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NOV. 30, 2018

Father Foxhoven pleads guilty in court

ATHENS — Father H. Christopher Foxhoven has been sentenced to 12 years in prison, without the possibility of parole, after he pled guilty to three counts of sexual battery in front of Athens County Judge Patrick Lang, Nov. 27.

Judge Lang said Father Foxhoven will have to register as a sexual offender, after he is released from prison.

The Diocese of Steubenville reported the offenses to the Athens County sheriff's office when they became aware of them October 27.

Father Foxhoven was immediately suspended from practicing all religious services and was barred from church property.

Father Foxhoven served at Holy Cross Parish, Glouster, and St. Mary of the Hills Parish, Buchtel, in the Diocese of Steubenville.

Diocese of Steubenville Chancellor Father Bradley W. Greer said now that the civil matter has been completed, the diocese will continue with the canonical process with regard to Father Foxhoven.

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

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

News Brief

Bishop Robert Morlino dies at age 71

MADISON, Wis. (CNS) — Bishop Robert C. Morlino, the fourth bishop of Madison, Wisconsin, died Nov. 24, at a hospital in Madison. He was 71.

The bishop was undergoing planned medical tests when he suffered what doctors described as "a cardiac event" and he never recovered.

"All objective indicators point to the fact that Bishop Morlino accomplished what he set out to do in the diocese" after his Aug. 1, 2003, installation, the diocese said.

Among his "three expressed priorities" was increasing "the number and quality of the men ordained to the diocesan priesthood," it said. "Fostering greater priestly vocations" resulted in his ordination of 40 men to the priesthood during his tenure. Another 24 are currently in formation.

Bishop Morlino also aimed "to instill a greater sense of reverence throughout the entire diocese, celebrated in the holy sacrifice of the Mass," the diocese said, "and to challenge Catholic institutions in the diocese to live out their professed faith in Jesus Christ."

He succeeded in "bringing a greater sense of reverent worship to the entire diocese, and he made significant inroads toward encouraging the Catholic institutions in his care to live out their mission with greater fidelity, during his 15-plus years as bishop of Madison," the diocese said.

Born in Scranton, Pennsylvania, Bishop Morlino had a doctorate in moral theology from the Pontifical Gregorian University in Rome.

Bishop Morlino taught philosophy at Loyola College in Baltimore, St. Joseph University in Philadelphia, Boston College, and the University of Notre Dame and St. Mary's College in Indiana.

Bishop celebrates jubilee of marriage anniversaries



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates a wedding anniversary Mass at St. Lawrence O'Toole Church, Ironton. (Photo provided)

By Dino Orsatti
Editor

STEUBENVILLE/MARIETTA/IRONTON — Diocese of Steubenville Bishop Jeffrey M. Monforton reflected on his parents' strong 41-year marriage during his childhood years when praising couples in the diocese for their lasting marriages.

Bishop Monforton said he, "learned how to be the person that he has become by witnessing the love and respect his mother and father showed each other."

Born on their first wedding anniversary, the bishop said

his parents were always present to provide him and his sibling's spiritual guidance and affection.

The bishop recognized 119 enduring marriages of parishioners during his sixth annual anniversary celebration at three different diocesan churches, Nov. 17 and Nov. 18. Bishop Monforton acknowledged couples (listed on Page 4), who are celebrating 10, 20, and every 5 years until 60 years of marriage, and every wedding anniversary year after 60, "because they've earned the recognition."

The men and women gathered for Mass in St. Lawrence

To Page 3

Diocese of Steubenville Bishop Jeffrey M. Monforton's Advent Message 2018

This Advent season instructs you and me that we wait with great anticipation for the birth of Jesus Christ. He is the Messiah, who in his own words "makes all things new." We wait with great anticipation for the birth of the Son of God, who will restore us to our originally intended state as children of God. This season of Advent readies us for Jesus' second coming, as we spiritually prepare to celebrate his first coming.



Bishop Monforton

'Ask the Bishop'

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

Q: What is the purpose of a confirmation name?

Leah Butts
St. Clairsville

A: Did you know that new names were not always chosen for the sacrament of confirmation? Many a practice has, and had been, the individual keeping their own name, because, in fact, it was more commonplace that a boy or a girl already had a Christian name. I say that because the choice of a confirmation name should be a deliberate one, fruit of prayer and reflection.

In choosing a confirmation name, we choose a saint's name, requesting their prayerful assistance. Frequently, a confirmation name is chosen because the saint best exemplifies the desire of the one to be confirmed. The attributes for which the saint is known can be the determining factors for the one to be confirmed. For example, a young lady may choose St. Agnes for her attributes of purity, while a young man may choose St. Sebastian who is the patron saint for athletes.

In any event, a confirmation name should be explored with the understanding that the candidate may be able to answer the question of why he or she chose that name in the first place. Those who choose their own name, especially their baptized name, especially if it is a Christian name, continue a long tradition just as those who choose a new name in honor of a particular saint.

Q: What is your favorite prayer?

Joey Rice
Steubenville

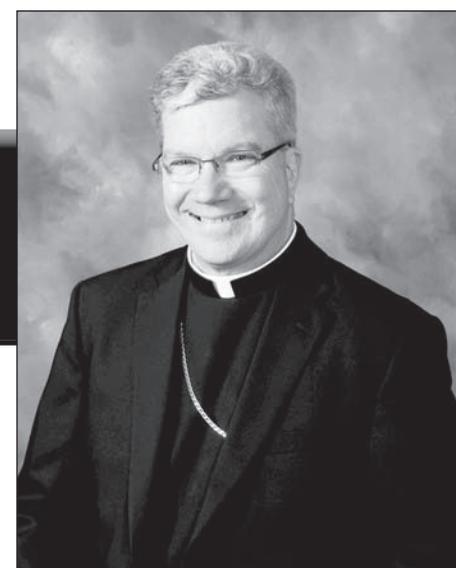
A: For me, this is a very difficult question to answer because frequently I choose a prayer for which the purpose of it has been prepared. One of the very first prayers, that I memorized as a child, would most certainly be one of my favorite prayers, for Jesus shared that prayer with us, namely, The Lord's Prayer or the Our Father. The Lord's Prayer has been described by the Fathers of the Church as a 55-word catechism; namely the richness of the words in this prayer cannot be exhausted.

We are even reminded at the first word in the prayer *our* is not *my*. This pronoun itself shows us that we are members of a broader family of faith, and that we all share the same heavenly Father as brothers and sisters, because Jesus has made it so through his passion, death and resurrection. This prayer stating that we are family, focused on doing Jesus' work, which means bringing the kingdom of God here to earth. Also, in praying this prayer with non-Catholics, I am repeatedly in awe how many people actually have memorized this prayer. This shows another common element that connects all Christian churches, as we keep our gaze on Jesus Christ. I can go further into why this is one of my favorite prayers, but we still need room for a third question.

Q: Why are there so many different kinds of churches that aren't Catholic?

Daniel Bolster
Steubenville

A: This is a very good question and you could major in the history of Christianity at any university and would still come up with a number of questions that just don't seem to be easily answered. The short answer for this question is *the human condition*. We all know that Jesus wants for all of us to be one, but we human beings continually find



Bishop Monforton

ways to push back. While it is true the early church was united as fellow Christians, it did not take terribly long before certain individuals or factions tore away from the church, especially when it came to those not agreeing with the church on Jesus' true identity or even with the dogma of the three persons in the holy Trinity. But, that is the early, early church.

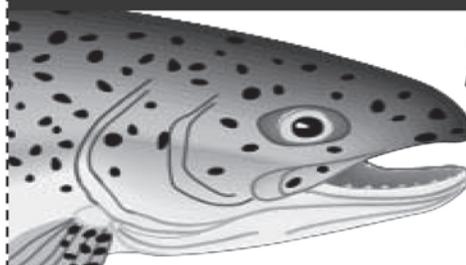
Division occurred between east and west in Christianity and much was drawn along political instead of theological lines. Later on, additional communities separated from the Catholic Church, especially in the Reformation times. While it may seem like there are too many Christian religions in the world, it would seem unrealistic we will ever come back together. However, need I remind all our readers of the words from

the angel Gabriel to Mary that "all things are possible with God."

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.

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—Dave Wolf, PA Fish and Boat Commission

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Bishop celebrates

From Page 1

O'Toole Church, Ironton, the Basilica of St. Mary of the Assumption, Marietta, and Holy Family Church, Steubenville. Bishop Monforton handed out personally signed certificates to the couples.

The couple with the distinction of being married the longest in the diocese is Anthony and Elizabeth Welsch of St. Peter Parish, Steubenville, who recently celebrated their 67th wedding anniversary. Anthony, 87, grew up on a farm in Glen Dale, West Virginia, and attended Moundsville High School, West Virginia, while Elizabeth, 86, graduated from Catholic Central High School, Steubenville. Anthony's two aunts married Elizabeth's two uncles, and the couple got to know each other through family functions. They exchanged marriage vows Nov. 24, 1951, at St. Peter Church, prior to Anthony joining the Air Force, and a four year stint in Japan, during the Korean War. The Welsch's have lived their entire married life in Steubenville.

The Welsch's have seven children, 14 grandchildren, and three great-grandchildren. Elizabeth said, "I only have one brother and Anthony was an only child, so I always wanted a big family." And spending time with their family has always been a top priority.

Anthony worked as a mechanic for Ohio Power Company for many years. Elizabeth worked for the Berkman Company and Sears, in Steubenville. She said during their leisure time, "We enjoyed outdoor activities, such as sledding, fishing and visiting nearby lakes. Since retirement, we like to travel." The couple has vacationed in Hawaii, and Memphis, as well as Myrtle Beach, South Carolina, on several occasions.

As for their enduring marriage, "A lot of yes, dears,"



Anthony and Elizabeth Welsch recently celebrated their 67th wedding anniversary at Holy Family Church, Steubenville. (Photo by Orsatti)

joked Anthony. On the serious side, they both attributed their Catholic faith as one of the keys to their successful marriage. Anthony, also, gave this advice to his children and other young couples, "Be patient, forgiving and understanding."

Bishop Monforton's Schedule

December

- 1 "Call to Candidacy," diaconate candidates, St. Agnes Church, Mingo Junction, 10 a.m.
Founders' Association dinner, Franciscan University of Steubenville, 5 p.m.
- 2 Mass, Holy Family Church, Steubenville, 11 a.m.
- 4 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 5 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
- 6 St. Nicholas Day school Mass, St. Sylvester Church, Woodsfield, 8:30 a.m.
St. Sylvester Central School visit, Woodsfield, 9:30 a.m.
- 8 Mass, St. Mary of the Immaculate Conception Church, Morges, 184th anniversary, 10 a.m.
- 9 Mass, Basilica of St. Mary of the Assumption, Marietta, 10 a.m.
Knights of Columbus fourth-degree Christmas party, Sacred Heart Church rectory, Pomeroy, 1 p.m.
- 10 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
- 11 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Diocesan Information System Conference planning meeting, 3:30 p.m.
Franciscan University of Steubenville, 6 p.m.
- 12 Our Lady of Guadalupe Mass, Basilica of St. Mary of the Assumption, Marietta, 11 a.m.

Annual permanent deacon retreat in Lore City



An annual retreat was held recently for Diocese of Steubenville permanent deacons and their wives at Sts. Peter and Paul Oratory, Lore City. Pictured in the front row, from left, are Martha Kovach and Permanent Deacon Edward G. Kovach; Permanent Deacon Stephen F. Miletic and his wife, Joyce; Permanent Deacon Charles J. "Chuck" Schneider and his wife, Marlene; Permanent Deacon Mark A. Erste; and Diocese of Minneapolis-St. Paul Permanent Deacon Joseph Michalak, who was the retreat director. Pictured in the back row, from left, are Permanent Deacon Paul D. Ward and Permanent Deacon Donald Scott Carson; RoseMary Adams and Permanent Deacon Richard G. Adams; and Permanent Deacon Randall Redington and his wife, Mary Ellen. (Photo provided)



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FDIC 

Parishioners throughout Diocese of Steubenville celebrate enduring marriages

St. Casimir Parish, Adena

Drew and Corisa Case, 20 years; David and Jeanette Koleski 30;

St. Joseph Parish, Amsterdam

Attilio and Rosemary Scopel, 50;

Christ the King University Parish, Athens

Richard and Mary Abel, 50; Richard and Patty Manzey, 50;

St. Bernard Parish, Beverly

Jeff and Angie Bullock, 25; Ed and Kathy Huck, 35; Jeff and Terri Bauerbach, 40; Robert and Carol Parcell, 45; Larry and Jane Hoodschumacher, 50; Jack and Janet Lang, 60; Max and Mary Ann Malone, 60;

St. Stephen Parish, Caldwell

John, Jr. and Tammy Gaydos, 25; Ray and Beth Gaydos, 40; Rodger and Joan Willey, 55; Gerald and Jean Ruppel, 66;

Christ Our Light Parish, Cambridge

Ronald and Christine Ginnetti, 30; Richard and Helen Chesar, 50; Carl and Rita Schwartz, 50; Michael and June Franko, 55;

Our Lady of Mercy Parish, Carrollton

John and Mary Sowko, 50;

St. John the Baptist Parish, Churchtown

Terry and Connie Arnold, 40; Edward and Lois Arnold, 50;

St. Adalbert Parish, Dillonvale

Norman and Veronica Sempirek, 61; Leonard and Dorothy Corona, 70 (Dorothy died Nov. 6);

St. Louis Parish, Gallipolis

Bruce and Janice Davison, 45;

Sacred Heart Parish, Hopedale

Donald and Karen Jochims, 50;

St. Joseph Parish, Ironton

Anthony and Jennifer Burch, 20; Tyler and Julie Walters, 25; Lowell and Noel DePriest, 30; Robert and Mary Jo Ackerman, 45; Michael and Nancy Haas, 45; Robert and Brenda Self, 45; Donald and Kathleen Barron, 50; Francis Dean and Cynthia McDonald, 50; Gerald and Mary Depuy, 51; Larry and Barbara Shelton, 55; Frederick and Pamela Weber, 55; James and Margaret Gallagher, 64;

St. Lawrence O'Toole Parish, Ironton

Patrick and Honora Brown, 10; Derek and Missy DuFore, 10; Ben and Julie Roach, 25; John and Jennifer Willis, 25; John and Vicky Mathis, 35; James and Rhonda Colegrove, 40; Roger and Karen Williams, 40; Mack and Christi Anderson, 45; Gregory and Judith Sierer, 45; Patrick and Kathleen Sheridan, 50; John and Marilou Clare, 55; Patrick and Patricia Payne, 55; Charles and Beatrice McClellan, 60; Michael and Bernadette Kinney, 63;

St. Ambrose Parish, Little Hocking

Robert and Sue Anstatt, 20; Brian and Michelle Yanok, 30; Theodore and Diana Halaj, 50; Larry and Joyce Schwendeman, 50; Carl and Rosa Lee Klingenberg, 55;

Our Lady of Mercy Parish, Lowell

Kenneth and Janice Long, 30; Tim and Sherry Wittekind, 30; Robert and Deborah Misel, 50; John and Elinor Paul, 55;

Basilica of St. Mary of the Assumption, Marietta

James and Diane Gottfried, 25; Gregory and Darla Dickson, 30; Mike and Neva Kern, 30; Joseph and Anne Keegan, 35; John and Mary Lynn Maloney, 35; Bob

and Betty Boersma, 40; Todd and Pam Brockmeier, 40; Melvin and Debra Kern, 40; James and Karen Amrine, 45; John and Babs Douglass, 45; James and Barbara Kostelac, 45; Permanent Deacon Lee and Karen Weisend, 45; Robert and Barbara Huffman, 50; James and Barbara Paxton, 50; Carlos and Sharon Estadt, 55; Gene and Ann Mullen, 55; Bob and Fran Potter, 55; Jack and Jean Klos, 60; Robert and Catherine Dickson, 62;

St. Mary Parish, Martins Ferry

Kevin and Kim Tierney, 40; Leonard and Karla Vinci, 40;

St. Gabriel Parish, Minerva

Ralph and Kathie Halter, 45;

St. Agnes Parish, Mingo Junction

Ron and Debbie Mannarino, 35; Jerry and Jean Mazik, 55; Leroy and Clara Sue Milewsky, 55; Henry and Florence Smith, 60; Ron and Mary Alice Mitchell, 64; Frank and Evelyn Lee Alex, 65;

St. Mary Mission, Pine Grove

Jerome and Janet Kline, 40; David and Jill Haney, 45;

Sacred Heart Parish, Pomeroy

Joseph and Roxie Marcinko, 45;

St. Mary Parish, St. Clairsville

David and Jasmine Trouten, 25; Stephen and Karen Clark, 40; Paul and Connie Kenzora, 40; Tim and Nancy Coyne, 50; John and Doris Budinscak, 60;

St. Mary Parish, Shadyside

Francis and Joyce Mellott, 60;

Holy Family Parish, Steubenville

David and Pam Burton, 25; Alex and Angela Ariemica, 35; Don and Lois Spencer, 60;

St. Peter Parish, Steubenville

Peter, III and Beth Rosaschi, 30; Glenn and DiAnne Sharp, 40; John and Catherine Vella, 59; Anthony P. and Elizabeth Welsh, 66;

Triumph of the Cross Parish, Steubenville

David and Marlene Dumbola, 25; Thomas S. and Marguerite A. Wilson, 35; William and Carolyn Grant, 40; Maurizio and Anna Santacroce, 40; John and Martina DiBacco, 55; Douglas and Margaret Lowry, 55; James and Pamela Orlando, 55;

St. Joseph Parish, Tiltonsville

Robert and Nancy Leoni, 55;

Blessed Sacrament Parish, Wintersville

John and Judith Irvin, 60; Joseph and Betty Mickey, 65; Ray and Jean Dalfonso, 66;

Our Lady of Lourdes Parish, Wintersville

Terry and Carol Long, 50; Sam and Marilyn Rotella, 55.



Steubenville anniversary Mass



Ray and Jean Dalfonso, parishioners of Blessed Sacrament Parish, Wintersville, receive Communion from Diocese of Steubenville Bishop Jeffrey M. Monforton at Holy Family Church, Steubenville. (Photo by Orsatti)

Marietta anniversary Mass



Bishop Monforton presents anniversary certificates to Permanent Deacon Lee V. Weisend and his wife, Karen, at the Basilica of St. Mary of the Assumption, Marietta. (Photo provided)

Annual conference on promoting healthy attachments held at Oglebay

By Matthew A. DiCenzo
Staff writer

WHEELING, W.Va. — Approximately 250 people attended the 28th annual conference on promoting healthy attachments, which was held at Oglebay Resort and Convention Center, Wilson Lodge, Wheeling, West Virginia, Nov. 19-20.

Michele A. Santin, director, Diocese of Steubenville Office of Catholic Charities and Social Concerns, said that each year the conference addresses issues that impact healthy attachments. Santin said that the theme this year concentrated on trauma, the opiate crisis and helping families work through grief and heal from trauma. She said that the conference brings national experts to a local level, providing parents and professionals with the most current research and tools to help build healthy families.

“This is our 28th year and it is only because of our longtime, loyal sponsors and our Project Attach planning committee,” Santin stated. “A lot of hard work, evaluation of the conference and revisions help in making the conference so successful each year.”

Presenters included Franklin Jody Hurt, a psychologist and chief clinical officer at CompDrug, Columbus, Ohio. He presented “Neuropsychological Understanding of Complex Trauma and Opiate Addiction,” which focused on how trauma and neglect during the developmental years have an impact on the neurological architecture of the brain and evolving mind. Hurt also focused on the abuse of opioids. He also presented “Mind Awareness and Revision Training: A Relational Psychodynamic Intervention for Treating Complex Trauma.” In this presentation, Hurt reviewed the social and neurological science of mind awareness and revision training.

“Lessons Learned – a Decade of Experience Addressing the Opioid Crisis/My Dance With a Grizzly Bear: A Story of Resilience and Empowerment,” was presented by Dr. M. Frank Beck, Mercy Health/St. Elizabeth Hospital, Youngstown, Ohio, dental residency program director and Mercy Health regional chief opioid officer; and Nickola Ceglia, instructor for the Behavioral Health Institute at Mercy Health. This presentation provided a summary of the opiate epidemic and the institutional response to the crisis. It also provided insight into dealing with Parkinson’s disease and multiple sclerosis.



The 28th annual conference on promoting healthy attachments was held Nov. 19-20, at Oglebay Resort and Convention Center, Wilson Lodge, Wheeling, West Virginia. Approximately 250 people attended the conference. Franklin Jody Hurt, a psychologist and chief clinical officer at CompDrug, Columbus, Ohio, pictured center, presents to attendees at the conference. (Photo by DiCenzo)

Bryan M. Santin, an assistant professor of English at Concordia University, Irvine, California, presented “But Then You Read: Literature and Grief Work.” This presentation combined contemporary psychology and literary studies, which focused on how literature can be comforting for those who grieve.

Phyllis Kosminsky, a clinical social worker at the Center for Hope, Darien, Connecticut, presented “Attachment Issues in Grief Therapy: Identifying and Addressing Attachment Related Complications in Bereavement.” During the presentation, Kosminsky discussed what research and clinical practice have taught experts regarding attachment orientation and how it impacts emotional health throughout the lifespan. Also, she presented “Getting Back to Life When Grief Won’t Heal: Using Our Minds and Hearts in Work with the Bereaved,” which explored the nature of

grief and complications of healing.

Tina Payne Bryson, a best-selling author, pediatric and adolescent psychotherapist, presented “Adult Attachment: My Story, My Brain, My Relationships.” This presentation focused on brain development and the role of experience in the evolution of the mind.

Mary Vicario, co-author of the “Foster Parents’ Survival Guide,” presented “Translating Trauma: Healing, Resiliency and Hope for Early Childhood and Preverbal Trauma.” This presentation explored early childhood relationships and how it affects all aspects of development.

The 29th annual conference on promoting healthy attachments is scheduled for Nov. 25-26, 2019, Santin announced.

For additional information on promoting healthy attachments, contact Santin at the chancery, 422 Washington St., telephone (740) 282-3631 or email msantin@diosteub.org.

CDC report shows that the US abortion rate continues to decline overall

WASHINGTON (CNS) — The abortion rate in the United States continues to decline, as do the number of abortions overall, according to a report issued Nov. 21 by the federal Centers for Disease Control and Prevention in Atlanta. The drop in both abortions overall and the abortion rate has declined each year for a decade.

According to the new report, the abortion rate in 2015 is at 11.8 abortions per 1,000 women ages 15-44. The rate has dropped eight of the past nine years since 2006’s rate of 15.9; the rate of 15.6 held steady in 2008. The 2015 number of reported abortions was 638,169, about one-fourth less than the 852,385 reported in 2006. It is down 2 percent from 2014’s figure of 652,639.

Over the past decade, the ratio of abortions to live births has also trended downward. The ratio rose slightly from 2007 to 2008, and held steady in 2009 and 2010, but has declined from 2006’s 233 abortions per 1,000 live births to 2015’s 188 abortions per 1,000 live births.

The number of legal abortions in the United States

peaked in the 1980s before beginning a slow but steady decline, interrupted only by the slight rise in, or holding steady of, numbers in the late 2000s. The CDC’s numbers are not complete. They do not include California, Florida, Maryland, New Hampshire and Wyoming because they either “did not report, did not report by age, or did not meet reporting standards,” the CDC report said.

The abortion rate is highest for women in their 20s. Women ages 20-24 had an abortion rate of 19.9, and women ages 25-29 had an abortion rate of 17.9 per 1,000 women in their age group. Together, they accounted for close to 60 percent of all abortions.

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Eternal Rest Grant Them, O Lord

Richard A. Pizzoferrato, Superintendent

St. John Paul II The Church: The Bride of Christ

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

We have seen how the Old Testament often describes the relationship between God and the chosen people in terms of marriage, with God (Yahweh) depicted as the husband and the people as the wife. The New Testament picks up this analogy in St. Paul's famous comparison of husband and wife to that of Christ and the church as one example (see, Ephesians, Chapter 5, Verses 31-32). John the Baptist used it when he identified Jesus as the Messiah, and himself only as his forerunner: "The one who has the bride is the bridegroom; the best man, who stands and listens for him, rejoices greatly at the bridegroom's voice" (Jn 3:28-29). Our Lord used it, also, when he spoke about fasting: "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast" (Mk 2:19-20). A bit of background is helpful here: In the time of Jesus, the attendants of a bride and groom awaited his arrival at the bride's home, where the celebration was to take place.

(This writer's experience has been that it is the bride that is awaited, not at her house, but at the church. It's not a question of "getting her to the church on time," as it is waiting for last-minute adjustments of the hair and gowns of herself and her attendants!) In any case, the lesson of the Gospels is that Jesus is the bridegroom, the Messiah, long-awaited by the attendants, the chosen people. His disciples do not fast any more than the attendants and guests fast at a wedding breakfast while the happy couple is among them.

Jesus thus depicts himself again in the parable of the wedding feast: "The kingdom of heaven is like a king who gave a wedding feast for his son" (Mt 22:2). In this case, the lesson concerns the "no-shows" who were invited, but don't come. They are like the chosen people, who, for all their talk and expectation of a Messiah, are not enthusiastic when he finally appears! The added item of a "wedding garment" suggests that, even among those who do come to the feast, some do not have

an attitude in keeping with the dignity of what they have been offered! A more sophisticated explanation came with later developments by Christian theologians: the wedding garment is the state of grace that is required in many of the celebrations of the Christian church. Like the wedding guests of Our Lord's time, the recipients of God's largesse should have enough sense to prepare themselves adequately!

The parable of the bridesmaids is similar: Half of the bride's attendants do not prepare sufficiently for a long wait and are left out in the cold when the doors of the hall are closed. Again, it's not lighting oil that is at stake; it's about the interior dispositions that should accompany our efforts at worship and spiritual self-improvement.

St. John Paul turns now to an actual wedding celebration in the life of Jesus: that of the marriage at Cana, a small town in Galilee, Jesus' home province, to which Jesus, his mother, and some of the disciples that he had already gathered, were invited. It is here that Jesus works his first miracle, or "sign" as the evangelist calls it. Several thought-provoking lessons suggest themselves: Jesus is the real bridegroom predicted by the prophets and the guests are the chosen people. More obviously, Jesus works the miracle at the behest of his mother, representing the entire people of the world who are invited to the eternal banquet of heaven.

John, the evangelist, concludes with the words: "Jesus did this as the first of his signs ... and so revealed his glory, and his disciples began to believe in him" (Jn 32:11). John Paul observes that the bridegroom is already at work in the task of redemption, and at his side was the bride, Mary, representing the church, the chosen people, of the New Covenant.

We have seen that the analogy of marriage was conceived by the Old Testament prophets to describe the relationship between God and the chosen people. That analogy was taken up by John the Baptist, whom we can consider the last of the Old Testament prophets, and a transitional figure between Old Testament and New. It was taken up by Jesus himself in his parables, particularly those featuring a bridegroom and a wedding feast. St. Paul continues and

"Jesus did this as the first of his signs ... and so revealed his glory, and his disciples began to believe in him" (Jn 32:11).



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expands the analogy in the fifth chapter of his Letter to the Ephesians. Continuing the analogy of the church as the "Bride of Christ," St. Paul says: "Christ loved the church and handed himself over for her" (Eph 5:25). The "handing over" of himself was, of course, his voluntary acceptance of his passion and death on Calvary. The image is that of a husband laying down his life in protection of his wife. It is this concept of total self-giving love that he invokes when he says: "For the husband is head of the wife, just as Christ is head of the church" (Eph 5:23). He is not speaking of domination over wife by husband so much as self-giving of husband for wife, following the example set by Christ himself in his relationship with the human race – a relationship of total fidelity!

St. Paul brings in here that aspect of the Old Testament prophets' analogy: The chronic defection of the Israelite people from their loyalty to the one true God was depicted as *infidelity* – adultery! St. Paul calls attention to a common example of adultery wherein a husband is unfaithful with a prostitute. Of course, the example reverses the husband-wife relationship here in that the husband is the unfaithful party, whereas, in fact it was the Israelites, represented by the wife, that was unfaithful. So, St. Paul's example limps a bit. Anyway, St. Paul's point is that the recognition of other "gods" by the Israelites was akin to infidelity in marriage. Total fidelity is a feature of total self-giving! It is a feature of Christ's relationship with the church and should also be a feature of a husband's relationship to his wife! It is one of the "goods," – the *bona* – that the church sees as essential to a valid marriage bond!

What Are You Waiting For?

By Bishop Robert Barron

Advent is the liturgical season of vigilance or, to put it more mundanely, of waiting. During the four weeks prior to Christmas, we light the candles of our Advent wreaths and put ourselves in the spiritual space of the Israelite people who, through many long centuries, waited for the coming of the Messiah ("How long, O Lord?").

In the wonderful avant-garde German movie "Run Lola Run," a young woman finds herself in a terrible bind: She needs to gather an enormous amount of money in a ridicu-

lously short period of time. Throughout the movie, she runs and runs, desperately trying through her own frantic efforts to make things right, but nothing works. Finally, at the moment when she finds herself at the absolute limit of her powers, she slows to a trot, looks up to heaven and says, "Ich warte, ich warte" (I'm waiting, I'm waiting). Though she does not explicitly address God, and though there has been no hint throughout the movie that Lola is the least bit religious, this is undoubtedly a prayer. And, in the immediate wake of her edgy request, a rather improbable solution to her problem presents itself.

Lola's prayer has always reminded me of Simone Weil, that wonderful and mysterious 20th-century French mystic whose entire spirituality is predicated upon the power of waiting, or – in her language – of expectation. In prayer, Weil taught, we open our souls, expecting God to act even when the content of that expectation remains unclear. In their curious vigilance and hoping against hope, both Lola and Simone are beautiful Advent figures.

Hold Your Horses

Their attitude is, of course, deeply rooted in biblical revelation. From beginning to end of Scripture, we discover stories of people who are compelled to wait.

The patriarch Abraham received the promise that he would become, despite his old age, the father of a son, and
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When Is Our Life Fulfilled?

By Father Ron Rolheiser

When is our life fulfilled? At what point in our lives do we say: "That's it! That's the climax! Nothing I can do from now on will outdo this. I've given what I have to give."

When can we say this? After we've reached the peak of our physical health and strength? After giving birth to a child? After successfully raising our children? After we've published a bestseller? After we're famous? After we've won a major championship? After we've celebrated the 60th anniversary of our marriage? After we've found a soulmate? After we're at peace after a long struggle with grief? When is it finally done? When has our growth reached its furthest place?

The medieval mystic, John of the Cross, says we reach this point in our lives when we have grown to what he calls "our deepest center." But, he doesn't conceive of this the way we commonly picture it, namely, as the deepest center inside our soul. Rather, for John, our deepest center is the optimum point of our human growth, that is, the deepest maturity we can grow to before we begin to die. If this is true, then for a flower, its deepest center, its ultimate point of growth, would be not its bloom, but the giving of its seed as it dies. That's its further point of growth, its ultimate accomplishment.

What's our ultimate point of growth? I suspect that we tend to think of this in terms of some concrete, positive accomplishment, like a successful career or some athletic, intellectual, or artistic achievement that's brought us satisfaction, recognition and popularity. Or, looked at from the point of view of depth of meaning, we might answer the question differently by saying that our ultimate achievement was a life-giving marriage, or being a good parent, or living a life that served others.

When, like a flower, do we give off our seed? Henri Nouwen suggests that people will answer this very

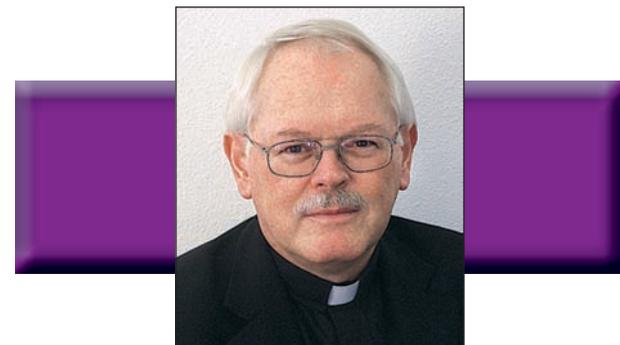
differently: "For some it is when they are enjoying the full light of popularity; for others, when they have been totally forgotten; for some, when they have reached the peak of their strength; for others, when they feel powerless and weak; for some it is when their creativity is in full bloom, for others, when they have lost all confidence in their potential."

When did Jesus give off his seed, the fullness of his spirit? For Jesus, it wasn't immediately after his miracles when the crowds stood in awe, and it wasn't after he had just walked on water, and it wasn't when his popularity reached the point where his contemporaries wanted to make him king that he felt he had accomplished his purpose in life and that people began to be touched in their souls by his spirit. None of these. When did Jesus have nothing further to achieve?

It's worth quoting Nouwen again, in answering this question: "We know one thing, however, for the Son of Man the wheel stopped when he had lost everything: his power to speak and to heal, his sense of success and influence, his disciples and friends – even his God. When he was nailed against a tree, robbed of all human dignity, he knew that he had aged enough, and said: 'It is fulfilled'" (see, John, Chapter 19, Verse 30).

"It is fulfilled!" The Greek word here is "Tetelesti." This was an expression used by artists to signify that a work was completely finished and that nothing more could be added to it. It was also used to express that something was complete. For example, "Tetelesti" was stamped on a document of charges against a criminal after he had served his full prison sentence; it was used by banks when a debt had been repaid; it was used by a servant to inform his master that a work had been completed; and it was used by athletes when, tired and exhausted, they successfully crossed the finish line in a race.

It is finished! A flower dies to give off its seed, so it's



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appropriate that these were Jesus' last words. On the cross, faithful to the end, to his God, to his word, to the love he preached, and to his own integrity, he stopped living and began dying, and that's when he gave off his seed and that's when his spirit began to permeate the world. He had reached his deepest center, his life was fulfilled.

When does our living stop and our dying begin? When do we move from being in bloom to giving off our seed? Superficially, of course, it's when our health, strength, popularity and attractiveness begin to wane and we start to fade out, into the margins, and eventually into the sunset. But, when this is seen in the light of Jesus' life, we see that in our fading out, like a flower long past its bloom, we begin to give off something of more value than the attractiveness of the bloom. That's when we can say: "It is fulfilled!"

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.

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through that son, the father of descendants more numerous than the stars in the night sky. But, the fulfillment of that promise was a long time in coming. Through many years, as he and his wife grew older and older, as the likelihood of their parenthood became increasingly remote, Abraham waited. Did he doubt? Did he wonder whether he had misconstrued the divine promise? Did he waver in his faith? Did he endure the taunts of his enemies and the pitying glances of his friends? Probably. But he waited, and in time the promise came true.

Abraham's great-grandson Joseph, the wearer of the multicolored coat, saw in a dream that he would be a powerful man, and that his brothers would one day bow down to him in homage. But, the realization of that dream came only after a long and terrible wait. He was sold into slavery by those very brothers, falsely accused of sexual misconduct, humiliated, and finally sent to prison for seven years. Imagine what it must have been like to endure years in an ancient prison – the discomfort, the total lack of privacy, the terrible food in small amounts, sleeplessness, torture, and above all, hopelessness. This is what Joseph had to wait through before his dream came true in a most unexpected way.

The people of Israel were miraculously delivered from slavery in Egypt, led across the Red Sea by the mighty hand of Moses – and then they waited. A journey that normally would have taken only a few weeks stretched to 40 years as they wandered rather aimlessly through the desert. The Book of Exodus frequently gives us indications of what this time of vigil was like: "The people grumbled against

Moses, 'We are disgusted with this wretched food. ... Why did you lead us out into this desert to die? Were there not graves enough in Egypt?'" (Ex 16:2-3). They were hardly models of patience.

Even poor Noah had to wait, cooped up in the ark with his irritable family and restless animals while the waters slowly retreated.

In the course of the Christian tradition, there is much evidence of this spirituality of waiting. Relatively late in life, Ignatius of Loyola realized he was being called by God to do great things. But, before he found his path, he passed through a wide variety of experiences in the course of many years: a time of stark asceticism and prayer at Manresa, wandering to the Holy Land and back while living hand-to-mouth and sleeping in doorways, taking elementary courses in Paris alongside young kids, gathering a small band of followers and leading them through "The Spiritual Exercises." Only at the end of this long sojourn – founding the Company of Jesus – did he realize the great thing God called him to do.

In Dante's "Purgatorio," the theme of waiting is on prominent display. Dante and Virgil encounter a number of souls who slouch at the foot of the mountain of purgatory, destined to make the climb to heaven, but compelled for the time being to wait. How long? As long as God determines.

God Has No Express Lane

All of this, I submit, is very hard for most of us. I suppose we human beings have always been in a hurry, but modern people especially seem to want what they want when they want it. We are driven, determined, goal-oriented, fast-

moving. I, for one, can't stand waiting.

As a Chicagoan, I find myself unavoidably in a lot of traffic jams, and nothing infuriates me more. Usually stuck behind a massive truck, you have no idea when you will get where you want to be, and there is nothing you can do about it.

I hate waiting at doctors' offices; I hate waiting in line at the bank; I hate waiting for the lights to come back on when the electricity fails.

So, when I'm told that waiting seems to belong to the heart of the spiritual life, I'm not pleased, for here, too, I want answers, direction, clarity – and I want them pronto. I desire to feel happy and to know what God is up to; I need my life to make sense – now. I'm pleased to live a spiritual life, but I want to be in charge of it and to make it unfold according to my schedule: Run Barron Run. All of this is profoundly antipathetic to the mood and spirit of Advent.

So, what sense can we make of the countercultural and counterintuitive spirituality of vigilance? The first thing we have to realize is that we and God are, quite simply, on different time tables. The Second Letter of Peter states this truth with admirable directness: "To you, O Lord, a thousand years are like a day" (2 Pt 3:8).

To the God who stands outside of space and time and who orders the whole of creation, our hours, days, years, eons have a radically different meaning. What is a long time to us is an instant for God, and hence what seems like delay to us is no delay at all to God. What seems like dumb and pointless, waiting to us can be the way that God, in a

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unique and finally mysterious manner, is working God's purposes out.

Theologian Richard Rohr summed up the spiritual life in the phrase "your life is not about you," and this insight is particularly important in terms of the present question. "Why isn't God acting how I want and when I want?" Perhaps because your life is part of a complex whole, the fullness of which only God can properly grasp and fittingly order.

But, we can make things even more specific. Is it possible that we are made to wait because the track we are on is not the one God wants for us? Author G.K. Chesterton said that if you are on the wrong road, the very worst thing you can do is to move quickly. And, there is that old joke about the pilot who comes on the intercom and says, "I have good news and bad news, folks: The bad news is that we're totally lost; the good news is that we're making excellent time!" Maybe we're forced to wait because God wants us seriously to reconsider the course we've charted, to stop hurtling down a dangerous road.

Or, perhaps we are made to wait because we are not yet adequately prepared to receive what God wants to give us. In his remarkable letter to Proba, St. Augustine argued that the purpose of unanswered prayer is to force expansion of the heart. When we don't get what we want, we begin to want it more and more, with ever greater insistence, until our souls are on fire with the desire for it. Sometimes it is only a sufficiently expanded and enflamed heart that can take in what God intends to give.

What would happen to us if we received, immediately and on our own terms, everything we wanted? We might be satisfied in a superficial way, but we wouldn't begin to appreciate the preciousness of the gifts. After all, the Israelites had to wait thousands of years before they were ready to receive God's greatest gift.

Even if we are on the right track and even if we desire with sufficient intensity what God wants to give, we still might not be ready to integrate a particular grace into our lives or to handle the implications of it. Joseph, the dreamer, clearly wanted to be a great man, but if he had been given political power and authority when he was an arrogant kid, the results would have been disastrous both for himself and for those under his control. His many years of suffering – his terrible wait – made him a ruler with both wisdom and deep compassion. And, so, when his brothers did indeed finally bow down to him, as he foresaw in his dream, he was able to react not in vengeance, but in love: "I am Joseph, your brother."

Three Advent Practices

What practically can we do during the season of waiting and vigil keeping? What are some practices that might incarnate for us the spirituality described here?

How about the classically Catholic discipline of eucharistic adoration? To spend a half-hour or an hour in the presence of the Lord is not to accomplish or achieve very much – it is not really "getting" anywhere – but it is a particularly rich form of spiritual waiting.

As you keep vigil before the Blessed Sacrament, bring to Christ some problem or dilemma that you have been fretting over, and then pray Lola's prayer: "Ich warte, ich warte." Say, "Lord, I'm waiting for you to solve this, to show me the way out, the way forward. I've been running, planning, worrying, but now I'm going to let you work." Then, throughout Advent, watch attentively for signs.

Also, when you pray before the Eucharist, allow your desire for the things of God to intensify; allow your heart and soul to expand. Pray, "Lord, make me ready to receive the gifts you want to give," or even, "Lord Jesus, surprise me."

A second – and more offbeat – suggestion: Do a jigsaw puzzle. Find one of those big, complex puzzles with thousands of small pieces, one that requires lots of time and plenty of patience, and make of it an Advent project. As you assemble the puzzle, think of each piece as some aspect of your life: a relationship, a loss, a failure, a great joy, an adventure, a place where you lived, something you shouldn't have said, an act of generosity. So often the events of our lives seem like the thousand pieces of a puzzle lying incoherently and disconnectedly before us. As you patiently put the puzzle together, meditate on the fact that God is slowly, patiently, according to his own plan and purpose, ordering the seemingly unrelated and incongruous events of your life into a picture of great beauty.

Finally, take advantage of traffic jams and annoying lines – really anything that makes you wait. And, let the truth of what

18th-century spiritual writer Jean-Pierre de Caussade said sink in: "Whatever happens to you in the course of a day, for good or ill, is an expression of God's will." Instead of cursing your luck, banging on the steering wheel, or rolling your eyes in frustration, see the wait as a spiritual invitation.

When you are forced to slow down, pray one of the great, repetitive vigil prayers of the church, such as the rosary or the Jesus prayer ("Lord Jesus Christ, Son of God, have mercy on me, a sinner"). With this resolution in mind, hang a rosary around your rearview mirror at the beginning of Advent. Consider the possibility that God wants you at that moment to wait and then sanctify the time through one of those savoring prayers.

The entire Bible ends on a note not so much of triumph and completion as longing and expectation: "Come, Lord Jesus." From the very beginning of the Christian dispensation, followers of the risen Jesus have been waiting. Paul, Augustine, Chrysostom, Agnes, Thomas Aquinas, Clare, Francis, John Henry Newman and Simone Weil have all waited for the second coming and have hence all been Advent people. During this season let us join them, turning our eyes and hearts upward and praying, "Ich warte, ich warte."

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.

Lumen Christi Award winner has spent life as a religious serving poor

CHICAGO (CNS) — Sister Marie-Paule Willem, a Franciscan Missionary of Mary, who has been serving the poor in the United States and around the world for more than 60 years, will receive the 2018-19 Lumen Christi Award from Catholic Extension.

"Working across many countries, Sister Willem believes strong families are the foundation of the church and society," said the news release announcing the award.

The Lumen Christi Award is the highest honor bestowed by the Chicago-based national organization, which raises and distributes funds to support U.S. mission dioceses, many of which are rural, cover a large geographic area, and have limited personnel and pastoral resources.

The recipient is chosen for best demonstrating how the power of faith can transform lives and communities.

Sister Willem, who is 85 and speaks five languages, is currently in ministry in the Diocese of Las Cruces, New Mexico, where she serves women in detention and leads a growing parish along the U.S.-Mexico border as pastoral administrator.

Nominated by her bishop, Sister Willem was one of 47 nominees this year and one of eight finalists. As the Lumen Christi recipient, Sister Willem and her diocese will share in a \$50,000 grant.

Born into a large, Catholic family in the city of Bruges, Belgium, Sister Willem has early memories of World War II and the Nazi invasion, fleeing with her family as the bombs fell around them. At age 23, she joined the Franciscan Missionaries of



Sister Marie-Paule Willem of the Diocese of Las Cruces, New Mexico, is a finalist for the 2018-19 Lumen Christi Award given by Catholic Extension. Sister Willem has been a Franciscan Missionary of Mary for more than 60 years, serving in South America and in the Southwest region of the United States. She is pictured in an Aug. 28 photo. (CNS photo/Rich Kalonick, Catholic Extension)

Mary, "who serve where the need is greatest and where no one else wants to go, among the poorest and most forgotten," Catholic Extension said.

She ministered in Argentina, Paraguay, and Uruguay, in the 1970s during times of dictatorships and political upheaval.

"She was part of the church's advocacy and social justice efforts to help the condemned, who were put in outdoor 'corrals' and left to starve. For her mission, she risked her life, received death threats and was ousted from the region," the news release said.

Still wanting to work with the poor,

but knowing she could not return to Latin America, she found an opportunity in the Rio Grande Valley of Texas.

In 1980 Sister Willem joined her community in Roma, Texas, and became director of religious education for a parish. She led bilingual programs in catechesis for children and worked with incarcerated women at a detention center.

She then moved to the Diocese of Las Cruces, to serve migrant farmworkers and immigrants. At age 80, she became pastoral administrator at San Jose Mission Church, Dona Ana County, New Mexico. It had only a handful of parishioners and

no full-time pastor.

"When I arrived, it was so sad here," Sister Willem recalled. "The buildings were falling apart, and no one seemed to care."

She started building up the community and the church itself – the liturgy, the buildings, the ministries and the grounds, which are now full of gardens.

Today the parish has more than 200 active families; about 35 people attend Mass on Saturdays and nearly 100 on Sundays.

"Sister Marie-Paule has turned the parish around," said parishioner Irma Chavez May. "The church was in bad shape, and few people came. It is beautiful now and so many attend Mass, it's hard to find parking on Sunday."

Added Irma's husband, Robert: "She came with a vision, enthusiasm and a passion for the church. She has gotten everyone involved and keeps us connected. If she wasn't here, this parish would likely have closed."

At the Dona Ana Detention Center, she gathers weekly with them, "using poetry and heartfelt meditation, helps them find hope, dignity and self-confidence," Catholic Extension said. She also works with immigrants, teaching them English and helping them prepare for citizenship.

"Sister Marie-Paule teaches us that war, persecution and suffering cannot extinguish the light of Christ," said Father Jack Wall, president of Catholic Extension. "Most importantly, she shows by her example how ordinary people can become the light of Christ that brilliantly shines for others."

Pope Francis names organizing committee for abuse conference in February

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis named U.S. Cardinal Blase J. Cupich of Chicago to be part of the organizing committee preparing for a meeting of the world's bishops' conferences and representatives of religious orders to address the abuse and protection of minors.

The Feb. 21-24 Vatican meeting is not only "about keeping children safe from harm worldwide," said Greg Burke, head of the Vatican press office, in a written statement Nov. 23.

"Pope Francis wants church leaders to have a full understanding of the devastating impact that clerical sexual abuse has on victims," he said, soon after the Vatican announced the members of the preparatory committee.

Together with Cardinal Cupich, the committee will include Cardinal Oswald Gracias of Mumbai, India; Archbishop Charles J. Scicluna of Malta; and Jesuit Father Hans Zollner, president of the Centre for the Protection of Minors at the Pontifical Gregorian University and a member of the Pontifical Commission for the Protection of Minors.

The Pontifical Commission for the Protection of Minors, headed by Boston Cardinal Sean P. O'Malley, and some survivors of abuse by members of the clergy also will be involved in the preparatory work for the meeting, the Vatican said.

"This is a critical moment for the universal church in addressing the sexual abuse crisis," Cardinal O'Malley said, and the February meeting "will be an important moment for developing a clear path forward for dioceses around the world."

"We must continue to embrace and practice a commitment to zero tolerance, work for greater transparency, including the release of names of clergy accused of abuse, and encourage all religious orders to adopt a similar policy and cooperate with civil and legal authorities. Above all else, we must place the support and pastoral care of survivors first," he said in a written statement.

"This is a lifelong journey" that "requires a partnership between the laity and clergy in responding to the failures of episcopal leadership by holding bishops accountable for the crimes against children and vulnerable adults," he said.

Cardinal O'Malley said the pontifical commission, as an advisory body to the pope, proposed the global meeting for the world's bishops. He said the commission has hosted meetings between survivors and groups of newly named bishops, and those meetings "have inspired our view that

calling the bishops to Rome for a similar high-impact meeting would be very important in addressing the clergy abuse crisis globally."

Cardinal Cupich told Crux Nov. 23 that while Pope Francis understands very well the degree of suffering in the United States because of abuse, the pope is calling a global meeting because "he understands this to be a global issue."

"The pope is seeking both a comprehensive understanding of past failings, as well as global solutions moving forward," the cardinal said.

Cardinal Cupich told Crux it will be critical that all church leaders take "ownership for our failures fully in order to ensure they are not repeated." This will require clearly defining responsibilities and establishing "responsiveness, transparency, and accountability, particularly for bishops," he added.

He said the pope sees safeguarding as part of his call for a change of culture, "that is, a reform in how we approach ministry for, in addition to being a crime, sexual abuse of minors by clerics is about the corruption of our ministry."

The February meeting "is the beginning of a worldwide reform that will need to be ongoing and will involve a process of initiatives on regional, national and diocesan levels," he said.

Cardinal Gracias told Crux in October that the February meeting "cannot be cosmetic" or superficial. "Either it will be successful, or it will be a disaster for the church."

The other organizing committee member is Archbishop Scicluna, who has assisted the pope with several high-profile abuse investigation cases. He serves as adjunct secretary of the Congregation for the Doctrine of the Faith and is president of the congregation's board that reviews appeals filed by priests laicized or otherwise disciplined in sexual abuse or other serious cases.

Archbishop Scicluna said the meeting will include "a penitential liturgy" because "Pope Francis wants it." He said abuse survivors "are going to be a part of that liturgy too, just as they will be consulted in advance of the meeting and be listened to during it."

He told America Magazine that the "main goals" of the meeting "are to make bishops realize and discuss together the fact that the sexual abuse of minors is not only an egregious phenomenon in itself and a crime, but it is also a very grave symptom of something deeper, which is actually a crisis in the way we approach ministry. Some call it clericalism, others call it a perversion of the ministry."

The meeting will mark "the beginning of a new approach



Cardinal Blase J. Cupich of Chicago has been appointed by Pope Francis to be part of the organizing committee for the Vatican's Feb. 21-24 global bishops meeting to address clerical sexual abuse. Cardinal Cupich is pictured during the Synod of Bishops on young people, the faith and vocational discernment at the Vatican Oct. 18. (CNS photo/Paul Haring)

that I hope will be global, because it concerns the whole church," he said. However, all solutions and approaches will have to be lived concretely on the local level, "in every parish, in every school, in every diocese," he said, "otherwise it's not effective at all."

"We have to move away from panic-driven policies that put the good name of the institution above all other considerations" and "in the end, those policies do reputational damage to the institution; they are actually also counterproductive, and it's a no-go area."

Father Zollner, who is also a licensed psychologist and psychotherapist and has accompanied abuse survivors to the Vatican, said the pope will be present at the February meeting's work sessions.

He told Vatican News that the meeting will be a "synodal" journey involving sharing information, reflections, prayer, penance and proposals for concrete action.

Those who are invited to the meeting include presidents of national bishops' conferences around the world; heads of the Eastern Catholic churches; representatives of the Union of Superiors General and of the International Union of Superiors General; top officials of the Secretariat of State; prefects of the congregations for the Doctrine of the Faith, for Eastern Churches, for Bishops, for the Evangelization of Peoples, for the Clergy, for Institutes of Consecrated Life and Societies of Apostolic Life, and of the Dicastery for Laity, the Family and Life.

Vatican, World Youth Day officials release pope's Panama itinerary

VATICAN CITY (CNS) — When Pope Francis visits Panama for World Youth Day in January, he will meet with young people not able to attend the festivities: some in jail and with some living with HIV.

He also will dedicate the altar of Panama's newly renovated 400-year-old cathedral, meet with bishops from Central America, and have lunch with some of the young people attending the youth day gathering, according to the schedule released by the Vatican.

The pope's visit to Panama Jan. 23-27 will be his 26th trip outside of Italy. During his visit, he will deliver seven speeches and celebrate two Masses as well as a penitential liturgy.

The theme for World Youth Day 2019 is taken from the Gospel of St. Luke: "I am the servant of the Lord. May it be done to me according to your word."

The pope's meeting with young people who will be unable to take part in the activities is a response to the Gospel's call to clothe the naked, visit the sick and comfort the imprisoned, the organizing committee said.

Archbishop Jose Domingo Ulloa Mendieta of Panama said Pope Francis' meeting with young detainees will be "a very special event" in which "young people deprived of freedom will take part in a penitential liturgy with the Holy Father in an act of repentance, reconciliation and forgiveness," the committee said.

After the closing Mass for World Youth Day, the pope will visit Casa Hogar el Buen Samaritano (Good Samaritan



Our Lady of Carmen Church is seen April 22, in Panama City. World Youth Day will be celebrated Jan. 22-27 in Panama City. (CNS photo/Bob Roller)

Home), a center dedicated to helping HIV and AIDS patients "regardless of their sex, religion, sexual orientation, geographical origin" and "who lack the resources to live and cope with their illness."

The pope will also pray the Angelus there with young people from the Malambo hospice, which helps people addicted to drugs and alcohol, and from Hogar San Jose, a house for the poor run by the Missionaries of Charity and the Kkotongnae religious congregation.

Here are some of the highlights of the pope's schedule released by the Vatican. All times are local, with Eastern

Daylight Time in parentheses:

Wednesday, Jan. 23 (Rome, Panama)

- 9:35 a.m., (3:35 a.m.) departure from Rome's Fiumicino Airport;
- 4:30 p.m., arrival at Tocumen International Airport in Panama.

Thursday, Jan. 24 (Panama)

- 9:45 a.m., welcoming ceremony at Palacio de las Garzas presidential palace;
- 5:30 p.m., welcoming ceremony and gathering with young people in Santa Maria la Antigua Field; speech by pope.

Friday, Jan. 25 (Panama)

- 10:30 a.m., penitential liturgy with juvenile delinquents in Las Garzas de Pacora Juvenile Detention Center;
- 5:30 p.m., Way of the Cross with young people in Santa Maria la Antigua Field; speech by pope.

Saturday, Jan. 26 (Panama)

- 9:15 a.m., Mass and dedication of the altar of the Cathedral Basilica of Santa Maria la Antigua with priests, men and women religious and lay movements;
- 6:30 p.m., prayer vigil with young people at St. John Paul II Field; speech by pope.

Sunday, Jan. 27 (Panama)

- 8:00 a.m., Mass at St. John Paul II Field to mark World Youth Day; homily by pope;
- 6:00 p.m., farewell ceremony at Tocumen International Airport.

Adena — Poppy seed, nut and apricot rolls are being sold by St. Casimir Parish CWC. Cost is \$10. Orders will be accepted until Dec. 11; checks can be made payable to St. Casimir CWC. For additional information or to place an order, telephone Jeanette Kelley at (740) 769-0225.

Athens — The Athens Catholic community CWC will sponsor a “Christmas Cookie Walk” from 9 a.m.-noon, Dec. 15, at the Holy Family Center, located at Christ the King University Parish. Cinnamon rolls will be sold with coffee, tea and hot chocolate. Preorders will be accepted for homemade cookie trays; ready-to-deliver gift trays will be available. Homemade walnut, apricot, poppy seed or prune kolaches will be available and can also be preordered. For additional information, email Wanda Sheridan at shamrockauction@aol.com.

Buchtel/Glouster — The sacrament of anointing of the sick will be offered during the celebration of Masses at 5:30 p.m., Dec. 8, at St. Mary of the Hills Church, Buchtel, and at 9 a.m., Dec. 9, at Holy Cross Church, Glouster.

Cambridge — An Advent communal reconciliation service will be held at 7 p.m., Dec. 10, at St. Benedict Church.

Glouster — A Christmas cantata, featuring the Trimble Township Community Choir, will be presented at 7 p.m., Dec. 17, at Holy Cross Church.

St. Clairsville — Adult education for Advent will be presented from 6:30-8 p.m., Dec. 3 and Dec. 10, at St. Mary Church, by Father Thomas A. Chillog, pastor of St. Mary Parish and Diocese of Steubenville episcopal vicar for planning and personnel. Topics include “A Walk through the Mass” and “Catholic Practices.”

Steubenville — St. Peter Parish CWC is participating in a 12th annual toy drive, which will be held through Dec. 5. New, unopened and unwrapped toys can be taken to the church vestibule. Toys will be donated to Urban Mission.

Toronto — Advent vespers and Benediction will be prayed at 6 p.m., beginning Dec. 2, at St. Francis of Assisi Church, through Dec. 23, Sunday evenings.

Nut, apricot and poppy seed rolls will be sold following the celebration of Masses, Dec. 8-9, Dec. 15-16 and Dec. 22-23, at St. Joseph Church and St. Francis of Assisi Church halls. Cost is \$10. For more information, telephone Judy Wnek at (740) 537-4715.

Yorkville — St. Lucy Parish is selling luminaries “in loving memory of” or for a “special prayer intention.” Cost is \$5. Luminaries will be lit before the celebration of Mass at 6:30 p.m., Dec. 13, the feast of St. Lucy. For additional information or to purchase a luminary, telephone (740) 859-4018.

‘St. John Paul II’ at the Nutcracker Village



The Diocese of Steubenville is sponsoring a “St. John Paul II” nutcracker at the Nutcracker Village and Advent Market, located at Historic Fort Steuben, Steubenville. In addition to the diocese, Catholic Central High School, Steubenville, is sponsoring a “Crusader” nutcracker; and Bishop John King Mussio Central Elementary and Junior High schools, Steubenville, are sponsoring a “Bishop John King Mussio” nutcracker. Nutcrackers will be on display until Jan. 5. (Photo by Sister Mary Brigid Callan)

Around and About

Glouster — A Christmas concert will be presented at 7 p.m., Dec. 15, at the Bishopville Church of Christ, 6555 Ohio Route 78.

Martins Ferry — The Martins Ferry Community Choir will perform an annual Christmas cantata at 4 p.m., Dec. 2, at St. Mary Church.

Mingo Junction — Knights of Columbus Msgr.

Joseph F. Dooley Council 4361 will sponsor an all-you-can-eat pasta dinner from noon-5 p.m., Dec. 9, at the council hall, 117 Legion Drive. Cost of a dinner for adults is \$9, \$4 for children; children under the age of 4 eat for free. A pasta dinner will be held on the second Sunday of each month until May. For more information, telephone (740) 535-8037.

Steubenville — An annual live Nativity will be presented at 5 p.m., 5:30 p.m., 6 p.m., 6:30 p.m., 7 p.m. and 7:30 p.m., Dec. 9, at Starkdale Presbyterian Church, 4600 Sunset Blvd.

Steubenville — Franciscan University of Steubenville Chorale will present a “Sounds of the To Page 11

Obituaries

Society of Mary (Marianist) Brother Bernard E. Zaleski, died Nov. 10, in Dayton, Ohio.

Born in Steubenville, he was son of the late Walter and Harriot Chilenski Zaleski; also preceded in death by his brother, Walter Jr.

Brother Zaleski professed his first vows in the Society of Mary in 1955; perpetual vows in 1961.

He is survived by his brother, Gilbert.

Visitation was held at Queen of Apostles Chapel, Mount St. John, Dayton, where a funeral Mass was

celebrated; interment occurred at Queen of Heaven Cemetery, Mount St. John.

Stanley Boroski, 82, St. Joseph, Tiltonsville, Sept. 30.

William J. DiMarzio, 80, Blessed Sacrament, Wintersville, Nov. 21.

Kathryn “Katie” Grantonic, 95, Mingo Junction, St. Agnes, Nov. 21.

Karen Ebbert Hoppin, 49, St. Mary, St.

Clairsville, Oct. 13.

Ann D. Krajovic, 98, Toronto, St. Joseph, Nov. 13.

Mary R. Morates, 80, Triumph of the Cross, Steubenville, Nov. 18.

Samuel Motto Sr., 80, St. Lucy, Yorkville, Oct. 23.

Ilna Poggi, 83, St. Peter, Steubenville, Nov. 15.

Robert “Bob” Sall, 84, Martins Ferry, St. Mary, Oct. 25.

Mary R. Yudasz, 87, St. Clairsville, St. Mary, Sept. 22.

Nearly 1,000 'Boxes of Joy' collected in the Diocese of Steubenville



The Basilica of St. Mary of the Assumption, Marietta, Catholic Woman's Club; Knights of Columbus Council 478; Daily Bread Kitchen; St. Mary School, Marietta; and parishioners of the basilica, collected 417 "Boxes of Joy." Pictured in the front row, from left, is Calliope Newlon, with her grandmother, Robin Cleveland. Pictured in the back row, from left, are Linda Caldwell, Judy McCoy, Janet Steinel, Sue Lambert, Linda McMichael, Diane Arnold, Susan Gray and Nancy Funk. (Photo provided)



Mother of Hope Deanery Council of Catholic Women sent 32 cases filled with 524 individual "Boxes of Joy" to Cross Catholic Outreach's distribution center in Florida, recently. Joelle Bucci, project leader for Mother of Hope Deanery, said: "Some of these children in poverty stricken countries have never received a gift in their life and quite possibly this may be the only gift they get for most of them. We just feel so blessed to be able to help children who have nothing, and are so grateful for the generosity of our parishes and surrounding communities." Pictured in the photo above, from left, are Dylan Bucci, altar server; Father John J. "Jack" McCoy, pastor of St. John Fisher Parish, Richmond, and St. Joseph Parish, Amsterdam; and John H. Recznik, altar server. Father McCoy blesses the "Boxes of Joy." (Photo provided)

From beach to basilica: 'Sand Nativity' brings unique style to the Vatican

VATICAN CITY (CNS) — From the beach town of New Smyrna, Florida, just a stone's throw away from Daytona Beach, Rich Varano never imagined his unique talent of sculpting sand would take him to the heart of Christianity.

Varano is the artistic director of the "Sand Nativity," a massive 52-foot-wide sculpture made of sand imported from Jesolo, an Italian seaside resort town north of Venice. It will be the centerpiece of the Vatican's annual Nativity scene on display in St. Peter's Square.

"What does it mean for me to be here? I think, quite understandably, it's the greatest honor there is" and certainly the biggest client he's ever had, Varano told Catholic News Service.

The American artist and three other sculptors were charged with creating the intricate sculpture, which, along with a 42-foot-tall red spruce tree, donated by the Diocese of Concordia-Pordenone, in the northern Italian region of Veneto, was to be unveiled at the Vatican's annual tree lighting ceremony Dec. 7.

Bas-relief sand sculptures, like the one



A worker sculpts an angel on a Nativity scene made entirely of sand in St. Peter's Square at the Vatican Nov. 26. The 52-foot-wide sculpture is made of sand from Jesolo, an Italian seaside town near Venice. (CNS photo/Paul Haring)

to be featured in St. Peter's Square, are a tradition in Jesolo, which, since 1998, has been the home of an annual sand sculpture festival. Varano is an accomplished sand sculptor with over 40 years' experience

and has organized various international sand sculpture festivals.

Yet, his artistic journey in sand sculpting began many years before his artistry would hit the sands of the Venetian resort town and, subsequently, the cobblestone square in front of St. Peter's Basilica.

"I've been sculpting sand since I was 6 years old," Varano told CNS. "My father

was an amateur, and the beach where I grew up had good sand."

Varano began as an amateur, too, "until I discovered that people would pay for it in my late 20s. And within a year, sand sculpting was the only thing I've been doing professionally ever since."

The process of creating the sculptures, however, is more than just molding and shaping sand. Unlike the sand castles vacationers often see disintegrate from a single touch or the occasional passing wave, sand sculptures are made durable enough to even withstand light rain through a process of compression.

The sand, which was delivered from Jesolo to St. Peter's Square, is mixed with water and compressed into layers of blocks stacked on top of one another.

Varano said that this process allows for the sculpture to last "indefinitely as long as it wants to be left on display." The "Sand Nativity" scene and tree will remain in St. Peter's Square until the feast of the Baptism of the Lord Jan. 13.

"It's like a tiered cake going upward and when you get to the top, you're finished. A lot of expense goes (into) it to bring joy to people. To be able to do the kind of work that we do that is joyful for us and brings joy to others, it can't be beat," Varano said.

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Around and About

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Season" concert, including "Fantasia on Christmas Carols," at 4 p.m., Dec. 2, in the Tony and Nina Gentile Gallery, J.C. Williams Center, on the university's campus. Admission is free.

A "Service of Nine Lessons and Carols" will be performed by the Schola Cantorum Franciscana and the Franciscan University of Steubenville Chorale at 7 p.m., Dec. 4,

in Christ the King Chapel, located on the university campus. Admission is free.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will sponsor a pancake breakfast, to benefit AIM Women's Center, Steubenville, with the purchase of a new ultrasound machine, from 9 a.m.-2 p.m., Dec. 2, at St. Peter Church hall. Cost to eat is \$7 for adults, \$5 for children and \$35 for families.

Bishop Monforton blesses Ironton Catholic community's parish life center



Diocese of Steubenville Bishop Jeffrey M. Monforton blesses the Ironton Catholic community's parish life center, located across from St. Joseph Church and St. Joseph Central High School, Ironton. Bishop Monforton visited the parish life center Nov. 17, following the celebration of a marriage anniversary Mass at St. Lawrence O'Toole Church, Ironton. Pictured in the top left photo, behind the bishop, is Isaac Whaley. Pictured in the photo at left, rebounding the basketball from Bishop Monforton, is Zach Roach. Bishop Monforton took the first shot and made the first official basket. Pictured in the photo above, from left, are Michael Mahlmeister, Matthew Sheridan, Dru Canter, Whaley and Max Weber. Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator of St. Mary Mission, Pine Grove, is standing to the right of Bishop Monforton. The parish life center houses a gymnasium, classrooms and meeting facilities for both school and church activities. (Photos by Kent Sanborn/provided)

By Jim Walker

IRONTON — When it was opened, St. Joseph Central High School gymnasium was a Cadillac.

However, as time wore on, it gradually became an Edsel. All that has changed now.

The Catholic community of Ironton – both in this area and now living in other parts of the country – has made a vision become a reality.

St. Joseph School began construction on its current building in 1924, and opened its doors to students in 1925. At the time, the school featured one the largest and most modern gymnasiums in Lawrence County, as well as the area surpassed only in size by Ironton High School.

As time elapsed, new area schools were built and had even larger gyms. In fact, St. Joseph's gym is no longer even regulation size.

Under the idea, plan and direction of Father David L. Huffman, pastor, St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator, St. Mary Mission, Pine Grove, the Catholic community of Ironton undertook the daunting task of building a parish life center for the two area parishes and mission, and included a new regulation-size gymnasium.

Father Huffman formed a focus committee comprised of two members from each parish and mission, a teacher and coach from the school, and the late Shawn Walker, who was not only a member of St. Lawrence, but was an award-winning architect.

Father Huffman said the idea for a new life center was planted in his head by members of the parish. He would go to different sporting events, when possible, including basketball games.

"We would go to small schools and they would have rather nice gyms. People asked me why we couldn't have something like that," said Father Huffman. "I started dreaming and thinking and praying."

His prayers were answered with an 18,000-square-foot building that has two levels.

The community center is not just a gymnasium to be used for boys' and girls' basketball games; it will also be used for volleyball. The center has a kitchen and additional



Ironton Catholic community parish life center

rooms that will be used for church gatherings, meetings and other religious activities.

"Sports are a magnet and an anchor. Of course, the real anchor is Jesus, and we have both. I had faith we could have both," said Father Huffman.

Besides the gym floor, there is a weight room, a boys' and a girls' locker room, equipment storage room and a coach's office.

The new facility has two levels. The gymnasium will seat 553 fans.

The parking lot in front of the center has space for 35 automobiles.

The scorer's table features an electronic lighted screen that displays the name and photo of a St. Joseph player as they are introduced or enter the game.

The project funding goal was \$2,500,000. To date, \$1,778,585 has been pledged; of that amount \$1,537,720 has been paid.

"Probably 70 to 75 percent of the donations have come from people who attended the Catholic schools. And they are people who live here and who have moved away," said Father Huffman.

The life center isn't the only project that is sports related to be accomplished during Father Huffman's 10-year tenure as pastor and administrator.

The former football practice field, donated decades ago by Father Robert R. Clouston, has since been used as the soccer field, after shrinking enrollment caused the disbandment of football after the 1992 season.

Father Huffman – a huge Cleveland Indians baseball fan – had the idea to utilize the Clouston Field land to add the school's own baseball field, which was completed

two years ago.

St. Joseph has used the Ironton city schools and Ironton Little League facilities for their basketball, baseball and softball teams in the past.

The Flyers began playing in the old Ironton High School gym during the 1970s and then switched to the junior high school gym for boys' games. The girls remained at the current St. Joseph Central High School.

When Ironton built a new high school, the Flyers began playing in the new auxiliary gym, but often practiced at other sites.

Father Huffman had some words of thanks for past Ironton administrators, including former superintendent Dean Nance, for their cooperation throughout the years.

"I want to thank the public schools for all the years they've been partners with us in sports and academics. I hope to continue to work with them in the future," said Father Huffman.

"In my experiences, in a lot of places, the public schools don't like to work with the private schools. It is much different here. We've had a good relationship with the public schools."

But being independent from the public schools wasn't the goal for Father Huffman. He felt that this project was something more directed at the spiritual side.

"The building is not a gym. It's a church and school building. This is for our school and our parishes. We need it to do both. It's for school functions, meetings, bereavement, other parish activities," said Father Huffman.

"My goal was to re-energize our community. Everyone out in the community is saying, 'Gee. Wow. It's great what they've been able to do.' Our kids need a place they can call home."

That "new home" will open its doors for the first public event with the first basketball games to be held on Friday, Nov. 30, when the Lady Flyers play Rose Hill Christian, Ashland, Kentucky, at 6 p.m., followed by the boys' game against Rose Hill.

Gentlemen – and ladies – start your engines. This new model Cadillac is ready to run.

Walker is a staff writer for the Ironton Tribune.