question in such a way that the existence of God is rendered superfluous. Just as, at the quantum level, elementary particles pop into and out of existence regularly without a cause, so the singularity that produced the Big Bang simply came to be out of nothing, without a cause and without an explanation. The result, Hawking concludes, is that “the universe is the ultimate free lunch.”

The first mistake – and armies of Hawking's followers make it – is to equivocate on the meaning of the word “nothing.” In the strict philosophical (or indeed religious) sense, “nothing” designates absolute nonbeing; but, what Hawking and his disciples mean by the term is, in fact, a fecund field of energy from which realities come and to which they return. The moment one speaks of “coming from” or “returning to,” one is not speaking of nothing! I actually laughed

out loud at this part of Hawking's analysis, which fairly gives away the game: “I think the universe was spontaneously created out of nothing, according to the laws of science.” Well, whatever you want to say about the laws of science, they're not nothing!

Indeed, when the quantum theorists talk about particles popping into being spontaneously, they regularly invoke quantum constants and dynamics according to which such emergences occur. Again, say what you want about these law-like arrangements, they are not absolute nonbeing. And, therefore, we are compelled to ask the question, why should contingent states of affairs – matter, energy, the Big Bang, the laws of science themselves – exist at all? The classical response of religious philosophy is that no contingency can be explained satisfactorily by appealing endlessly to other contingencies. Therefore, some finally noncontingent reality, which

grounds and actualizes the finite universe, must exist. And this uncaused cause, this reality whose very nature is to be, is what serious religious people call “God.” None of Hawking's speculations – least of all his musings about the putative “nothing” from which the universe arises – tells against this conviction.

May I say by way of conclusion that I actually rather liked Hawking's last book. When he stayed within the confines of his areas of expertise, he was readable, funny, informative and creative. But, could I encourage readers please to take him with a substantial grain of salt when he speaks of the things of God?

**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).**

## Maryland pilgrims walk 50 miles ‘in penance and prayer’ for priesthood

By Paul McMullen

EMMITSBURG, Md. (CNS) — Stephanie Rubeling's support of the priesthood goes beyond thoughts and prayers.

The 54-year-old parishioner of St. Peter the Apostle, Libertytown, Maryland, was among 19 hardy souls who set out Nov. 9, for a three-day trek on foot from Emmitsburg to Baltimore, dubbed “Fifty Miles in Faith: Pilgrimage-Walk for the Priesthood in Penance and Prayer.”

It began with a Mass at St. Joseph in Emmitsburg, and ended with another Mass Nov. 11, at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, Baltimore.

Pilgrims arrived that day in Baltimore, before the U.S. Conference of Catholic Bishops opened its fall assembly there Nov. 12-14. The clergy sexual abuse crisis, which precipitated the pilgrimage, topped the bishops' agenda.

Rubeling had to miss the second day of the pilgrimage; she and her husband, Gary, were among those at a Nov. 12 wedding in Montgomery County, with their eldest son, Father Michael Rubeling, as the celebrant. He is associate pastor of St. John the Evangelist Parish, Severna Park, Maryland.

She had five of her nine other children in tow for the start of the pilgrimage, including Peter, a student at nearby Mount St. Mary's Seminary, who is serving his pastoral year at St. Mark, Fallston, and is expected to join his brother as a priest of the Archdiocese of Baltimore. Another brother, Timothy, recently entered formation with the Capuchin Franciscans.

“As the mother of a priest and a seminarian,” Stephanie Rubeling said, “we need to do whatever we can to help priests and the church to repair the damage done, and support those who want to move forward in holiness. Coming out of our comfort zone a little bit is a good thing.

“There is so much negative media. We need to go the extra mile, pardon the pun, in support of priests who are trying to lead holy lives, and remind everyone, there are good things going on in the church,” she



**Monica Rubeling, 16, of St. Peter the Apostle, Libertytown, Maryland, walks the “Fifty Miles in Faith: Pilgrimage-Walk for the Priesthood in Penance and Prayer” Nov. 9. Her brothers include two studying for the priesthood and Father Michael Rubeling, associate pastor of St. John the Evangelist Parish, Severna Park, Maryland. (CNS photo/Kevin J. Parks, Catholic Review)**

told the Catholic Review, the news outlet of the Baltimore Archdiocese.

Pilgrims set out midmorning, in 41-degree temperatures, and in a mist forecast to become an afternoon downpour, so ponchos and hand warmers were available, in addition to bottled water.

Their itinerary included overnight stops at St. Batholomew, Manchester, Maryland, and the Church of the Nativity, Timonium, Maryland. The pilgrimage, averaging 17 miles a day, went through four jurisdictions of the Baltimore Archdiocese, including Frederick, Carroll and Baltimore counties and the city of Baltimore.

It was led by Father John “Jack” Lombardi, pastor of St. Peter, Hancock, Maryland, and St. Patrick, Little Orleans, Maryland. He, also, led “Feet for Francis,” a weeklong, 100-mile walk from Baltimore to Philadelphia, in September 2015, in conjunction with the archdiocese, to see Pope Francis on his visit to the United States.

Walkers and support personnel this trek included several veterans of that

pilgrimage, including Paul and Paula Tiller of St. Peter, Hancock, and Pat and Laura Hamilton, of St. Agnes, Catonsville, Maryland.

## When He Comes

From Page 7

redeemed. It is a graced world even amid its chaos and conflict.

This is the incredible power and promise of these readings – a power that sustains and supports our journey and a promise that though the path take us through the valley of death's shadow, what awaits us is light and everlasting life.

Cardinal Joseph Ratzinger (now Pope Emeritus Benedict XVI) offered these encouraging words of hope and life in his 2001 work, “God Is Near Us”:

*“... at the end of history is something truly new. We cannot imagine it, because we are ignorant both of the possibilities of the material and of the*

“This is a reminder that we're walking for the Lord, to repair what's been torn,” Father Lombardi said before setting out toward Main Street in Emmitsburg and east on to Taneytown Pike. “It is our privilege to walk.”

Father Lombardi previously served as chaplain of the National Shrine Grotto of Our Lady of Lourdes, another religious landmark in the historic town of Emmitsburg.

He concelebrated Mass with Vincentian Father Harry F. Armone, associate pastor of St. Joseph Parish, which held a listening session regarding the clergy sex abuse scandals Nov. 5.

Father Armone noted that it was the feast of the dedication of the Basilica of St. John Lateran, Rome, a reminder “to see us as part of something bigger than ourselves. Don't fall into the trap of American individualism. We are saved. It's not ‘I am saved.’”

Emmitsburg's St. Joseph Church, founded in 1793, had an early parish roll that included St. Elizabeth Ann Seton.

“Any place that has the remains of the first American-born canonized saint is always a good place to begin a pilgrimage, or end one,” said Vincentian Father Martin F. McGeough, pastor. “This was Mother Seton's parish, Emmitsburg. Her presence here gives it a special aura of sanctity.”

*capacities of the creator. Yet we do know ... not only that individuals will be saved, but that God intends to save his entire creation ... this is what looking forward to eternal life means: not wanting to be lost from the sight of God, because he is our life.”*

(Ignatius Press, Page 1).

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

# Pope says people unwilling to be challenged by God's mercy will grumble

By Carol Glatz

VATICAN CITY (CNS) — The sin of grumbling and complaining is often triggered by a desire to avoid being challenged or upset by seeing Christ's unexpected mercy at work, Pope Francis said.

The way Christ gave witness was "something new for that era," the pope said, because it was thought that being with sinners "made you impure, like touching a leper."

That is why the "doctors of the law," scribes and Pharisees stayed far away from those who sinned and why they complained about Jesus' unusual ways, the pope said Nov. 8, in his homily during Mass in the Domus Sanctae Marthae.

They would read, but never understand what God meant by, "I desire mercy, not sacrifice," the pope said. But Jesus gives concrete witness to this mercy by the way he interacts with people, ending old practices and taking risks.

The pope's homily looked at the day's Gospel reading of the parable of the lost sheep, according to St. Luke.

When sinners drew close to Jesus to listen to him, the Pharisees and scribes "began to complain, saying, 'This man welcomes sinners and eats with them.'"

The scribes didn't say, "Oh look! This man seems good because he is trying to convert sinners," the pope said. Instead they start making negative comments to undercut Jesus' witness.

Rather than engaging in dialogue or "trying to resolve a conflicted situation, they secretly grumble, always in whispers because they have no courage to speak frankly," he said.

This negative reaction to the way someone gives witness or to "a person that I don't like" exists on all levels: in families, between individuals, in parishes and dioceses, even in nations and politics, he said.

"This is terrible — when a government is not honest, and it tries to smear its adversaries with complaining, whether it be defamation, calumny," the pope said. Dictatorships, for example, take control of media outlets and, through them, "begin to grumble, to belittle all those who are a danger to the government."

Jesus, however, reacts to complaining not by condemning



**Pope Francis gives the homily as he celebrates morning Mass in the chapel of his residence, the Domus Sanctae Marthae, at the Vatican, Nov. 8. (CNS photo/Vatican Media)**

the scribes, but by using the very same method they always employed against him — by asking a question, the pope said. In the Gospel story, Jesus asks, "What man among you having a hundred sheep and losing one of them would not leave the 99 in the desert and go after the lost one until he finds it?"

The Pharisees and doctors of the law, Pope Francis said, figure it makes more sense to let the one go in order to keep the larger number safe.

"This is why they don't go speak with sinners, they don't visit tax collectors, they don't go because (they think), 'Better not get tarnished by these people, it's a risk.'"

"They are incapable of forgiving, of being merciful, of receiving," the pope said. "They choose the opposite of Jesus," who does seek out the one sheep and when he does find it, he sets it on his shoulders with great joy.

That is the other thing the doctors of the law don't understand — the joy and celebration of the Gospel, the pope said.

Giving witness to God's mercy attracts many people and "makes the church grow," the pope said. But, it also provokes or irritates others, who start to grumble, using their complaints like a shield "so that this witness does not harm me."

# Resist the 'cold shadow' of euthanasia, says Cardinal Thomas Collins

TORONTO, Ontario (CNS) — The "cold shadow" of euthanasia is spreading, warned Cardinal Thomas Collins.

Speaking at the 39th annual Cardinal's Dinner in Toronto, Ontario, Canada, Nov. 8, the cardinal urged 1,600 attendees to fight attempts to expand Canada's euthanasia law to include minors.

"The time for review of the federal euthanasia law is upon us, and there is great pressure to eliminate the so-called 'safeguards' which made it seem to be not so terrible," he told the audience at the Metro Toronto Convention Centre.

"One such safeguard is that euthanasia is to be only for adults. Now we hear arguments made that the concept of 'adult' is to be made so elastic that even minors are to be eligible for euthanasia, even without the consent of their parents. The cold shadow of euthanasia is spreading further in our land, and we must resist that," the cardinal said.

In December, a government committee is expected to deliver a report that examines extending assisted suicide to youth under 18, psychiatric patients and consenting adults who give an advance directive to be euthanized in the event they become incapacitated by illness or disease.

The cardinal stressed the need for access to palliative care. "That, not euthanasia, is the way forward," he said.

"When people are lonely and feel that they are useless, and that life is not worth living, we must reach out, in practical love and support. Each person is worthy of life and of our love."

The dinner featured head table guests from several layers of government, as well as Archbishop Luigi Bomazzi, the Holy See ambassador to Canada.

The central theme of Cardinal Collins' speech was on the importance of Catholic health care, although he also acknowledged several issues that have been in the news:



**Cardinal Thomas Collins of Toronto, Ontario, addresses an audience of more than 1,600 at the annual Cardinal's Dinner Nov. 8. He warned that the "shadow of euthanasia" is spreading. (CNS photo/Emanuel Pires, courtesy Archdiocese of Toronto)**

the "terrible evil" of the attack on the Pittsburgh synagogue, the plight of Christians suffering religious persecution in the Middle East, and the church's sex abuse scandal.

"We must always be vigilant and continue zealously to eliminate corruption from the church," he said about abuse. "Above all, we must remember that the pain of what was suffered in the past continues into the present for those who endured this great evil. We must never cease to do whatever we can to help all victims of abuse."

In his speech, Cardinal Collins called Catholic health care a "bright light of hope in this valley of tears."

Acknowledging a history of healing that goes back to the 19th century and Mother Delphine Fontbonne — and continued with the Sisters of St. Joseph — Cardinal Collins said the institutions of Catholic health care are "united in

a common mission rooted in the Gospel."

"In any worthwhile enterprise, we must be clear about our identity: about who we are," he said. "That is true as well of Catholic health care. Some here present are directly engaged in this great work, but all of us benefit from it, and all of us need to consider what makes it what it is."

The cardinal described Catholic health care as being "especially dedicated to caring for those who are marginalized — 'the least of my brethren.'"

He said two themes essential to Catholic health care are reverence for people and the "sacrificial love of strangers."

"Reverence for the dignity of the human person determines the way we treat the beginning, the middle and the end of life," he said.

"We all come to the end of this journey of earthly life," he said. "We are destined to die. But, we must never take a human life — another's or our own — for it is not ours to take: We are stewards, not owners, of the life entrusted to us by God. With the tragic introduction into our country of euthanasia, we must insist that we do not do that. Bringing about the death of a patient is just plain wrong."

Cardinal Collins said the foundation of Catholic health care is built on the love known as "agape," or "the practical sacrificial love of strangers."

"First, it is sacrificial — as in laying down one's life for one's friends," he said. "When we sacrifice, we let go of the ego and forget ourselves in order to serve another."

"Secondly, the love that is the motivation for Catholic health care in the imitation of Christ the healer is practical: not a matter of pretty words, but of practical action. The model here is Jesus at the Last Supper: He gets down on his knees and washes the feet of his disciples and invites them to do likewise. Our love must be down to earth and practical."

**Adena/Dillonvale** — With the change to Eastern Standard Time, Mass will be celebrated at 4 p.m., Saturday evenings, throughout the month of November, at St. Adalbert Church, Dillonvale. Throughout the month of December, Mass will be celebrated at 4 p.m., Saturday evenings, at St. Casimir Church, Adena.

**Buchtel** — Mass will be celebrated at St. Mary of the Hills Church at 5:30 p.m., Saturdays, with confessions being heard at 4:45 p.m. Mass will also be celebrated at 6:30 p.m., Tuesdays.

**Cambridge** — Fraser fir wreaths and garlands will be sold by the Christ Our Light Youth Group. A 22-inch full fraser fir wreath costs \$22, a red, handmade ribbon costs \$3 and a 25-inch full fraser fir garland costs \$25. Orders must be placed by Nov. 19; delivery, Nov. 29. Checks can be made payable to Christ Our Light Youth Group. For additional information, telephone Pat Farley at (740) 432-7609 or (740) 439-2255.

**Glouster** — Mass will be celebrated at Holy Cross Church at 9 a.m., Sundays, with confessions being heard at 8:15 a.m. Mass will also be celebrated at 6:30 p.m., Wednesdays.

**Marietta** — Throughout the month of November, confessions will be heard from 5-5:45 p.m., Mondays, Wednesdays and Fridays, at the Basilica of St. Mary of the Assumption.

A Communion of Reparation vigil to the Sacred Heart of Jesus and the Immaculate Heart of Mary will be held at 7 p.m., on the first Friday of each month, in the Chapel of the English Martyrs, at the Basilica of St. Mary of the Assumption.

The Basilica of St. Mary of the Assumption CWC is sponsoring a Christmas bazaar from 9 a.m.-2 p.m., Dec. 8, in the basilica social hall. For additional information, telephone Rita Crum at (740) 373-8786 or Konna Huck at (740) 373-2652.

**Toronto** — Nut, apricot and poppy seed rolls will be sold in the church halls, following the celebration of Masses, Nov. 17-18, at St. Joseph Church and St. Francis of Assisi Church. Cost is \$10. For additional information, telephone Judy Wnek at (740) 537-4715.

## Obituaries

**Dolores A. Calabrese**, 85, St. Peter, Steubenville, Oct. 27.

**Dorothy Klan Corona**, 93, Smithfield, St. Adalbert, Dillonvale, Nov. 6.

**Rachel E. DeLuca**, 82, Blessed Sacrament, Winterville, Nov. 5.

**John "Jack" T. Doran**, 93, Toronto, St. Francis of Assisi, Nov. 2.

**Joseph Giovannone**, 82, Triumph of the Cross, Steubenville, Oct. 28.

**Maud Kirkpatrick Kalonick**, 77, Adena, St. Casimir, Oct. 27.

**Clem E. Kress**, 68, Lewisville, St. Sylvester, Woodsfield, Nov. 4.

**Joseph R. Krupinski**, 91, Coolville, St. Ambrose, Little Hocking, Nov. 7.

**Lois Kwiatkowski**, 76, Martins Ferry, St. Frances Cabrini, Colerain, Nov. 1.

**Cecilia "Lucy" Mirczak**, 95, Shadyside, St. Mary, Sept. 20.

**James Romanowski**, 89, Athens, St. Paul, Oct. 26.

**Carolyn S. Henke Saffell**, 76, Basilica of St. Mary of the Assumption, Marietta, Nov. 2.

**Rose M. Shine**, 89, St. Mary of the Immaculate Conception, Morges, Nov. 1.

**Elizabeth "Betty Ann" Sikora**, 88, Pleasant Grove, Ohio, St. Frances Cabrini, Colerain, Oct. 28.

**Lynn A. Simon**, 85, Athens, Christ the King University Parish, Oct. 30.

**Robert H. Wallace**, 89, Woodsfield, St. Sylvester, Nov. 4.

## BJKM Central Junior High presents 'Elf Jr.'



Bishop John King Mussio Central Junior High School will present "Elf Jr.: The Musical," at 7 p.m., in Lanman Hall, Berkman Theater, at Catholic Central High School, Steubenville, Nov. 15-17. Admission costs \$7 for adults and \$5 for students. Pictured in the front row is Kody Carver. In the second row, from left, are Carolyn Kuebler, B.J. Fallon and Gianna Hough. In the third row, from left, are Camden Daley and Haley Cherepko. (Photo provided)

## Around and About

**Athens** — A second annual community bling show, sponsored by the Pregnancy Resource Center of Athens, will be held from 11 a.m.-7 p.m., Dec. 7, and from 9 a.m.-noon, Dec. 8, at The Market On State, 1002 E. State St. Jewelry includes earrings, jewelry sets, bracelets, necklaces, rings, pins, charms and pendants. Proceeds benefit the Pregnancy Resource Center.

**Cambridge** — An annual community Thanksgiving dinner will be held from 11 a.m.-1:30 p.m., Nov. 22, at First Christian Church, 1127 Beatty Ave. There is no charge for a meal. People who are homebound can telephone (740) 432-5923 to have a meal delivered.

**Carrollton** — A craft show and pictures with Santa will take place from 9 a.m.-3 p.m., Dec. 8, at St. John's Villa, 701 Crest St. To reserve a table, telephone Dianne Holt or Susan Williamson at (330) 627-9789; cost is \$20. Pictures cost \$5. Pets are welcome.

**Dillonvale** — A community Thanksgiving service will be held at 7 p.m., Nov. 20, at Dillonvale Presbyterian Church, 52 Liberty St.

**Harrisville** — A community Thanksgiving service will be held at 6 p.m., Nov. 18, at Harrisville

United Methodist Church, East Main St.

**Portsmouth, Ohio** — A 40-hour devotion will be prayed Nov. 17-18 at Holy Redeemer Church, 1325 Gallia St. The devotion will include eucharistic adoration and music; the rosary and Divine Mercy chaplet will be prayed. For additional information, telephone (740) 354-2716.

**St. Clairsville** — The St. Clairsville Area Council of Churches clothes closet is in need of new and gently used children's shoes. Donations can be dropped off at the St. Mary Parish offices, 212 W. Main St. For additional information, telephone Marie Crumbacher at (740) 526-0115.

**Steubenville** — Franciscan University of Steubenville will hold its 69th annual Founders' Association Dinner, Dec. 1, at the J.C. Williams Center, located on the campus of the university. The evening will begin with a reception at 5:30 p.m., followed by a dinner and ceremony at 6 p.m. in the Tony and Nina Gentile Gallery. Franciscan University will honor Mark Nelson and family, as well as John Steitz, at the dinner. To make reservations, telephone the university's community relations office at (740) 283-6406 or email communityrelations@franciscan.edu by Nov. 19. Dinner reservations cost \$50.

## Notre Dame band members strike chord with concert, connects generations

By John Shaughnessy

INDIANAPOLIS (CNS) — Annie Hill and Allie Braschler usually perform in front of 80,000 cheering, clapping and screaming fans in one of the most well-known football stadiums in the world.

Yet, on a recent sun-kissed Wednesday afternoon, the two University of Notre Dame juniors joined 47 other members of the school's marching band in a special performance for just over 100 people at A Caring Place, the adult day care program of Catholic Charities Indianapolis.

And even though the 49 musicians represented just a small part of the band's regular 385 members, their playing of the "Notre Dame Victory March" and other Irish favorites blared triumphantly through Fairview Presbyterian Church — where A Caring Place is located — bringing the elderly and developmentally disabled adults to their feet.

The miniconcert marked a resounding climax to what had been a trip of the heart — as the 49 band members set aside four days of their weeklong fall break in mid-October to do service projects in Indianapolis.

They helped feed the poor through Gleaners Community Food Bank, created an outdoor walkway at a public school, and assisted with projects at Central Catholic and Holy Cross Central elementary schools, which are Notre Dame ACE Academies. ACE stands for Alliance for Catholic Education, which provides



**As part of their fall break of doing service projects in the Indianapolis area, members of the University of Notre Dame marching band perform a special concert for more than 100 people at A Caring Place, the adult day care program of Catholic Charities Indianapolis. (CNS photo/John Shaughnessy, The Criterion)**

teaching fellows and other outreach to Catholic schools with limited resources.

As the service commissioners for the Notre Dame band, Hill and Braschler led the efforts.

"When you're in college, it's easy to think just about yourself, your school work and your friends," said Braschler, a saxophone player from South Haven, Michigan. "It's nice to put the focus on other people. Members of the marching band are hardworking, kind people who want to give back."

"This is one of the first times we've

brought our instruments with us on the service trip," noted Hill, a piccolo player from Stillwater, Minnesota. "Our music is one of the greatest gifts we can give. To share the spirit of Notre Dame is what we do best."

The concert thrilled Amy Sczesny, program director of A Caring Place.

"First, everyone knows of the Fighting Irish of Notre Dame, so who would not want the great opportunity to host the band at their facility?" she told The Criterion, newspaper of the Archdiocese of Indianapolis. "Second, for our folks, music

is a great means of communication. Our folks love music of any type, and you'll see their faces light up when the first note is played."

She also wanted to add another special note to the concert, so she invited students from nearby St. Thomas Aquinas School for the performance — to create an atmosphere that joined several different generations.

"It was invigorating," Sczesny said. "We do great things here, and this concert is just one of those great things. Programs like this keep our participants active in — and with — the community. Our folks were all smiling, and the students, too."

The band members also savored that experience.

"It was really wonderful to see all their smiles and their signs," Braschler said. "It's nice to see people of different generations, to bring joy to their day. And it brings joy to us."

As the event came to a close, Sczesny requested an encore performance of the "Notre Dame Victory March."

Almost immediately, the church rocked again with the school's fight song, with everyone in the audience smiling and clapping.

"Every time we play the fight song, it can be someone's first time hearing it and someone's last time hearing it, so we never go through the motions with it," Braschler noted. "It was cool to have the youngest and oldest together here. That's the power of music — to bring people together."

## Pope Francis will visit Morocco in March; to be second papal visit

By Junno Arocho Esteves

VATICAN CITY (CNS) — Pope Francis will make a two-day apostolic visit to Morocco next year, the Vatican announced.

Accepting an invitation by Moroccan King Mohammed VI, the pope will visit the cities of Rabat and Casablanca March 30-31, the Vatican said in a statement Nov. 13. A detailed schedule for the trip will be released later.

News of a possible visit by Pope Francis became public earlier in the year when Vincenzo Abbinante, Italian honorary consul to the Kingdom of Morocco, said that government authorities were coordinating preparations with the Vatican.

Abbinante told Italian news agency Turiweb May 24 that the pope's visit would highlight the importance of Morocco as "a center of excellence in intercultural and interreligious dialogue."

Many people had expected the visit

to take place earlier to coincide with the Dec. 10-11 Intergovernmental Conference to Adopt the Global Compact for Safe, Orderly and Regular Migration, a document Pope Francis publicly pushed for and for which the Vatican lobbied heavily. A Vatican delegation will attend the conference.

Pope Francis will be the second pope to visit Morocco. St. John Paul II made a historic visit to the country in 1985, becoming the first pope to receive an official welcome in the predominantly Muslim country.

Speaking to thousands of young Muslims Aug. 19, 1985, St. John Paul said that Christians and Muslims are called "to change our old practices," which have led to misunderstandings and wars, and "recognize with joy the religious values that we have in common."

"We believe in the same God, the one God, the living God, the God who created the world and brings his creatures to their perfection," St. John Paul said.

## St. Frances Cabrini honors CWC members



**St. Frances Cabrini Parish, Colerain, Catholic Woman's Club honored the parish's oldest CWC members during the celebration of Mass Nov. 4. Angels were presented to the honorees. Pictured, from left, are Nancy Fillipovich, secretary; Pam Ambrose, president; Madelyn Hayden, honoree; Father Timothy P. McGuire, pastor of St. Frances Cabrini Parish and CWC moderator; Jennie Hritz, honoree; and Ruth Utter, vice president. (Photo provided)**

## Special collections will be taken up in the Diocese of Steubenville

STEUBENVILLE — During the weekend of Nov. 17-18, an offering for the Catholic Campaign for Human Development will be collected in the parishes in the Diocese of Steubenville.

According to the U.S. Conference of Catholic Bishops' website, the collection is a "national anti-poverty program ... working to carry out the mission of Jesus Christ."

A special collection will also be taken up the weekend of Dec. 8-9 in the diocese for religious retirement, which is coordinated by the National Religious Retirement Office, Washington.

The collection benefits approximately 31,000 elderly Catholic sisters, brothers and religious order priests, according to a press release from the National Religious Retirement Office.

## Archbishop Gomez: 'Pray hard' for all affected by California shooting

THOUSAND OAKS, Calif. (CNS) — Los Angeles Archbishop Jose H. Gomez urged those attending a prayer vigil Nov. 8, to honor the memory of the victims killed in a shooting spree the evening before “by living our lives with greater intensity and purpose and with greater love for one another.”

“May Our Lord in his mercy receive the souls of those who have died, and may he comfort those of us who have been spared,” he told the congregation at St. Paschal Baylon Catholic Church in Thousand Oaks. “We pray for peace in our communities and for peace in the hearts of all those who are troubled and disturbed.”

Late Nov. 7, a gunman opened fire at a country music bar in Thousand Oaks, about 40 miles from the heart of Los Angeles.

Thirteen people, including the suspected gunman and a 29-year veteran of the Ventura County Sheriff's Department, died in the shooting at the Borderline Bar and Grill on what was college night, with lessons on country two-step dancing.

The bar is popular with students at nearby California Lutheran University, and also attracts students from Pepperdine University in Malibu, Moorpark College in Moorpark and California State University-Channel Islands in Camarillo.

Ventura County Sheriff Geoff Dean said Nov. 8, that the suspected gunman, Ian David Long, had legally purchased the weapon used in the shooting. It came less than two weeks after a gunman murdered 11 worshipers in a Pittsburgh synagogue, which was the largest mass murder in the United States since 17 were killed at Marjory Stoneman Douglas High School



People pray before the procession to transport the body of Sgt. Ron Helus from the hospital to the county medical examiner's office in Thousand Oaks, California, Nov. 8. Sgt. Helus of the Ventura County Sheriff's Office was killed responding to a Nov. 7 shooting at a bar in Thousand Oaks that left 13 dead. (CNS photo/Ringo Chiu, Reuters)

in Parkland, Florida, last Feb. 14.

According to the Associated Press, after Sgt. Ron Helus was shot multiple times and dragged outside the bar by his partner, he died early Nov. 8 at a nearby hospital — scores of police assembled outside and burst in later to find Long and 11 others dead. Eighteen others were injured.

Long, who had been wearing a black hood during the spree, was a former U.S. Marine machine gunner, and authorities said he may have suffered from post-traumatic stress disorder.

At the vigil, Archbishop Gomez told the congregation he brought with him “the prayers of the whole family of God here in the Archdiocese of Los Angeles.”

“We are all so sad in the face of a violence that just makes no sense. We open our hearts to the families and friends of those who were killed, and we try as best we can to share their grief with them,” he continued.

“The hurt they are suffering, we can never really know. What they have lost, we cannot return to them. But, we can walk with them. We can help them to find healing and hope. We can help them to discover the love of Jesus, even in this dark time.”

In a statement issued the morning of Nov. 8, in reaction to news of the shooting, Archbishop Gomez asked people to “pray hard” for the victims and their families.

“Like many of you, I woke this morning

to news of the horrible violence last night at the Borderline Grill in Thousand Oaks,” he said.

“Let us pray hard for all the families, for those who were murdered and those who were injured, and in a special way for the heroic officer, Sgt. Ron Helus, who lost his life defending people in the attack. May God grant perpetual light to those who have died and may he bring comfort to their loved ones and peace to our community.”

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, in a Nov. 8 statement asked all to pray “for the victims and their loved ones and all those impacted by this senseless violence.” He also called for the enactment of reasonable measures to end gun violence.

“We must bring this tragedy to the Lord in prayer,” said the cardinal. “This new incident of gun violence strikes just as the funerals are barely complete from the last mass shooting.”

He added: “More innocent lives are lost because of one individual and his ability to procure weapons and commit violence. The bishops continue to ask that public policies be supported that would enact reasonable gun measures to help curb this mad loss of life.”

“Only love can truly defeat evil,” Cardinal DiNardo said in his statement. “Love begets love, and peace begets peace, but anger, hatred and violence breed more of the same.”

Another vigil for the shooting victims was held Nov. 8, at the Fred Kavli Theater in Thousand Oaks, drawing hundreds of mourners.

## Pope Francis marks World War I anniversary with a message of peace

VATICAN CITY (CNA/EWTN News) — The bells of St. Peter's Basilica, Rome, rang out in unison with thousands of other church bells around the world Nov. 11, as Pope Francis commemorated the 100th anniversary of the end of World War I.

“While we pray for all the victims of that terrible tragedy, let us say forcefully: Invest in peace, not on war!” Pope Francis said at the end of his Angelus address.

The memory of World War I should be a warning to “reject a ‘culture of war’ and seek every legitimate means to put an end to the conflicts that still bleed several regions of the world,” the pope said. “It seems that we do not learn.”

Pope Francis quoted Pope Benedict XV, an advocate for peace during WWI, who denounced the war as “useless slaughter” in his 1917 peace plan. As pope throughout the entirety of the First World War, Pope Benedict XV wrote five encyclicals and three apostolic exhortations concerning peace.

Around 17 million people — soldiers and civilians — were killed during the Great War. This year marked the 100th anniversary of the signing of the armistice between Germany and the Allies in France, which ended World War I, Nov. 11, 1918.

At 1:30 p.m., in Rome, the bells of St.

Peter's Basilica tolled in honor of this centenary in coordination with church bells all over Europe and around the world.

The pope noted that the feast day of St. Martin of Tours falls on Armistice Day, calling St. Martin's act of cutting his cloak in half to share with a poor man a “gesture of human solidarity” that points toward “the way to build peace.”

Pope Francis focused the message of his Angelus address on the poor widow in Matthew's Gospel, who gave two coins that made up her entire livelihood in her offering to the Temple.

“In this humility, she performs an act charged with great religious and spiritual significance,” the pope said. “That gesture, full of sacrifice, does not escape the attentive gaze of Jesus, who indeed sees in it the total gift of self, which he wants to teach his disciples.”

“The scales of the Lord are different from ours. He weighs people and their actions differently: He does not measure quantity, but quality; he searches the heart and looks at the purity of intentions,” Pope Francis explained.

When we are tempted to seek the attention of others through our altruism, we should think of this poor woman, he said.

“It will do us good: It will help us to get rid of the superfluous, to focus on what really matters and to remain humble.”

“The Virgin Mary, a poor woman who gave herself totally to God, sustains us in the purpose of giving the Lord and our brothers not something of ourselves, but ourselves, in a humble and generous

offering,” the pope said.

As Pope Francis anticipates to celebrate the second World Day of the Poor, Nov. 18, mobile medical clinics were set up near St. Peter's Basilica to treat anyone in need of general and specialized medical care, including cardiology, dermatology, and ophthalmology through Nov. 18.



Members of the public place floating poppies onto a pond during a memorial service at the ANZAC War Memorial to mark the centenary of the armistice ending World War I, in Sydney, Australia, Nov. 11. (CNS photo/David Gray, Reuters)