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Excitement Meets New Regional Catholic Schools

Photos And Text
By Bruce A. Tomaselli

Regionalization, is the big story as the curtain opens on the 2016 - 17 school year.

But, the Altoona - Johnstown Diocese administrators and faculty are also excited about a new curriculum path they feel will be of great benefit to its students.

Bishop Mark L. Bartchak celebrated the opening of the new school year with Masses in Altoona and Johnstown on August 25 and 26. Following the Masses a luncheon was held for faculty, staff, teachers, administrators, and school pastors.

"I give my thanks to all of you who have been part of developing these new schools," Bishop Mark L. Bartchak said in his homily at the Mass celebrating the opening of Holy Trinity Catholic School, Altoona. The Mass was held at Saint Rose of Lima Church.

The Bishop said he was very pleased when Sister of Charity Donna Marie Leiden, director of education, asked him to say Mass for the new consolidated schools.

"We are aware of Christ in our school rooms as we begin this new year. As it says on the front of the program; Christ is the reason for this school. He is the unseen but ever present teacher in these classrooms."



FAMILY AFFAIR: Serving as teachers in a Catholic school is a family affair for daughter, Julie Dodson (left) and mother, Caroline Becker (second left) who presented the offertory gifts to Bishop Mark L. Bartchak and Deacon James Woomer at a Mass Thursday, August 25 marking the opening of Holy Trinity Catholic School, Altoona. For the first time in their careers, Dodson and Becker will serve on the faculty of the same school; Dodson at Holy Trinity's Hollidaysburg campus, and Becker in Altoona.

The Bishop added that we are all needed to make this a reality.

The school buildings will be comfortably occupied. "Our grade schools are doing well,"

remarked Sister Donna Marie, and Jo - Ann Semko, assistant director of education.

Divine Mercy Catholic Academy in Johnstown is com-

prised of the East and West campuses, and a Middle School at Bishop McCort Catholic High School.

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High Schools**Poster Competition**

Ebensburg: This past spring, three senior students (now graduates) at Bishop Carroll Catholic High School received an Honorable Mention Award in the Pennsylvania Statistics Poster Competition.

Alexa Billetteaux, Carly Depto, and Michaela Gresko were enrolled in the Introduction to Statistics course offered through the Professor in Residence program with Saint Francis University. For the competition, they created a poster "Does School Make the Grade?" where they used student surveys and statistical tests to answer questions about stress levels, both socially and academically, for students in different grades. One of their goals was to find out which grades the seniors had found most challenging.

"Over a couple of months,



YOUTH WEEK: Saint Augustine Parish, Dysart and Saint Monica Parish, Chest Springs, celebrated their annual Youth Week - Vacation Bible School, June 20 - 24. The theme of this year's observance was "Barnyard Roundup -- Jesus Gathers Us Together." Participants experienced a week long exposure to stories from the New Testament, music, arts and crafts, games and activities, and special snacks. The week ended with a program for parents and friends, and a covered dish lunch. Jane Stoltz serves as coordinator of Youth Week.

we interviewed everyone in our senior class," said Billetteaux. "It was interesting to see how statistics can be applied to the real world. They were more difficult to gather than I thought, and our results weren't always what we expected."

The students designed their

school - themed poster to look like a chalkboard with a chalk ledge, chalk, and an eraser.

Carly focused on the graphs and Alexa worked on writing the explanations," said Gresko, who focused mostly on the design of the poster. "Of course we had help from Dr. Pete Skoner who taught us the statistics class and assigned the project."

For their efforts, the graduates each received a certificate, and their names will appear in the PCTM Magazine, a publication of the Pennsylvania Council of Teachers of Mathematics, along with a list of all winners.

The annual state competition is in its 20th year and was coordinated for the 7th year by the Science Outreach Center at Saint Francis University. A total of 548 posters were submitted in four different grade - level categories, including 94 from grades 10 - 12.

Scholarship

Boalsburg: Saint Joseph's Catholic Academy announces that it has qualified as a nominating school with the presti-



Bishop's Appointment

Very Rev. Richard Davis T.O.R. has presented **Father Kevin Queally T.O.R.**, as Parochial Vicar at Holy Family Parish in Portage, effective September 20, 2016.

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(Continued On Page 3.)

gious Morehead - Cain Scholarship, a scholarship opportunity offered to students applying to the University of North Carolina at Chapel Hill. UNC Chapel Hill is one of the top-ranking public universities in the nation, and Saint Joseph's is currently the only school in Centre County with this qualification.

Students from outside North Carolina may apply for the Morehead - Cain Scholarship only if they are from an approved nominating school and if they are nominated by their school. The scholarship offers full tuition plus funds for other school-related expenses like housing, meals, and books. Recipients of the Morehead-Cain Scholarship are eligible for research/discovery funds and for summer enrichment programs, including programs in outdoor leadership, public service, inquiry & exploration (research), and private enterprise & venture (internships).

"We are excited to celebrate this wonderful news about the newest distinguishing opportunity to which we can introduce our students," said Saint Joseph's Principal, Chris Chirielison. "It has the potential to be a truly life-changing experience for the recipient."

In The Alleghenies



Photo By Bruce A. Tomaselli

ANNUAL DONATION: The Pennsylvania State Knights of Columbus made their annual donations to the Altoona - Johnstown Diocese on Thursday, August 18.. Pictured (Left to right) are: Michael Yabick, Pennsylvania State Youth and Squire director for the Knights of Columbus, Mechanicsburg; Joe Kadas, past state deputy and a member of the State Finance Board from Johnstown; Bishop Mark L. Bartchak; and Paul Sharum, State secretary of the Knights of Columbus from Huntingdon. The Knights donated \$2,934 to the Religious Retirement Fund, and \$1,460 to the Vocation Fund. The presentation took place at the Diocesan Administration Center in Hollidaysburg.



PANTRY KIDZ: Pictured are Pantry Kidz Volunteers who participate in food distributions at the Saint Vincent DePaul Society's Assumption Chapel Food Pantry in Altoona throughout the summer. Many of the young volunteers are grandchildren of the volunteers who staff the pantry throughout the year.

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Students interested in applying for the Morehead - Cain Scholarship must meet the four basic criteria of scholarship, leadership, character, and physical vigor. They are seeking high achievers who have demonstrated leadership abilities through courage and action. Recipients possess great integrity, empathy, and humility and are dedicated to living an active and fit lifestyle. UNC awards 60 Morehead - Cain scholarships each year.

The Morehead - Cain scholarship opportunity is yet another added benefit available to the students of Saint Joseph's Catholic Academy as the school community continues to grow.

Higher Education

Exhibit

Cresson: Visitors to the Mount Aloysius College Wolf

- Kuhn Gallery can go back in time when they see the current exhibit titled, "PA Signs and Symbols." The 24 - piece display includes work from various artists and a display case is full of interesting artifacts from throughout Pennsylvania. The exhibit will be showcased until September 16.

Each piece can be appreciated individually; however, the artwork comes together to form a cohesive representation of the State. Imagine how the sounds would differ from the locomotive featured in Carolyn Nickerson's oil painting compared to the train photographed by Brandon Hirt. The train was captured chugging through Central Pennsylvania's own historic Horseshoe Curve.

Art lovers can view a Supreme Court Document and replica of the Liberty Bell in a glass case dedicated to Pennsylvania's past. Ralph Bennett's watercolor paintings show how one experience can be exam-

ined from different perspectives. Pennsylvania's Amish Country is featured throughout the exhibit, offering guests a new outlook on a different lifestyle.

"PA Signs and Symbols" is composed of work from two personal collections and artwork by 10 artists. Pieces range from painting, to prints, to artifacts.

The Wolf - Kuhn Art Gallery of Mount Aloysius College is located on the first floor of the iconic Main Building. To view the "PA Signs and Symbols" exhibit's hours or inquire about pieces for sale, contact the College at (814) 886 - 4131.

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Birth of Mary Celebration

35th Annual

THEME: Mary, Mother of Mercy

Thursday, September 8th, 2016



Saint Catherine of Siena Shrine
Old Rt. 22, Duncansville, PA

7:45 AM & 12:05 PM Mass
Rev. Msgr. Robert J. Saly, Pastor

8:15 AM to 11:30 AM
Holy Rosary Commences

1:00 to 5:00 PM
Rosary in the church and
Shrine

6:00 PM - Mass at Shrine
Celebrated By : Bishop Mark L. Bartchak
Rosary Procession,
Benediction at Fatima Shrine

11 AM to 5:00 PM
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after the evening Mass

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Another Perspective

By Monsignor Timothy P. Stein
Companions And Witnesses

Point Of View

Good news, moms and dads! It has never been easier to avoid having that awkward conversation with your children: explaining the fiscal facts of life.

Here are seven simple keys to dodging that unpleasant task:

-- Say "no"? No way! Never say "no" when your child asks you to buy something for him or her. (Don't be negative. That's bad, right?) The best way to open your heart, and prove your love, is to open your wallet.

-- Possessions are the foundation of friendship. You want your son or daughter to have many wonderful friends and that simply can't happen if he or she doesn't own the latest, greatest, absolutely coolest ... whatever ... that all the other kids have. All the other kids, Mom. Every single one of them, Dad.

-- It's best to keep religion out of this. Separation of church and state right? And who makes money? Actually prints it or mints it? The state. That's right.

So pay no attention to the Catechism of the Catholic Church when it points out that "the Tenth Commandment forbids greed and the desire to amass earthly goods without limit" (No. 2536).



Your Family

By Bill Dodds
**How To Avoid Explaining
The Fiscal Facts Of Life**

It continues: "When the law says, 'You shall not covet,' these words mean that we should banish our desire for whatever does not belong to us. Our thirst for another's goods is immense, infinite, never quenched. Thus it is written: 'He who loves money never has money enough'" (No 2536).

-- Donating is just crazy. As if you're supposed to give -- just give -- your money to a charity or a parish or a ... That's makes no sense. Many people donate so you don't have to.

But if you feel the slightest tickle of guilt about that decision, solemnly vow, "Dear God, I will set up a foundation to help the poor just as soon as I win the Powerball. Well, maybe not just as soon as I do, but very, very soon afterward."

Believe it! Let your children in on your wonderfully generous plan. Pretty exciting, huh kids?

-- "Want" is a synonym for "need." "Credit" is a fancy word for "money." Set an example for your youngsters: If you want it, you need it. If you need it but you don't have the money for it, use credit. Use a lot of it.

-- Live in the now. If you want/need it now, then buy/charge it now. On the other hand, if you want to help teach your children the value of patience, skip the one-day shipping (which comes with an extra fee) and settle for the free two-day option.

-- Don't allow that allowance nonsense. It's just so complicated. Keep track of who gets what when? And it has to be some predetermined and reasonable amount?

Besides, what's "reasonable"? That's so ... 1950s. (What next, suggest they get a paper route?) And keep in mind "budgeting" is just a grown-up term for "allowance." Forget it! You don't need that hassle.

The bottom line: Remember, the better you are at not discussing money matters with your children, the more likely they'll be living with you a long, long time after they turn 21.

More family time! Win-win!

The bottom line: Remember, the better you are at not discussing money matters with your children, the more likely they'll be living with you a long, long time after they turn 21.

I have a confession to make, which will surely get me in trouble with all of the musicians at our parish.

I want to run from the church, screaming, every time we sing "We Are Companions On The Journey."

I'm not sure what it is about this "hymn" that so upsets me. It might be the bouncy, upbeat tune. It might well be the rather trite and kitschy lyrics. It might be the combination of the two. All I know is that when "We Are Companions On The Journey" is announced, I want to say "Not me chums. You all can go it alone. I'm outta here!"

Consider then, the words of the refrain: "We are companions on the journey, breaking bread and sharing life; and in the love we bear is the hope we share, for we believe in the love of our God. We believe in the love of our God."

Keep in mind, too, the lyrics of the first verse: "No longer strangers to each other, no longer strangers in God's house; we are fed and we are nourished, by the strength of those who care; by the strength of those who care."

Aaarrgghhh! That's it! That's what I can't stand -- the repetition of those key phrases "We believe in the love of our God" and "by the strength of those who care." I get it. Don't beat me over the head with it. Don't keep riding a dead horse. And please, please, don't dumb down the vitally important message that we are all children of God, all in this business of salvation together, each of us responsible for the welfare and well being of one another.

Although there is a part of me that would argue with the well-known sentiment "No man is an island," and would be glad enough to live in splendid isolation with nothing and no one to disturb me, I accepted long ago the truth that we are the pilgrim people of God, traveling together to God's Kingdom. And it wasn't any peppy, hummable little ditty that convinced me of that truth. No, it was the noble words of Scripture, specifically the magnificent Letter to the Hebrews, that made a believer out of me.

We've been reading from this Letter at Sunday liturgies for the past few weeks. We have heard the anonymous author of this Letter speak of our ancestors in the faith, the heroes and heroines of the Old Testament who waited patiently to see the coming of the Messiah. The author encourages us to join their ranks, to travel on pilgrimage with them, in that beautiful sentence "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us, while keeping our eyes fixed on Jesus, the leader and perfecter of faith" (Hebrews 12:1 – 2a).

Those words have always encouraged me and consoled me. They remind me that I am not alone, that I am part of a communion of believers that transcends all space and time. Those words remind me that I am connected to all people. What concerns them, concerns me, and they are concerned with all that is going on in my life. How I need, and want, to believe that!

There is much in this issue about the connections that unite God's people, and about the threats to those connections. Even as racism rears its ugly head again in our nation, the Church gives us a new Saint, Saint Teresa of Kolkata, a woman who showed no discrimination towards anyone. She was truly a universal sister of all. She is part of the cloud of witnesses that surrounds us and urges us on."

I guess I will concede the point and call her a "companion on the journey."

But please, don't make me sing about it!



What Happens When A Victim Calls Victim Services?

By Felicia Robinson of Family Services Incorporated in Blair County

There are many thoughts that may run through the mind of a survivor of sexual abuse. They could be confused, angry, or scared after the traumatic experience. They may not know what to do or where to go for help. But rape crisis centers throughout the Commonwealth are available to help with counseling and accompaniment to the hospital and/or police.

The Pennsylvania Coalition Against Rape (PCAR) provides training and information to advocates who work for victim services and rape crisis centers throughout Pennsylvania to assist victims of crime. Our advocates are trained to assist victims of all crimes, but especially sexual assault. From the moment you or a loved one call us, to when he or she feels confident and secure that they no longer need our services, our advocates are trained to assist in any way they may need.

Our work begins the moment a phone call to victim services is placed. Our advocates listen and assess the situation and help to make a safety plan. Safety is our number one concern. Our advocates always defer to the victim regarding what makes them feel safe, what their goals are, and how they would like to proceed from the initial call. Our advocates will discuss their rights which include but are not limited to, their right to services, compensation, and to be notified when the offender is arrested or of any changes like a release, and more.

Support For Survivors

Support for survivors of sexual abuse is available throughout the Diocese of Altoona-Johnstown. Survivors are encouraged to seek help through any of the following agencies.

Bedford County

Your Safe Haven Inc.
<http://www.yoursafehaven.org/>
(800) 555-5671

We are a comprehensive crime victims center and respond to victims of all crime whether it be through our office, the court system, the hospital, or police agency.

Blair County

Family Services Inc.
<https://www.familyservicesinc.net/>
(814) 944-3585

Crisis intervention and counseling, therapeutic counseling, legal and medical advocacy and accompaniment, information and referrals, safety planning, transportation, other supportive services.

Cambria/Somerset Counties

Victim Services Inc.
<http://victimservicesinc.org/>
(814)288-4961 and (800) 755-1983
24-Hour Hotline (1-800-755-1983) and Crisis Intervention; Counseling (Bachelors level, highly trained and experienced staff); Therapy (Master's level/licensed, highly trained and experienced staff, EMDR); Support Groups for Survivors of Sexual Abuse, Families of Homicide Victims, and others as requested/needed in the community; "Safe and Unsafe Touches" Individual Education Program for Children; Accompaniment to Medical, Police, and Justice System Proceedings; Court Preparation / Orientation to the Criminal Justice System; Assistance with Victims Compensation Claims; Victim Notification; Referrals to Other Resources; Prevention Education

Programs for schools/colleges; Professional Trainings on trauma, sexual abuse, victim-centered response, etc. (can be developed to meet your needs); Certified Mandated Reporter training (2 certified trainers on staff).

Centre County

Centre County Women's Resource Center, Inc.
<http://ccwrc.org/>
(814) 234-5050
Crisis counseling, 24 hour hotline, legal & medical advocacy, information and referral, civil legal representation, emergency shelter, transitional housing, primary prevention programs, safe custody exchange/supervised visitation, support groups.

Clinton County

Clinton County Women's Center
<http://www.ccwcsafe.org/>
(570) 748-9509
24 hour hotline service; Sexual Assault Protection Orders; advocacy and options counseling, support groups; medical advocacy; Prevention and outreach education; Safe shelter for victims of domestic violence, legal advocacy; PFA assistance; screening for TBI; referrals for community services; and children's advocacy.

Franklin/Fulton Counties

Women In Need/Victim Services
<http://www.winservices.org/home.aspx>
(717) 264-4444
Direct services for dv/sa victims-ind. counseling, group counseling, legal advocacy including accompaniment, medical advocacy, hotline, prevention education, shelter, VCAP assistance, Sexual assault response team.

Huntingdon/Mifflin/Juniata Counties

The Abuse Network
<http://www.abusenetwork.org/>
(717) 242-2444
Trauma-informed Empowerment Counseling, Support Groups, 24-Hour Hotline Counseling, Legal Advocacy and Accompaniment, Medical Advocacy and Accompaniment, Prevention and Awareness Educational Programs, Services are Free and Confidential.

Reporting Child Abuse

Bishop Mark L. Bartchak and the Diocese of Altoona-Johnstown are firmly committed to protecting children and young people. If you have any information concerning suspected sexual or other abuse of minors, you are urged to report it immediately to:

- - PA Child Line 1 - 800- 932 - 0313 (intake is available 24/7)
- - Pennsylvania Attorney General Hotline (888) 538 - 8541
- - Pennsylvania State Police Headquarters (717) 783 - 5599 or your local Pennsylvania State Police Station
- - Your local police department

If there is an indication of imminent danger, you should call 911 immediately.

The Diocese reports all information regarding sexual abuse of minors to law enforcement. You are urged to do the same. Anyone may and should report suspected child sexual abuse.

To report to the Diocese any suspected abuse of a minor, please call Jean Johnstone at (814) 944 - 9388.

In The Alleghenies

(Continued From Page 3.)

Plays Scheduled

Loretto: The American Shakespeare Center, a world-renowned traveling theater company, will perform two classic plays at Saint Francis University -- Shakespeare's comedy "The Two Gentlemen of Verona" on Sunday, September 25 and Thornton Wilder's three - act play "Our Town" on Monday, September 26. Both shows will begin at 7:00 p.m. in the John F. Kennedy Student Center auditorium on campus.

Jealous lovers, a cross-dressing heroine, and a daring escape into the forest make "The Two Gentlemen of Verona" simultaneously a famil-

iar and completely refreshing trip. When long - distance love tangles the heartstrings of the play's title characters, it takes two clever women, a pair of devoted servants, and a dog to make things right. Shakespeare tries out some of his most popular ideas for the first time in this early comedy.

A moving look at life in the small town of Grover's Corners, "Our Town" examines what it means to grow up. Through three acts: "Daily Life," "Love and Marriage," and "Death and Dying," Thornton Wilder studies the deeply personal yet remarkably universal lives of the Webb and Gibbs families. This poignant American tale explores friendship, love, and death, but importantly, what it truly means to live.

The ASC follows the basic principles of Renaissance theatrical production, providing its audience with many of the pleasures an Elizabethan playgoer would have enjoyed. Using universal lighting, character doubling, a basic stage and set, interpretable costumes, and a brisk pace, the troupe stays true to Shakespearean theater while connecting the plays to modern-day audiences.

First started in 1988 in the Shenandoah Valley, the ASC has spent nearly 30 years touring the world performing many of Shakespeare's greatest plays, including "Richard III," "The Taming of the Shrew," "Much Ado About Nothing," "A Comedy of Errors," "Twelfth Night," and "Othello." In 2013 the Center celebrated 25 years on the stage, having performed shows in 47 states, five foreign countries, and one U.S. territory. It was also awarded the 2013 Shakespeare Steward Award, presented annually by the Folger Shakespeare Library in recognition of outstanding contributions to the innovative teaching of Shakespeare in American classrooms.

Tickets for both shows are free, but reservations are required, as seating is limited. Tickets must be shown at the door for admittance to the show. Reservations can be made by visiting the web at: francis.edu/Events/Shakespeare2016.

Prayer

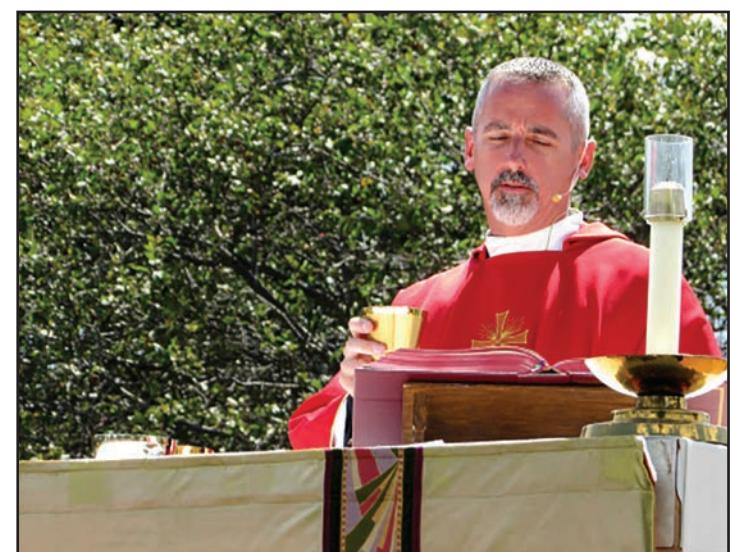
Cursillo 40th Anniversary

Loretto: The 40th anniversary of the Cursillo Movement in the Diocese of Altoona - Johnstown was celebrated Sunday, July 10 with a Mass and reception at the Basilica of Saint Michael the Archangel.

Bishop Mark L. Bartchak was the principal celebrant and homilist at the Mass, attended by approximately 150 Cursillo members, family and friends. The Bishop urged the congrega-



ANNIVERSARY GIFT: In honor of the 40th anniversary of the Cursillo Movement in the Diocese of Altoona - Johnstown, members of Cursillo presented a check for \$700.00, in the name of Bishop Mark L. Bartchak, to Catholic Charities of the Diocese of Altoona - Johnstown. Pictured are (left to right) Betty Dennis (Cursillo treasurer), Jean Johnstone (executive director of Catholic Charities) and Tom Price (Cursillo lay director). The anniversary was celebrated Sunday, July 10 at the Basilica of Saint Michael the Archangel in Loretto.



MASS OF THE HOLY SPIRIT: To mark the opening of the academic year, Saint Francis University, Loretto, celebrated its annual Mass of the Holy Spirit, Tuesday, August 23, on the University Mall on the center of campus. The Mass was celebrated by university president Third Order Regular Franciscan Father Malachi Van Tasell. The Mass of the Holy Spirit gathered together the entire University family to invoke God's blessing for inspiration, guidance and wisdom on the new school year. It helped rededicate the University to its Catholic Franciscan mission and was a time to renew friendships, welcome new students to the University community, and voice the desire to be a Spirit - filled community.

tion to treat others with compassion and mercy, and to live their lives in God's service, seeing themselves as Christ's hands, feet and voice in today's world.

Tom Price of Patton, lay director of Cursillo in the Diocese was master of ceremonies at the reception held in the school hall.

Bishop Mark made remarks at the event.

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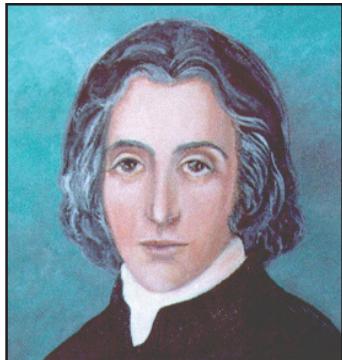
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(Continued On Page 11.)



A Prince In The Service Of The Great King

**The Servant Of God
Demetrius Augustine Gallitzin
1770 - 1840**

New Saint Teresa Embodied What Pope Francis Teaches

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS)

-- If there is one person who immersed herself in the "peripheries" Pope Francis is drawn to, it was Saint Teresa of Kolkata.

If there was one who showed courage and creativity

in bringing God's mercy to the world, like Pope Francis urges, it was the diminutive founder of the Missionaries of Charity.

For many people, the Catholic Church's Year of Mercy reached its culmination when Pope Francis canonized Mother Teresa Sept. 4, recognizing the holiness of charity, mercy and courage found in a package just 5-feet tall.

Ken Hackett, U.S. ambassador to the Holy See, worked closely with Mother Teresa and the Missionaries of Charity in his previous positions at the U.S. bishops' Catholic Relief Services. He was at her funeral in 1997, her beatification in 2003 and attended the Mass where she was declared a saint.

"Where Mother pushed the Missionaries of Charity was to the edge, to the most difficult places," said the ambassador, who said he visited her houses "all the time, everywhere."

"They were always way out there, both geographically and with the people who absolutely fell through the cracks," he said. Mother Teresa opened homes in Ethiopia during the communist military dictatorship, in the most destitute neighborhoods of Haiti's capital, in Rwanda after the genocide and in Yemen, where four Missionaries of Charity were murdered in March.

"When there was war, when there was fighting, there they were," Hackett said. "They stayed."

Mother Teresa demonstrated that living a life committed to mercy took "selflessness and courage," he said.

Her courage also was demonstrated in her ability to "speak truth to power," he said. Mother Teresa visited the United States regularly, speaking to Catholic groups, opening homes and meeting with presidents, including Ronald Reagan, George Bush and Bill Clinton. "She was straight out against abortion," the ambassador said. "From conception to death -- she was



CNS Photo/Courtesy Catholic Relief Service

SAINT TERESA: In this 1996 file photo, Saint Teresa of Kolkata visits Catholic Relief Services headquarters in Baltimore, Md, accompanied by Ken Hackett, center, U.S. ambassador to the Holy See and former president of CRS, Sean Callahan and Bishop John H. Ricard of Pensacola - Tallahassee FL.

the whole thing and didn't pull any punches."

Like Pope Francis, he said, Mother Teresa drew energy from personal, one-on-one contact with people and consciously chose to live as simply as the poor she befriended and tended.

In life and after her death, Mother Teresa faced criticism for not using her fame and contacts to advocate more directly for social and political change to improve the lives of the poor she served.

"You can find all the things she wasn't," the ambassador said, "but what she was was much more important than what she wasn't. She was a model and now she will be a saint."

Valeria Martano, Asia coordinator for the Community of Sant'Egidio, said, "We are talking about a woman who broke out of the existing framework of what was expected of a Catholic woman in the 1940s. And, like Pope Francis, she chose to make her life a denunciation" of injustice. "Her witness was testimony that things can change. She did not speak of justice so much as do justice."

"Mother Teresa chose to understand the world through the eyes of the least of the least, what Pope Francis would call the periphery," said Martano, who also leads Sant'Egidio programs in the poorest neighborhoods on the southern edge of Rome.

But it is not just about "going out," Martano said. For both Pope Francis and Mother Teresa, she said, everything starts with prayer.

The founder of the Missionaries of Charity insisted that she and her sisters were "contemplatives in the midst of the world," she said. "It was not just about doing." Mother Teresa's prayer took her to the periphery and the peripheries were key to her prayer.

"What Mother Teresa lived, Pope Francis teaches constantly: compassion in the face of pain and never accepting indifference in the face of suffering," said Archbishop Matteo Zuppi of Bologna, Italy.

For the archbishop, Mother Teresa modeled "a church close to the poor, a church that is mother to the poor and that lives the joy of serving the poor."

Revelations after her death that she suffered a "dark night of the soul," decades of feeling abandoned by God, are for Archbishop Zuppi a further sign of her deep immersion in the lives of the poor and forgotten.

"Her spiritual director would say that thirst is knowing there is water and longing for it," he said. "She was a woman who made the thirst of Christ on the cross her own. She lived that thirst."

Prayer For Father Gallitzin's Intercession

O God, light of the faithful and shepherd of souls, who sent Servant of God Demetrios Gallitzin to serve God's people in the Allegheny Mountains, feeding your sheep by his words and forming them by his example, pour out your Spirit to sow seeds of truth in people's hearts and to awaken in them obedience to the faith.

May the Gospel continue to be preached and the Sacraments bring power and grace to the faithful. By the example of this man of faith, Demetrios Gallitzin, may your people advance in the path of salvation and love.

Confident of your faithfulness to us, we humbly ask you, our God, to grant us the favor of (name your intention).

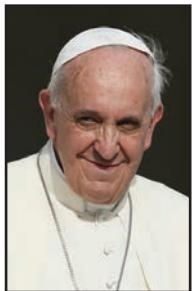
May Christ's saving work continue to the end of the ages, and may we feel a more urgent call to work for the salvation of every creature. We pray this, as did your priest Demetrios Gallitzin, through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

+++

Kindly send information about favors granted to:

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Word of Life



The Pope Teaches

By Pope Francis
'Amoris Laetitia'
Is Authoritative Teaching

VATICAN CITY (CNS) -- Pope Francis' apostolic exhortation on the family is an example of the "ordinary magisterium" -- papal teaching -- to which Catholics are obliged to give "religious submission of will and intellect," said an article in the Vatican newspaper.

Father Salvador Pie-Ninot, a well-known professor of ecclesiology, said that while Pope Francis did not invoke his teaching authority in a "definitive way" in the document, it meets all the criteria for being an example of the "ordinary magisterium" to which all members of the church should respond with "the basic attitude of sincere acceptance and practical implementation."

The Spanish priest's article in **L'Osservatore Romano** Aug. 23 came in response to questions raised about the formal weight of the pope's document, "Amoris Laetitia" ("The Joy of Love"). For instance, U.S. Cardinal Raymond L. Burke has said on several occasions that the document is "a mixture of opinion and doctrine."

Father Pie-Ninot said he examined the document in light of the 1990 instruction from the Congregation for the Doctrine of the Faith on the vocation of the theologian.

The instruction -- issued by then-Cardinal Joseph Ratzinger, now-retired Pope Benedict XVI -- explained three levels of church teaching with the corresponding levels of assent they require. The top levels are: "Infallible pronouncements," which require an assent of faith as being divinely revealed; and teaching proposed "in a definitive way," which is "strictly and intimately connected with revelation" and "must be firmly accepted and held."

A teaching is an example of "ordinary magisterium," according to the instruction, "when the magisterium, not intending to act 'definitively,' teaches a doctrine to aid a better understanding of revelation and make explicit its contents, or to recall how some teaching is in conformity with the truths of faith, or finally to guard against ideas that are incompatible with these truths, the response called for is that of the religious submission of will and intellect."

"Amoris Laetitia" falls into the third category, Father Pie-Ninot said, adding the 1990 instruction's statement that examples of ordinary magisterium can occur when the pope intervenes "in questions under discussion which involve, in addition to solid principles, certain contingent and conjectural elements."

The instruction notes that "it often only becomes possible with the passage of time to distinguish between what is necessary and what is contingent," although, as the Spanish priest said, the instruction insists that even then one must assume that "divine assistance" was given to the pope.

Accepting "Amoris Laetitia" as authoritative church teaching, Father Pie-Ninot said, applies also to the document's "most significant words" about the possibility of people divorced and remarried without an annulment receiving Communion in limited circumstances.



ONE MORE TIME: Meeting in 1998 to discuss the formation of a Northern Cambria District Council of the Saint Vincent DePaul Society were (left to right) Richard Slavik, George Sens, Sister of Mercy Colman Krise (Society coordinator of ministry for Northern Cambria County), Deacon John Sroka (diocesan director of the Society) and Lewis Yeckley.

Pure prayer is a joy. This idea came from British Benedictine Abbot John Chapman, a biblical scholar and popular preacher who died in 1933. He taught that prayer is not necessarily found in our lofty thoughts or words, nor is it a matter of pious feelings; he insisted you should never force feelings of any kind.

Pure prayer is found in the will to give yourself to God, period. As Chapman said, "Pray as you can, not as you can't."

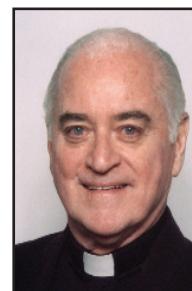
In this age of cellphones and computers, we all need to get our heads out of a speed-oriented approach to life, which tends to be nervous about many things. We need to get back to the spiritual simplicity of the masters.

Prayer, at times, can be difficult. But even if you feel as dry as a bone or have wild distractions, it's still possible to pray well. Go to God and say, "Yes, Lord, I am here, and I give myself to you as best I can."

While you're saying the rosary, meditating or engaging in wordless prayer, this underlying predisposition is your assurance that you are engaging in prayer. Be sincere and relax.

Living in the present moment, instead of having your head buried in the past or in your fears about the future, is key to enjoying peaceful prayer.

Do not let your distractions upset you. Laugh at them. Just give yourself to God as best you



Spirituality For Today

By Father John Catoir
Pure Prayer Is Joy

can, and try to enjoy your time with the Lord.

You may never be able to pray as well as you think you ought to pray, but if you accept the reality of your limitations, and just give yourself to God, you'll be fine. The Lord loves you for your very desire to pray well. He accepts you just as you. It's a win-win.

Christ came to bring you joy, so why not give him what he wants. Be joyful.

Always being emotionally happy is not possible. Sometimes we pray through our tears,

but under the sadness and woes of life, there is always an awareness of the words of Jesus, "I have told you this so that my joy may be in you and your joy may be complete" (Jn 15:11).

Learn to smile more, knowing and trusting that in Christ all will be well.

You don't have to wait until you get to heaven to share in God's limitless joy. Sanctifying grace gives you a share in God's happiness right now. St. Catherine of Siena said, "All the way to heaven is heaven," so freshen your prayer with joy.



Photo By Monsignor Timothy P. Stein



Question Corner

**By Father Kenneth Doyle
Is God Violent
In The Old Testament?**

Q. I am engaged in a plan to complete the Bible in its entirety. The program invites one to read a short section from the Old Testament each day, pray two of the psalms and finish with a brief passage from one of the Gospels (currently Matthew).

But something that I have noticed puzzles me. I have just finished the story of David and Saul, and it strikes me that throughout the Old Testament (at least so far), God has been a bit of a warrior, delivering enemies into the hands of those who are faithful.

Yet when I come to the New Testament, Jesus seems to speak against violence. Why the change? (Regina, Saskatchewan)

A. First let me commend you on your plan to read the complete Bible. That is surely a worthy endeavor; not every part of the Bible is read publicly at Mass, so your understanding of God's revelation will certainly be deepened. (One can find on-

line suggested programs for accomplishing this goal, including some which allow you to complete the project in one year.)

The question you raise -- about the seeming contrast between the God of the Old Testament, destroying enemies of Israel by violence, and the Lord of mercy portrayed by Jesus -- is an age-old one. I am not sure that there is an answer that completely satisfies the contemporary reader and believer, but let me try.

That there is violence in the Old Testament is indisputable. Some would point out that the Canaanites, for example -- vanquished through God's help to give the Promised Land to the chosen people --- simply got what they deserved: They had been a brutally aggressive people, engaged also in bestiality, idol worship, widespread prostitution and even child sacrifice. But that explanation, I believe, falls short.

I would stress, instead, that it was only gradually that the

God of creation revealed himself to the human race; the Bible is an unfolding story in which we slowly come to know the Lord of grace and love. The Old Testament reflected the Middle Eastern culture and attitudes of the time, and God revealed himself according to the understanding and circumstances of that day. It was only when Jesus arrived that he showed us more fully what God is like.

It should be noted, too, that there can be seen throughout the Bible an admixture of the God who loves tenderly and the God who calls us to task. Exodus 34:6, for example, hails the Lord as "gracious and merciful, slow to anger and abounding in love and fidelity," while Matthew's Gospel warns of the danger of eternal punishment and says, "Do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna" (Mt 10:38).

So to draw a division between an Old Testament God who is angry and judgmental and a New Testament God who is loving and merciful is simplistic and inaccurate.

Q. Why are there different titles for parish priests? Some are designated as pastors (which is the term I grew up using), others seem to be called sacramental ministers and still others are known as parish administrators. It's a bit confusing for old-timers like me. Could you help to explain? (Lac du Flambeau, Wisconsin)

A. A pastor is a priest appointed by the bishop to lead a particular parish. Only an ordained priest can hold the title of pastor.

In some dioceses, due to a shortage of priests, the bishop may appoint instead a "parochial administrator" or "pastoral administrator." He or she is responsible for ensuring that the worship services, pastoral programs and business affairs of the parish are carried out. When someone other than a priest is appointed as administrator of a parish, a priest is appointed as the "sacramental minister" to celebrate the sacraments.



For The Journey

**By Effie Caldarola
A Lost And Confused American Underclass**

Many of us are riveted by the 2016 election, which mesmerizes like a train wreck.

I try to avert my eyes, but it's so compelling I'm forced to steal another glance at cable news so I don't miss today's headline.

Lately, however, I've tried to think about the bigger picture rather than the outcome we face in a few months. No matter who wins the presidential contest, what comes next? Where is America going?

I've found myself drawn to a book I read a couple of years ago called **The True American: Murder And Mercy In Texas**. In this fascinating portrait of two men, author Anand Giridharadas explores what it means to be an American.

Raisuddin Bhuiyan is a Bangladeshi immigrant who was temporarily working at a Dallas minimart as he pursued his American dream of working in technology.

Mark Stroman was a Texan, a down-and-outer who decided to seek revenge after the 9/11 terrorist attack by killing "Arabs" -- despite an ignorant misunderstanding of who is an Arab. He did succeed in killing two people, but his third victim, Bhuiyan, survived. The book follows them -- to death row for Stroman, to recovery and forgiveness for Bhuiyan.

The whole story is intriguing, but here's what struck me about our present political situation: Both men were at similar levels economically. They were struggling. But their dreams and aspirations could not be more different.

Stroman represents an American underclass, lost and confused about patriotism, morality, life purpose. He exemplifies a breakdown in a segment of our citizenry.

What are the symptoms of this breakdown? Economics plays a part. But there's more. There's a breakdown of family, community and sexual standards.

Families, the basic safety net, may no longer live close together geographically and when they do they're often so broken they're of little help. Community ties falter.

Add pervasive substance and alcohol abuse to this mix. Food deserts exist where people survive, either by necessity or poor choices, on processed food and bags of chips, adding physical decay to moral decline.

For Bhuiyan, the immigrant, there was ambition and drive, a social network he could rely on, a dream he had. Much like my great-grandfather who sailed in a famine ship from Ireland in the 1850s, Bhuiyan was determined to succeed. He had purpose and meaning.

Stroman swam in a stagnant pool populated by Americans who have lost purpose, who scapegoat others for the breakdown of their own lives. You see some of these Americans shouting racist and misogynistic chants today at political rallies. Personal responsibility lags. Dreams falter.

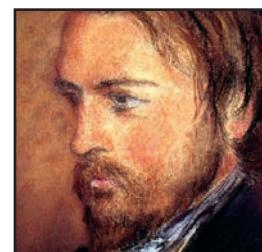
Political solutions alone from the left or right can't meet this challenge.

Where's the church in all this? Pope Francis repeatedly urges us to make our parishes more welcoming. Yet, churches, not just Catholic but other mainline groups, see declining numbers among these disaffected Americans. People desperately need the support of strong communities, which is what our churches are called to be.

Somehow, we need to reach beyond the familiar faces in the pews. We have to do more than collect food for the poor at a distant food kitchen. We have to invite people, offer a hand, not a wagging finger, meet people where they struggle.

One example is the Ignatian Spirituality Project, which brings retreats to homeless people in recovery from substance abuse. That's the kind of thing we need to support in our parishes.

This unhappy, declining American underclass is a complex problem. Somehow, our churches must be beacons of hope and tolerance. If we believe faith girds our civic life, our churches have to be part of the solution.



Blessed Frederic Ozanam
1813 - 1853
Feast - September 8

At Frederic's 1997 beatification in Paris, Pope John Paul II called him a model for Catholic laypeople. Though he earned a doctorate in law and his father hoped he would become a judge, Frederic turned to literature and charity for his life's work. He taught literature at the Sorbonne, was happily married and had a daughter. Beginning in 1831 he was part of a group of young Catholic intellectuals who discussed literature, history and society, while also visiting the poor and sick at home. They became the Society of Saint Vincent de Paul, which is still active worldwide. Frederic joined the Third Order of Saint Francis shortly before his death at age 40.

New Curriculum Paths Anticipated As School Year Opens In Altoona - Johnstown Diocese

(Continued From Page 1.)

Holy Trinity Catholic School in Altoona consists of elementary campuses in Altoona and Hollidaysburg, and a Middle School Campus at Saint Rose of Lima School.

They are really excited about the new curriculum (STREAM), science, technology, religion, engineering, arts and mathematics.

Disciplines (subjects), will not exist in a vacuum, isolated from application. "It's a cross - curriculum model of the work force of today involving critical thinking and teamwork," explained Semko.

"Nothing is isolated. For instance, the students' science lessons will incorporate recent mathematics lessons to demonstrate the application of those numbers.

"We'll also be working with universities, businesses, and company officials. They will demonstrate to the students how a particular subject or lesson, applies in their work force, and how it is used in everyday life."

Sister Donna said these business persons and univer-



EDUCATIONAL LEADERS: Sister of Charity Donna Marie Leiden (right) and Jo - Ann Semko (left) are the director of education and assistant director of education, respectively, in the Diocese of Altoona - Johnstown. They are seen at a Thursday, August 25 Mass inaugurating Holy Trinity Catholic School, Altoona.

Disciplines (subjects), will not exist in a vacuum, isolated from application. "It's a cross - curriculum model of the work force of today involving critical thinking and teamwork," explained Jo - Ann Semko, assistant director of education. "Nothing is isolated. For instance, the students' science lessons will incorporate recent mathematics lessons to demonstrate the application of those numbers."

sity educators will make visits through the school year, so students can gain an intimate knowledge of career paths.

There is also a new Science Program called Lab Learned, in which students will be able to see results of their experiments right before their eyes. The schools will also participate in the Trout In The Classroom Program, co - sponsored Pennsylvania Fish and Boat Commission and the Pennsylvania Council of Trout Unlimited.

Pennsylvania Trout In the Classroom (TIC) is an interdisciplinary program in which students in grades 3 - 12 learn about cold water conservation while raising brook trout from eggs to fingerlings in a classroom aquarium. During the year each teacher tailors the program to fit his or her curricular needs. Each program, therefore, is unique. TIC has applications in environment and ecology, science, mathematics, social studies, language and fine arts, and physical education.

All classrooms end the year by releasing their trout into a state-approved waterway.

"These new academic programs are designed to provide career readiness to the students," said Sister Donna. "It will take two to three years to fully implement the program." She said the teachers have attended in-service training throughout the Summer and it will continue throughout the school year.

Keith Kuckenbrod is principal at Divine Mercy Catholic

Academy. Rose Batzel is vice principal at the West Campus; and Mary Jo Podratsky is vice principal at the East Campus.

Elaine Spencer is principal at Holy Trinity School. Sherry Buck is vice principal at the Altoona Campus; and Cathy Damiano is vice principal at the Hollidaysburg Campus.

There is a total of over 1,100 students in the Johnstown and Altoona areas.

The Northern Quadrant continues with strong student enrollments. The schools include: Our Lady of Victory in State College; Saint John the Evangelist in Bellefonte; and Lock Haven Catholic. These schools continue to grow. Saint Joseph Catholic Academy in Boalsburg will have 51 freshmen, its largest class ever.

Saint Peter School in Somerset continues to do well, as does Saint Matthew School in Tyrone, Saint Patrick School in Newry, and Saint Thomas in Bedford.

Enrollment is steady in the Prince Gallitzin Quadrant. Schools include: Saint Benedict in Carrolltown, Northern Cambria Catholic in Nicktown, All Saints School in Cresson, Saint Michael in Loretto and Holy Name in Ebensburg.

"I'd like to extend a big thank you to the Johnstown and Altoona board members," said Sister Donna. "Attending weekly meetings throughout the entire year was a big commitment. They have done an excellent job."

Bishop Bartchak also thanked all who have worked so hard to make these regionalizations a reality. He reminded the teachers and administrators, they must demonstrate Christ for the young students.

"I continue to pray for the success of this project. I know it is for the good of us all. I'm proud of you, and you have my continued support."

Bishop Bartchak said he plans to make regular visits to the schools throughout the year.

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50TH ANNIVERSARY GIFT: The Bishop Guilfoyle Catholic High School, Altoona, Class of 1966 held its 50th reunion and collected \$505.00 which was donated to the Society Of Saint Vincent DePaul, to assist people in the Altoona area in need of help with rent, utilities or other necessities. Pictured are class members Maureen Isenberg - Burling (center), and Dan Dilucchio (right) presenting Sonny Consiglio, executive director of the Society and class member with the money raised.

(Continued From Page 6.)

The group was also addressed by Father Norman Imgrund, a senior priest of the Diocese, who has been Cursillo's spiritual director for all of the past 40 years. A witness talk was presented by Jason Morse, from Huntingdon.

A presentation on the history of Cursillo in the Diocese was given by Barb Bundy of Altoona. The first Cursillo weekends in the Diocese were held in 1976.

The Cursillo community presented a check for \$700.00, in Bishop Mark's name, to Catholic Charities, to mark the anniversary.

Price announced that a men's Cursillo will be held October 20 - 23, and a women's Cursillo November 3 - 6. Both will be held at Mount Saint Ann Retreat Center in Ebensburg.

A Cursillo for inmates at FCI Loretto will be held November 13 - 16.

For more information on attending a Cursillo weekend contact Tom Price at (814) 207

- 2533, or Mercedes Smith a (814) 266 - 4482.

Shrine Open House

Bitumen: The Shrine of the Immaculate Conception will be open on Sunday Sept 25 from noon until 3:00 p.m. for an open house.

The Shrine of the Immaculate Conception, Saint Joseph Mission Church at Hart's Sleeping Place, and the Prince Galitzin Chapel House and Shrine of Our Lady of the Alleghenies in Loretto, are the three Shrines located in the Diocese of Altoona - Johnstown.

Youth Ministry

Successful Camp Season

Hollidaysburg: Francine M. Swope, coordinator of Youth Ministry, Religious Education, and Sacramental Preparation, announces that The Youth Ministry Office has just finished another successful season of

summer camps. Every year, donations are accepted for the Angel Fund to help provide financial aid for campers who might not be able to attend without some help.

This year nine campers received aid for Camp Timothy and 35 campers received aid for Camp Zacchaeus.

Individual contributions are made each year to support the Angel Fund by parishioners.

Additionally, this year, the office received a \$500.00 grant through the Independent Catholic Foundation.

Once again, the DelGrosso family generously contributed \$3.00 of each all-day ride and slide pass sold for Faith Day to the Angel Fund for the camps.

Swope extends a special thanks to all those who contributed to the Angel Fund for 2016. Each year more families come forward in need of assistance. If you would like to help a camper get to camp, please contact Francine Swope in the Youth Ministry Office (814) 317 - 2646 for more information.

Pope Speaks Of Strengths Of Contemplative Life

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY (CNS)

-- While prayer is the bedrock of cloistered contemplative life, the wealth of God's gifts, the strength of a consistent witness of life and hope are the values that sustain those who choose to live a life of poverty, chastity and obedience, Pope Francis said.

Celebrating a morning Mass Aug. 25 with a group of Poor Clare nuns in the chapel of the Domus Sanctae Marthae, the pope also prayed for the victims of the earthquake that struck central Italy the previous morning.

The prayer was personal for many of the nuns who lived in a portable building after their cloistered convent of Santa Maria di Vallegloria in Spello was damaged during the earthquake that rocked the regions of Umbria and Marche in 1997.

According to the Vatican newspaper, **L'Osservatore Romano**, the nuns provided music for the Mass, including the accompaniment of a violin, a keyboard and a flute.

In his homily, the pope reflected on the day's reading from First Corinthians in which St. Paul praises God for enriching the Christian community so that it would not be "lacking in any spiritual gift."

The reading, the pope explained, contained three words that contemplatives must make present in their religious life: wealth, witness and hope.

The vow of poverty obviously does not apply to the riches of God's spiritual gifts, Pope Francis said. Problems come only "when we look for

"You sow, with your lives and with your prayers, the life of Christ in others," the Pope said to the Poor Clare Nuns. "You did not flee from the world out of fear; you were called and that calling should be brought forward according to the rule, according to that which the church asks of you. This is your witness."

another type of wealth, far from the gifts of the Lord."

"One of the signs -- and this is mathematical and continually seen -- that a religious community, a religious congregation is decaying is that it begins to become attached to money," he warned.

In doing so, religious men and women can lose "the wealth of the Lord's gifts in order to have that wealth that can be 'touched.'"

Accepting the Lord's gifts, he continued, leads to an authentic witness including for the Poor Clares, despite the fact that as cloistered nuns "no one sees you."

"You sow, with your lives and with your prayers, the life of Christ in others," he said. "You did not flee from the world out of fear; you were called and that calling should be brought forward according to the rule, according to that which the church asks of you. This is your witness."

Lastly, Pope Francis said the nuns are called to sow hope and, like the 10 virgins in Jesus' parable, are called to await the coming of the bridegroom, Christ.

The pope said that like the virgins there are those who fall asleep, including himself when praying. However, he also noted that the bridegroom does not correct the virgins who fell asleep but rather the ones who ran out of oil for their lamps.

"What is important is to have the oil for hope, for the certainty that he will come," the pope said.

From this hope, he added, springs forth the joy of consecrated life that must be reflected in faces that radiate the happiness.

Confronting The Lingering Pain Of Racism

(Continued From Page 16.)

Add to that mix the brutal history of slavery and other traumatic experiences of black people in the history of the country, and you encounter people who have felt dehumanized, said Sister Chappell.

Sister Anne-Louise Nadeau, director of programs for Pax Christi USA, said that while slavery and other painful events suffered by black people in the country took place in the past, its pain "is stored in the psyche," and it doesn't help to live a society that has ways to go before equality becomes a reality.

"It's always there," she said, and then people are faced with living "in a country that has laws and systems setting up to remind

you that you're not quite human because your children don't deserve a good education and you're not really quite human because your health care system, you don't deserve adequate access to it, and you're denied jobs because of the color of your skin. And then really you're not quite human enough to have the dignity of a job."

Because of all those circumstances, said Sister Chappell, who like Sister Nadeau is a Sister of Notre Dame de Namur, the pain manifested this summer is not just about the recent killings.

"The lingering pain ... it lingers from the very first time that African-Americans first came to this country," Sister Chappell told CNS. "We were captured. We were uprooted, and we came to this country as slaves."

To confront some of that pain, Deacon Race and eight other black deacons from the Archdiocese of Los Angeles, meditated on that history while leading others in prayer that August afternoon in outdoor Stations of the Cross that the neighborhood witnessed. A choir sang "Strange Fruit," a poem that later became a song and whose "Southern trees bear a strange fruit, blood on the leaves and blood at the root" lyrics reference lynching.

When you look at each violent event that innocent black people have suffered, they begin to mirror events in the life of Jesus, Deacon Race said. That's why it helped to meditate on those events when thinking of the recent string of black men killed while also reflecting

on Jesus on his way to Calvary, when he was falsely arrested and convicted, and when he was brutally killed by crucifixion, even though he did nothing wrong, he said. He also thought of Mary, reflected on her pain as she saw her son brutally murdered, much in the same way that many black women are seen mourning for sons or husbands killed.

"I wanted it to be a reflection of Catholic faith," said Deacon Race. "As African-American Catholics, we needed to say we're part of general population and say something about what was going on."

Archbishop Wilton D. Gregory of Atlanta wrote in an Aug. 4 column for **The Georgia Bulletin**, the archdiocesan newspaper, that "violence lately has become

so commonplace that we risk being desensitized to the brutal killings of persons of color," as well as of others.

"Our Catholic faith and our love for our country must compel us to resolve to address the issues that lie beneath these acts of violence," he said.

The U.S. Conference of Catholic Bishops responded this summer by announcing the creation of a task force to deal with issues of race. It will be headed Archbishop Gregory. The bishops have in the past addressed the topic in various documents including in "Forming Consciences for Faithful Citizenship," issued in presidential election years to educate Catholics on their responsibilities as citizens.

"Where the effects of past discrimination persist," the document says, "society has the obligation to take positive steps to overcome the legacy of injustice, including vigorous action to remove barriers to education, protect voting rights, support good policing in our communities, and ensure equal employment for women and minorities."

Sister Chappell said transformation and change in a society can happen and there are good steps being taken toward that. The laity certainly has responded by organizing gatherings and educational activities to understand the issue, she said.

And Catholic organizations such as Network, Pax Christi and others have put out voter guides to educate Catholics on how the different candidates stand on various issues, including racism. But the church's hierarchy also needs to acknowledge and do something about the problem, she said.

"I'm really hopeful in this task force that is under the sponsorship of the bishops, which have invited religious, clergy, laypeople to come together, to talk about 'how do we begin to move to have these dialogues?'" she said. "How do we continue to build that beloved community of which everyone ... is to be welcome at the table?"

Catholics Organize To Combat Racism

By Rhina Guidos
Catholic News Service

WASHINGTON (CNS) -- Around the country, Catholic organizations, parishes, clergy and laity are taking action and bolstering efforts to build peace and battle racism, following a summer of violence.

In New Orleans, St. Peter Claver Catholic Church is involved in community mediation with law enforcement and is working on a variety of other issues related to racial justice, including seeking just wages for all. In Baltimore, Auxiliary Bishop Denis J. Madden leads regular prayer walks in neighborhoods plagued by violence. He also participates in a group of interfaith leaders in the city to work toward racial justice.

In Dallas, the city that witnessed the height of summer's boiling point when a gunman opened fire on police -- killing five and wounding seven officers and two civilians -- during a protest, Holy Trinity Catholic Church is participating in gatherings with Dallas Area Interfaith, a group that brings various

communities together to try to understand the problem of racism, as well as the recent shootings that took place.

Holy Trinity parishioner William deHass, who has attended some of the gatherings, says that based on what has been discussed at the interfaith group, "some churches ignore or avoid speaking about racism." But the aftermath of the violence has provided an opportunity for people of different races and faiths to listen and support one another, he said.

"It's, really, the laypeople who believe that change and transformation can happen and so there are a lot of positive things that are going on in neighborhoods and communities because people believe in the social Gospel teachings of the church," said Sister Patricia Chappell, executive director of Pax Christi USA, and a member of the Sisters of Notre Dame de Namur. "People are grasping that and are almost compelled to be engaged and be involved."

Sister Chappell said organizations such as Pax Christi and Network, a Catholic social justice lobby, have published

guides showing where the two most prominent presidential candidates stand on a variety of issues, including issues of race.

"We're not telling people how to vote," she said, but the documents focus on issues that are impacting the poor and marginalized communities. "We have pointed out clearly based on the values of the social Catholic social teachings, and what Pope Francis is saying, that we must be on the side of those who are vulnerable and poor and we have laid out issues for people to look at where the candidates stand."

Sister Chappell also will be participating during talks that will take place as part of a task force to deal with issues of race, formed by the U.S. Conference of Catholic Bishops. It will be chaired by Archbishop Wilton D. Gregory of Atlanta, who, in an Aug. 4 letter in **The Georgia Bulletin** newspaper, said that for gestures of mourning to be meaningful, they also must be followed with action.

The task force will meet as part of "Day of Prayer for Peace in Our Communities" declared in July by the bishops,

"in light of recent incidents of violence and racial tension in communities across the United States." The day of prayer for peace will be celebrated Sept. 9, the feast of St. Peter Claver, patron saint of slaves.

In a July news release, the bishops conference said the day of prayer and task force are a "response to the racially-related shootings in Baton Rouge, Minneapolis and Dallas." After the violence of July, Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the bishops' conference, the press release said, "noted the need to look at ways the Catholic Church can walk with and help these suffering communities."

Under "Pray for Peace in Our Communities" on the usccb.org website, the conference offers resources to help parishes and communities seeking to organize events for Sept. 9. The USCCB's Department of Justice, Peace and Human Development also has a diversity and racial justice page at WeAreSaltAndLight.org that can provide resources on prayer, learning about others, reaching out to others, and taking action.



CNS Photo/Nancy Wiechec

SAINT TERESA OF KOLKATA

'An Icon Of Mercy': Missionaries Of Charity Superior Describes Saint Teresa Of Kolkata

By Cindy Wooden
Catholic News Service

ROME (CNS) -- Saint Teresa of Kolkata was a woman who truly felt wed to Jesus, and the freedom she experienced in loving him led her to radical poverty, a courageous outreach and an immense love for the poor, said the superior general of the order Mother Teresa founded.

"She was very happy to be a woman and to be a mother to so many souls," Missionaries of Charity Sister Mary Prema Pierick told Catholic News Service.

"Her freedom of loving opened the doors of hearts and

avenues of service, which maybe were not so common, especially in sharing the radical poverty of the poor," said the blue-eyed, German-born sister, who was elected superior general in 2009.

Mother Teresa, who was canonized Sept. 4, began her order in the 1940s, walking into the slums of Kolkata, "having no convent walls to protect her," Sister Prema said. "But it was love for Jesus and love and compassion for the suffering of the poor that brought her to do what she did."

At the main Missionaries of Charity house in Rome -- a whitewashed oasis above the roar of traffic around the Circus Maximus and near the crush of tourists at the Colosseum -- Sis-

ter Prema spoke of how natural it was that Mother Teresa would be declared a saint during the Year of Mercy.

Mother Teresa is "an icon of mercy," she said. "Even people who would have no faith would see the compassion and the mercy which Mother spread around her. She would not leave a suffering person without giving attention to them. On the contrary, she would go out to search for them and try to bring them to the realization that they are loved and they are appreciated."

A growing number of Missionaries of Charity continue Mother Teresa's work around the world. According to Sister Prema, the number of sisters has increased from 3,914 at the time of Mother Teresa's death to 5,161 as of Aug. 5. The number of Missionary of Charity brothers has grown by 53 to 416. When Mother Teresa was alive, her order was working in 120 countries; today they are present in 139 nations.

Like millions of people around the world, Sister Prema believed Mother Teresa was "a living saint." She was beatified in 2003 -- six years after she died. The time it took for her sainthood cause to make its way through the exacting Vatican process "have been years of going deeper into understanding who she is," her successor said.

As it turned out, the years were especially important in coming to understand Mother Teresa's spiritual thirst and what she described as "the darkness" of feeling unloved by God. Sister Prema, who first met Mother Teresa in 1980, said the founder's spiritual pain was something she kept well-hidden from all except her spiritual directors.

"In all things, Mother did not draw attention to herself but gave herself completely to others, forgetting about her own pain," Sister Prema said.

Her continuing prayer and work, even with the experience of God being so far away, "speaks about her faith, her faithfulness to the commitment she had taken and to the person to whom she was wed: Jesus."

The "darkness" became part of Mother Teresa's ministry, the grace that gave it power.



CNS Photo/Gregory A. Shemitz

MISSIONARIES OF CHARITY: Members of the Missionaries of Charity gather to pray the Apostolate Prayer Aug. 24 in a garden next to their convent in the South Bronx section of New York. More than 5,000 members of the order in nations around the world pray the prayer at the beginning of each day. Their founder, Mother Teresa of Kolkata, was canonized at the Vatican Sept. 4.

"It was part of her mission to the poorest of the poor, especially sinners who experienced their unwantedness and their rejection. Sharing their experience of darkness and of being away from God made her an instrument of grace for them," Sister Prema said. "And she had great compassion for those who did not know God and did not experience the love of God for them."

Speaking in the sisters' garden, with blue-trimmed white saris drying on a clothes line, Sister Prema said Mother Teresa's persistence in prayer and works of mercy, even when she felt God was far from her, is a lesson for all believers.

"Prayer is something we want to be faithful to rather than to be successful at," she said.

And while the phrase "corporal and spiritual works of mercy" may sound old-fashioned to some people, Mother Teresa demonstrated the enduring power of those expressions of love, Sister Prema said. "However you phrase it, it is always modern because you are imitating Jesus and his compassion."

The vast majority of people Mother Teresa tended to, caressed and accompanied were not Christian, Sister Prema said, but for her, they were Christ in disguise.

Called, like all Christians to spread the Gospel, Mother Teresa "helped people to find Jesus

in their own hearts and experience that love that God has for them just by the experience of her motherly attention and intense interest in their personal lives."

"She had a great desire that all souls would get to know and love Jesus," Sister Prema said. But at the same time, "she knew that conversion is the work of God. The acts of charity and mercy, which she performed, came because of love for Jesus and for others."

"God has to do the work of conversion," she said. "It's not a human work to convince a person to believe what I believe. It's a grace which a soul receives and for which we can pray."



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'Ben - Hur' Remake Fails To Deliver Convincing Religious Message

By John Mulderig
Catholic News Service

NEW YORK (CNS) -- Few films come to the screen with the kind of storied pedigree that lies behind "Ben-Hur" (Paramount).

Subtitled "A Tale of the Christ," Civil War Gen. Lew Wallace's best-selling 1880 novel, which had previously been made into a wildly successful stage play, first reached audiences of the newfangled cinema way back in 1907. Since that adaptation was completely unauthorized, however, a lawsuit resulted that still stands as a landmark in the development of copyright protection.

Flash-forward nearly two decades and an epic-scale 1925 production starring Ramon No-

varro and Francis X. Bushman becomes, reputedly, the most expensive silent film ever made. This version struck critical gold and won popular favor, though the financial outcome -- given that outsized budget -- was murkier.

The popularity of biblical themes and swords-and-sandals derring-do in the Hollywood of the 1950s made an update of "Ben-Hur" almost inevitable. And so the last year of that decade saw the release of director William Wyler's 212-minute extravaganza in which Charlton Heston, in the title role, stepped into a chariot and made movie history at breakneck speed.

All that represents quite a historical and cultural burden for director Timur Bekmambetov and his collaborators -- including executive producers Mark

Burnett and Roma Downey -- to bear in bringing his "re-imagining" to the screen. Which is a shame, since, considered strictly on its own terms, his iteration of Wallace's classic story makes for a reasonably satisfying action picture.

The bad news for believers -- whose hopes may have been raised by the participation of Burnett and Downey, fixtures in the world of Christian-oriented media projects -- is that, primarily because of a poorly written script, this "Ben-Hur" fails to convince when Wallace's religious theme comes to the fore.

It arrives by way of what must still be a familiar plot to many, at least in its initial set-up: First-century Jewish prince Judah Ben-Hur (Jack Huston) lives a prosperous life in Jerusalem, where he carries on a friendly rivalry with his Roman adopted brother, Messala (Toby Kebbell), and finds happiness through marriage to his true love, Esther (Nazanin Boniadi).

After Judah gives shelter to Dismas (Moises Arias), a young zealot who was wounded fighting against foreign rule, however, disaster strikes the House of Hur. So, too, does betrayal since Messala, now an influential army officer on the staff of Pontius Pilate (Pilou Asbaek), refuses to risk his career by helping the family that took him in as a child.

Consigned to the miserable existence of a galley slave, and certain that the other members of his clan -- including his mother, Naomi (Ayelet Zurer), and sister, Tirzah (Sofia Black-D'Elia), for whom Messala once carried a torch -- have all been executed, Judah thirsts for revenge against his foster sibling. Until, that is, multiple encounters with Jesus (Rodrigo Santoro) open his eyes



CNS Photo/Paramount Pictures and Metro-Goldwyn-Mayer Pictures Inc.

BEN - HUR: Jack Huston stars in a scene from the movie "Ben-Hur." The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

to the value of forgiveness and reconciliation.

Although the role of Dismas, whose subversive activities substitute for those loose roof tiles that got Heston in trouble, is an innovation, the epic sea battle and that trademark chariot race remain. Aficionados of the 1959 version may find these lacking, but they're serviceable enough when weighed in isolation.

The real trouble arises when screenwriters Keith Clarke and John Ridley turn from mere diversion to something deeper. By skimping on the careful and time-consuming character development that would have been needed to make Judah's ultimate conversion believable, they doom the religious dimension of "Ben-Hur" as surely as Dismas does its protagonist and his household.

What viewers are left with is the cinematic equivalent of

Lutheran theologian Dietrich Bonhoeffer's cheap grace, a redemption unjustified and unconvincing precisely because it's unearned.

Though the causalities that litter the arena as the movie's most famous sequence progresses would normally suggest recommendation for mature viewers only, other elements are discreet enough that attendance by older teens would probably not be out of place.

The film contains generally stylized but harsh violence with several grisly deaths and some gore as well as a non-graphic marital bedroom scene. The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

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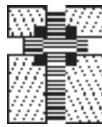
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September 11 -- On this 15th anniversary of the 9/11 terror attacks, Gary Singel, a member of Saint Peter Parish in Somerset, talks about his ties to the tragedy in Shanksville and how his Catholic faith sustained him.

September 18 -- As we celebrate Holy Name School in Ebensburg as the Proclaim! School of the Month, Bishop Mark discusses the school and Catholic education with the Golden family of Holy Name.



Nancy L. Zeth

Nancy L. Zeth, 77, of Newry, died Wednesday, August 17 at Select Specialty Hospital, Johnstown. She was the mother of Father Allen P. Zeth, administrator of Saint Patrick Parish, Newry.

She was born January 4, 1939 in Altoona, the daughter of the late Charles and Margaret (Murtiff) Lafferty. In 1957 she married John R. Zeth at Saint Patrick Church, Newry. He preceded her in death in 2009.

She is survived by two daughters: Diana (James), in Kentucky, and Christine (Brian), of Hollidaysburg; three sons: James (Cathy) in Missouri; Father Allen, and Michael (Beth) of East Freedom. Also surviving are 10 grandchildren, 12 great - grandchildren, one great - great grandson, and a brother, Carl of Altoona.

Mrs. Zeth was a 1957 graduate of Altoona High School, and a 60 - year member of Saint Patrick Parish, where she enjoyed participating in Bible Study.

The Funeral Masses for Nancy L. Zeth was celebrated by her son, Father Allen P. Zeth, at Saint Patrick Church, Newry, on Saturday, August 20. Committal was at New Saint Mary Cemetery, Hollidaysburg.

Memorial donations may be made to Saint Patrick School, 731 Patrick Lane, Newry PA, 16665.

Deacon James F. Leap

Deacon James F. Leap, of Garvey Manor, Hollidaysburg, formerly of Altoona, died Wednesday, August 24, at UPMC Altoona. He was 92, and a senior Deacon of the Diocese of Altoona - Johnstown.

He was born July 9, 1924 in Altoona, the son of the late Roy and Alice (McCann) Leap. He married Patricia P. Pressler on July 11, 1949 at Sacred Heart Catholic Church, Altoona.



Surviving are his wife of Garvey Manor and numerous nieces and nephews.

He was preceded in death by a brother, Roy and five sisters: Viretta Grimme, Gladys Grove, Jean Flasher, Donna Vaught and Helen Leap.

Deacon Leap was a 1942 graduate of Altoona High School and he was a US Army Veteran of WWII. He retired from Conrail as an Accountant with over 30 years of service.

He was ordained to the permanent diaconate May 2, 1992, at the Cathedral of the Blessed Sacrament, Altoona, where he served in diaconal ministry until 2013.

He enjoyed reading, working on the computer and staying active with Church activities including the Legion of Mary at Sacred Heart and Nocturnal Adoration Society.

The Funeral Mass for Deacon James. Leap was celebrated by Bishop Mark L. Bartchak on Monday, August 29 at the Cathedral of the Blessed Sacrament. Committal was at Calvary Cemetery, Altoona.

**Lord God,
you are attentive to the
voice of our pleading.
Let us find in your Son
comfort in
our sadness,
certainty in our doubt,
and courage to live
through this hour.
Make our faith strong
through Christ out
Lord,
Amen.**

Pope Leads Rosary For Victims Of Italian Earthquake

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) -- After a strong earthquake struck central Italy and with the early news reporting many deaths and serious damage, Pope Francis turned his weekly general audience Aug. 24 into a prayer service.

While the pope and some 11,000 pilgrims and tourists recited the sorrowful mysteries of the rosary in St. Peter's Square, six Vatican firefighters were on their way to the town of Amatrice, about 85 miles east of Rome, to help search for victims under the rubble. The pope sent six Vatican police officers to join them the next day.

The U.S. Geological Survey said the magnitude 6.2 quake had an epicenter close to Norcia, the birthplace of St. Benedict and home to a monastery of Benedictine monks, who are attracting a growing number of visitors because of their solemn prayer life and beer brewing business. The monks and their guests were all safe, but the monastery and Basilica of St. Benedict suffered serious structural damage.

Smaller temblors -- at least two of which registered more than 5.0 -- continued even 24 hours after the main quake. By early Aug. 26, Italian officials said the death toll had reached 267, and 260 people were hospitalized with quake-related injuries. Rescuers had been able to pull 238 people out of the rubble.

When Pope Francis arrived in St. Peter's Square for his general audience just six hours after the main quake, he set aside his prepared audience talk and instead spoke of his "heartfelt sorrow and my closeness" to everyone in the earthquake zone, especially those who lost loved ones and "those who are still shaken by fear and terror."

"Having heard the mayor of Amatrice say, 'The town no longer exists,' and knowing that

there are children among the dead, I am deeply saddened," Pope Francis said.

Assuring the people in the region of the prayers and "the embrace of the whole church," the pope asked the crowd at the audience to join him in praying that "the Lord Jesus, who is always moved by human suffering, would console the broken-hearted and give them peace."

Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, asked U.S. Catholics also to pray the rosary for the victims in Italy, as well as for the victims of other natural disasters, including those suffering because of the flooding in Louisiana.

"Knowing all too well the personal toll of natural disasters in our own country, let us join with the Holy Father in prayer for everyone suffering from Louisiana to central Italy," the archbishop said in a statement Aug. 24.

Bishop Domenico Pomili of Rieti, the diocese that includes Amatrice, said he received a phone call from Pope Francis at 7 a.m. the morning of the earthquake. The quake and first big aftershock were felt in Rome and woke the pope up, he said, adding that Pope Francis said he had celebrated Mass for the victims shortly after 4:30 a.m.

Caritas Italy and its diocesan affiliates mobilized immediately with volunteers rushing to the impacted towns, helping with the search and rescue operation, providing food and blankets and helping to staff the tent cities erected by the Italian government outside the damaged towns.

The Italian bishops' conference immediately pledged 1 million euros (\$1.1 million) for relief efforts and asked all parishes to take up a special collection at Masses Sept. 18 to aid the victims.

In Amatrice, one of the hardest-hit towns, the bodies of three nuns and four of the elderly guests they host in the summer were pulled lifeless from the rubble Aug. 25. Three nuns and two of the elderly were rescued at home run by the Handmaids of the Lord.

Many of the small towns in the region have few residents who live there all year. But in the summer, people return to their families' native towns to visit grandparents and escape the heat of the big cities. The victims of the quake included dozens of children who were spending the last weeks of August with their grandparents.

Government officials said an estimated 14,000 people were left homeless by the quake. In addition to houses and apartment buildings turned into rubble, dozens of churches and convents in the region crumbled or were heavily damaged.

At the Benedictine monastery in Norcia, the 15 monks and five guests were already awake when the first quake hit, Benedictine Father Benedict Nivakoff told Catholic News Service. Aug. 24 is the feast of St. Bartholomew and "on feast days we get up earlier" to pray, he said.

Within a half hour of the first quake, Father Nivakoff said, the square outside the monastery was filled with people "because it is the safest place in town -- around the statue of St. Benedict."

While no buildings collapsed, "the facade seems to have detached" from the rest of the basilica and major repairs are likely, he said. The monks announced later Aug. 24 that two Benedictines would stay in Norcia, sleeping in tents outside the city walls, but the rest of the community would move temporarily to Rome as a "precautionary measure" as the aftershocks continued.

A Violent Summer Pushes U.S. To Once Again Deal With Lingering Pain Of Racism

By Rhina Guidos
Catholic News Service

WASHINGTON (CNS) -- With the haunting lyrics of a song that refers to a lynching sung in the background, a group of African-American Catholics in Los Angeles gathered in mid-August to meditate on the fatal shootings of unarmed black men and boys, linking their suffering to the persecution and crucifixion of Jesus.

The approximately 150 participants prayed and remembered Oscar Grant, Tamir Rice, Trayvon Martin, Rodney King and the circumstances that led them and other people of color in the U.S. to be beaten or killed.

"We needed to do something in the way of prayer," said Deacon Mark Race, administrator of the Church of the Transfiguration, who organized the Aug. 12 event for his predominantly black parish. "It was so much all at once. We needed to address it so people could spiritually have some type of release."

After a gunman opened fire July 7 in Dallas, killing five police officers in a presumed act of retaliation for the killings of a black man in Louisiana and another in Minnesota earlier that week, all the attention shifted to police, Deacon Race said. Discussion about the killings of Alton Sterling and Philando Cas-



CNS Photo/Eugene Garcia, EPA

PEACE VIGIL: Protesters raise their hands with peace signs after a string of nationwide police shootings of African-Americans and the slaying of police officers in Dallas during a July 8 vigil in Huntington Beach, Calif. Around the country, Catholic organizations, parishes, clergy and laity are taking action and bolstering efforts to build peace and battle racism, following a summer of violence.

tile, whose deaths were caught on video, ceased, "as if it didn't happen," he told Catholic News Service, and it was painful to see that one set of lives lost was considered a national tragedy but other lives lost were not given the same importance.

This summer, as tensions boiled over following a string of killings of black men, the lingering pain indented by racism

in the U.S. has once again been brought to the forefront.

It rapidly became an issue that had to be addressed in the presidential election season. The two major presidential candidates in the country have recently made much of the issue while campaigning and in their official party platforms.

The Republican Party platform says it denounces big-

otry and racism: "As the party of Abraham Lincoln, we must continue to foster solutions to America's difficult challenges when it comes to race relations today," adding that the party considers "unfair preferences, quotas, and set-asides as forms of discrimination." The Democrats' platform says, "Our nation's long struggle with race is far from over," and "we will

push for a societal transformation to make it clear that black lives matter and that there is no place for racism in our country."

Yet, at the national level, some feel that "there hasn't been enough response in the way that African-American people would like," to address racism and also the brutality, past and present, associated with it, said Deacon Race.

That's because racism is an issue that is difficult for many to address, even for communities that have experienced racism historically and consistently, said Sister Patricia Chappell, executive director of Pax Christi USA in Washington.

"There are the communities where we know that there have been disparities. We know they have experienced inadequate education. We know that in these communities decent and affordable housing have not necessarily been an option for them. We know that in these communities, access to decent health care has not been there. We also know that it's unfortunate that oftentimes within these communities, the relationship with police has not been positive," she said.

(Continued On Page 12.)

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