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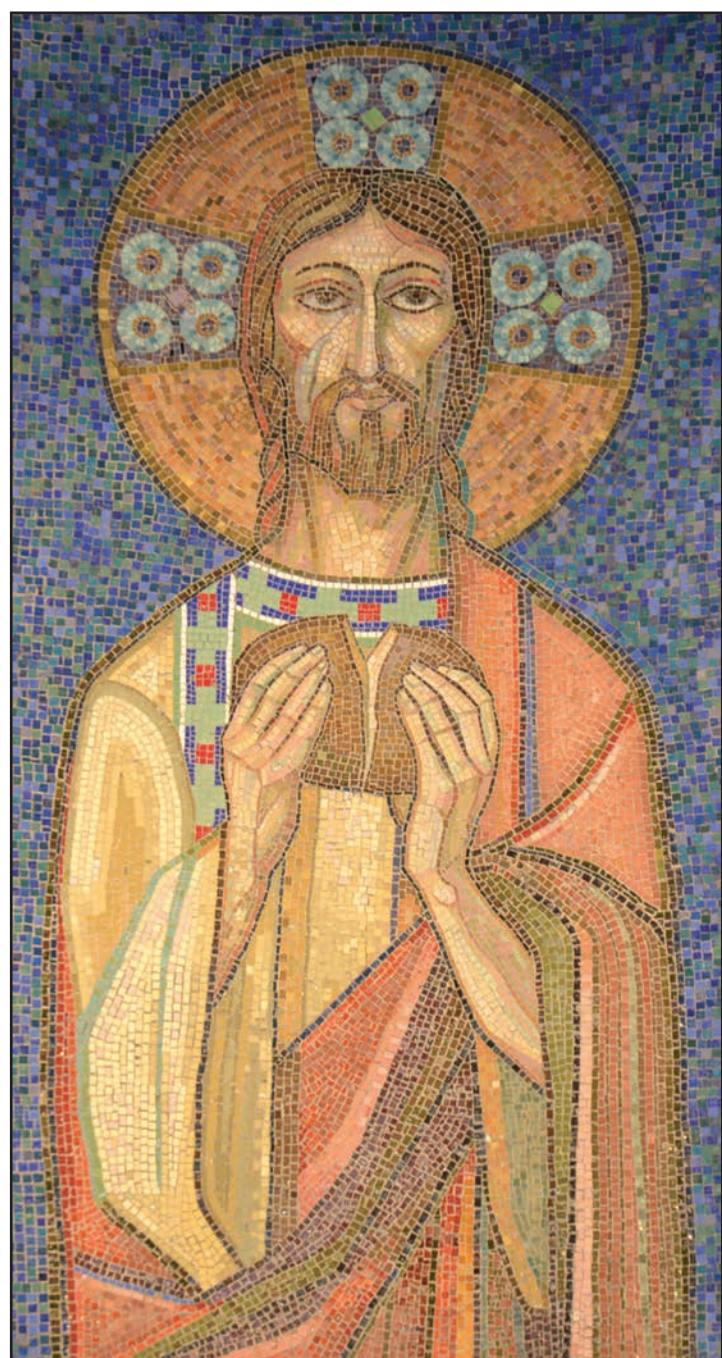


Photo By Monsignor Timothy P. Stein

BREAD OF LIFE: Jesus, breaking bread at the Last Supper, is depicted in mosaic at the Cathedral of the Blessed Sacrament in Altoona.

Vatican Asks Bishops To Ensure Validity Of Matter For Eucharist

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS) -- Bishops should look at ways to help verify and guarantee the validity and worthiness of the bread and wine used for the celebration of the Eucharist, the Vatican said in a recent document.

Because bread and wine for the Eucharist are no longer supplied just by religious communities, but "are also sold in supermarkets and other stores and even over the internet," bishops should set up guidelines, an oversight body and/or even a form of certification to help "remove any doubt about the validity of the matter for the Eucharist," the Vatican's Congregation for Divine Worship and the Sacraments said.

The recommendations came in a circular letter, "On the bread and wine for the Eucharist," sent to diocesan bishops "at the request of the Holy Father, Pope Francis." Dated June 15 -- the feast of the Body and Blood of Christ -- the letter was made public by the Vatican July 8. The letter was signed by Cardi-

nal Robert Sarah, congregation prefect, and Archbishop Arthur Roche, secretary.

Because the church requires certainty regarding the conditions necessary for the validity of the sacraments, the congregation offered some suggestions so that bishops can continue to "watch over the quality of the bread and wine" as well as "those who prepare these materials."

The congregation underlined that every bishop "is bound to remind priests, especially parish priests and rectors of churches, of their responsibility to verify those who provide the bread and wine for the celebration and the worthiness of the material."

Bishops must also provide information to the producers of the bread and wine for the Eucharist and to remind them of the absolute respect that is due to the norms," it said. Producers "must be aware that their work is directed toward the eucharistic sacrifice and that this demands their honesty, responsibility and competence," it added.

The congregation suggested ordinaries offer guidance, for example, by "guaranteeing the eucharistic matter through special certification."

Bishops may want to agree on and establish "concrete regulations" on the national level through their bishops' conferences, it suggested.

"Given the complexity of situations and circumstances, such as a decrease in respect for the sacred, it may be useful to mandate a competent authority to have oversight in actually guaranteeing the genuineness of the eucharistic matter by producers as well as those responsible for its distribution and sale," the Vatican congregation wrote.

A competent authority, for example, could be "one or more religious congregations or another body capable of carrying out the necessary checks on production, conservation and sale of the eucharistic bread and wine in a given country and for other countries to which they are exported," it wrote.

The letter also reiterated norms already in place regarding eucharistic matter:

-- "The bread used in the celebration of the most holy eucharistic sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition."

(Continued On Page 10.)



SAINT THOMAS THE APOSTLE: First Holy Communion was celebrated Sunday, May 21 at Saint Thomas the Apostle Parish, Bedford. Pictured at left is Nico Cordova, with Father Richard Tomkosky, pastor. Pictured at right are (left to right) First row: Rylee Lybarger, Kaytlen Romagnino, Noemi Fanni, Sophia Genditski, Addison Heming. Second row: Sophia Diehl, Ethan Witt, Father Tomkosky, Jonah Miller and Savannah Barnes.

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OUR LADY, QUEEN OF ANGELS: Celebrating First Holy Communion at Our Lady, Queen of Angels Parish, Central City, on Sunday, May 21 were (left to right) First row: Payton Marie Maddy, Lowen Lynn Mincek, Gabrielle Elizabeth Nelson. Second row: Jacob Lee Dabbs, Liam Cranston Galish, Ethan Joseph Snyder and Father Aron Maghsoudi (pastor).

**Prayer Group Summer Schedule
 Cathedral of the Blessed Sacrament**

*All are welcome.
 Clip and Save!*

**Mon, June 26th, Praise & Worship, 7PM,
 Dorrie Britton—Witness Talk.**

**Mon, July 10th, Praise & Worship, 7PM,
 Bob Sutton, teaching—"Eucharist and the Holy Spirit."**

**Mon, July 24th, Praise & Worship, 7PM,
 Fr. Mark Begley, teaching—"New Evangelization."**

**Mon, Aug 14th, Praise & Worship, 7PM,
 Karen Wood, Witness Talk—"Miracles Still Happen."**

**Mon, Aug 28th, Charismatic Mass, 7PM,
 Fr. Bob Hilz, TOR—main celebrant.
 Catholic Charismatic Renewal—50th Anniversary!**

**All meetings end with prayer ministry for healing
 and other concerns.*

Higher Education

College Of Distinction

Loretto: Based on its excellence in four distinctions - engaged students, great teaching, vibrant community, and successful outcomes - -Saint Francis University was recently honored as both a "Catholic College of

Distinction" and a "College of Distinction" for the 2017-2018 school year. Saint Francis University is proud to be considered one of the teaching-centered colleges that make up the fabric of the American educational system.

Saint Francis University is especially proud to be considered a "Catholic College of

Distinction" because it reflects the University's focus on integrating its Catholic-Franciscan mission into the framework of the institution. The very foundation of said mission is guided through the goals of Franciscan Higher Education, which include the following:

(Continued On Page 3.)

In The Alleghenies



SAINT JOHN THE BAPTIST, SUMMERHILL: Celebrating First Holy Communion at Saint John the Baptist Parish, Summerhill, on Sunday, April 23 were (left to right) First row: Noah Morris, Andrew Wilson, Ella Latshaw, Lucas Singer. Second row: Benedictine Father Leon Hont (pastor) and Shawn Ray (catechist).



IMMACULATE CONCEPTION, NEW GERMANY: Immaculate Conception Parish, New Germany, celebrated First Holy Communion on Sunday, May 7. Pictured are (left to right) First row: Parker McIntyre, Rachel Gates, Isabella Macewan, Sienna Kubic, Chase Secriskey. Second row: Ayden Deitke, Dylan Stohon, Levi Shrift, Nolan Gironda. Third row: Jessica Daubert (catechist), Benedictine Father Leon Hont (pastor) and Ronald Kulback (catechist).

(Continued From Page 2.)

- a humble and generous attitude toward learning,
- a reverence toward all life and the goodness of humanity

- respect for the uniqueness of individual persons
- a global vision
- service to the poor and needy
- a community of faith and prayer

- a spirit of simplicity and joy
 - a Franciscan presence
- High school counselors and educators nominate colleges and universities for recognition by Colleges of Distinction, which



SAINT CLARE OF ASSISI: First Holy Communion was celebrated by Saint Clare of Assisi Parish, Johnstown, on Saturday, May 6. Pictured are (left to right) Nancy Sottile (catechist), Austin Altschuh, Griffin Ream, Joan Cammarata (director of religious education) and Father Matthew Misurda (pastor).

then evaluates each school based on both qualitative and quantitative research. The process is both objective and in - depth.

To be designated a “college of distinction”, a school’s curriculum must emphasize such core competencies as critical thinking, writing, oral skills, research, and global perspectives. They must also offer dynamic out - of - classroom learning and study abroad programs.

The Colleges of Distinction looks beyond rankings and test scores to find colleges that are the ideal places to learn, grow and succeed. The selection process reviews factors such as the school’s first year experience, general education program, experiential components of the curriculum, the strategic plan and alumni success and satisfaction.

“We focus on colleges that are deeply dedicated to students’ learning,” said Tyson Schritter, executive editor of Colleges of Distinction. “Schools designated as ‘Colleges of Distinction’ offer innovative learning experiences that educate, nurture and transform students.”

Prayer

Pilgrimage

Revloc: Protection of the Blessed Virgin Mary Parish, a parish of the Ukrainian Catholic Eparchy of Saint Josaphat in Parma, will hold a pilgrimage to the Icon of Our Lady of Zarvanytsia, Sunday, August 20, at the

church, located at 560 Cambria Avenue.

The pilgrimage will begin at 11:00 a.m. the celebration of the Sacrament of Reconciliation. The rosary will be prayed at noon, and Divine Liturgy will be celebrated at 1:00 p.m. with Bishop Bohdan J. Danylo as celebrant, and responses sung by the choir of Immaculate Conception Parish, Northern Cambria.

Fellowship in the parish hall will follow at 2:00 p.m., with food - - including holubchi, pyrohy and halushki - - and beverages, available for purchase.

Father Andriy Kelt, pastor, will lead a tour of the church at 3:00 p.m., and at 4:00 p.m. a Moleben (service of intercession and supplication) to the Mother of God will be celebrated.

The Icon of Our Lady of Zarvanytsia is very special to Ukrainian people. Zarvanytsia is a small village located in the center of the Podilia Valley in Ukraine. It is located near the Strypa River, and is surrounded by low mountains on the other three sides. The town received its name in 1240, while the Tartar - Mongols were invading Ukraine.

During this time, a monk of the Kiev Caves Lavra escaped to western Ukraine into the area that is now Zarvanytsia.

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THE CATHOLIC

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Point Of View

It's widely agreed that the greatest pro-life legislative success since the Supreme Court's 1973 abortion decision is the Hyde Amendment.

First enacted in 1976, it remains in law today to prevent federal funding of abortion. This provision and others like it have reduced abortions in the U.S. - - a recent study estimates that Hyde has saved the lives of 2 million unborn children. It saved millions of taxpayers from supporting a practice they abhor and helped stop the "private choice" of abortion from being elevated into a public mandate.

Less well - known is what it took to get the amendment into law and keep it there. Top kudos go to Rep. Henry Hyde, R-Illinois, and other sponsors from both parties. But they could not have done it without the help of a lobbyist unknown to the public named Mark Gallagher.

Mark passed away recently at the age of 75. He retired a decade before, while continuing his ministry as a permanent deacon. Because his lobbying was never about himself, always about the children and mothers, he would not have welcomed this tribute while alive. So this is my first opportunity to express what his example meant to me and many others.

Mark advocated the Catholic pro - life agenda in Congress - - as lobbyist for the National Committee for a Human Life Amendment, a distinct organization assisting the Catholic bishops - - then for the National Conference of Catholic Bishops. He was one of the most effective



A More Human Society

By Richard Doerflinger
A Champion For Life

advocates Capitol Hill has seen.

How effective? Well, his "decisive impact" on approval of Hyde was cited by the American Civil Liberties Union - - in its Supreme Court brief claiming the amendment was an unconstitutional "establishment" of the Catholic religion.

That suit failed and rightly so. Lawmakers' decades - long respect for Mark's advice had nothing to do with a peculiarly Catholic teaching on life. It arose from four things.

First, Mark's grasp of the issue. He literally "wrote the book" on the Hyde Amendment, compiling a briefing book for congressional allies presenting all opposing arguments and well-documented rebuttals.

Second, his uncanny knack for estimating what could pass Congress and detailed knowledge of Congress's procedural rules - - an important gift when opponents exploited or rewrote those rules to block pro - life legislation.

Third, his sincerity and integrity, grounded in deep faith, contained no rancor or partisanship. He had worked for federal anti-poverty programs and Catholic Charities - - and he helped pass bills that others called "liberal," including the Civil

Rights Restoration Act, Family and Medical Leave Act and Refundable Child Tax Credit. He embodied a "consistent ethic of life" before that phrase was coined.

Fourth, lawmakers knew Mark's advice would be backed up by their own constituents, as he helped establish a grass-roots network helping Catholics write to their elected representatives. Millions of letters, postcards and emails have been sent to Congress because of his efforts.

His policy expertise was only one facet of his personality. Accompanying him on lobbying visits, I sometimes had to wait while a congressman or aide (regardless of views on the issue in question) asked to take Mark aside for moral or spiritual guidance on a personal matter.

And all of this came second to his family - - his loving wife Kathy, nine children, 19 grandchildren and one great - grandchild. His grown children testified at his funeral that, no matter what was happening in Congress, he was there for every major event in their lives and gave his undivided attention when they needed help or advice. Too many people involved in public policy cannot say the same.

(Continued On Page 15.)



Another Perspective

By Monsignor Timothy P. Stein
What My Cousin Taught Me

I enjoy reading other Catholic newspapers, most especially those from our neighboring Dioceses. **Pittsburgh Catholic** and Greensburg's **Catholic Accent**, are the two I read most often. I don't have the chance to read too many out - of - state papers, though **The Catholic Courier**, edited by my good friend Karen Franz in Rochester NY, is one I always take time for.

And though I've had relatives living in the Diocese of Little Rock for 40 years, I've never had the chance to read a copy of **Arkansas Catholic**. When my cousin Eric sent me a text advising me to check it out, on - line, I had reason to suspect that something special, something about the family, was going to be featured there. I was happy to find out that I was right!

My cousin Eric is Dr. Eric Stein, an optometrist. Eric is four years younger than me. One of my earliest memories is of traveling to Elizabeth NJ for his baptism. Uncle Bill, my Dad's youngest brother, moved his family from New Jersey, to Ohio, to Arkansas. Our families saw a lot of each other over the years, though I never made it to Arkansas until Uncle Bill died. We all continue to keep in touch; social media is a great venue for keeping tabs on one another.

And now, the **Arkansas Catholic** has given me the chance to find out more about Eric, and about the amazing journey he's been on for the past seven years. In 2009, Eric and his wife Joan traveled with me, and with my sister, brother - in - law, and two nieces, to Rome, to celebrate my silver jubilee of ordination. Some months after that trip, early in the winter of 2010, Eric was admitted to the hospital with Guillain - Barre syndrome. He contracted the MRSA infection, and his left leg was amputated. When he celebrated his 50th birthday in 2012, a number of us cousins met in Las Vegas to celebrate. Maybe we shouldn't travel together; some time after that trip, Eric contracted another life - threatening infection. Again, he fought back, and found a new attitude towards life and living. He resolved to go out of his way to give thanks to God for restoring his life by living a life that would give something back to others. The cousin I used to think of as a pesky, whiny little kid, is turning out to be a real inspiration! He's a man with a mission, and I am inordinately proud of him and of what he has accomplished.

The **Arkansas Catholic** article by Maryanne Meyerriecks tells about the latest step in Eric's journey of recovery. Since April, he has been working as an optometrist at a hospital in Arizona, serving the local Navajo population. It's a temporary assignment - - he'll return to Arkansas next month - - but while he's there, he is committed to serving "the whole person" - - sharing with his patients his own story of recovery, and urging them to make positive changes in their lives, so that they can be happier and healthier people. And he has found a new source of happiness, himself.

Eric told the reporter that he has been attending Mass locally, and the pastor there urged him to look at his time away from home as "a hermitage, where I could read the Bible, talk to God more, and build a closer relationship with Him. I've been following his advice."

Five years ago in Las Vegas, I was convinced that Cousin Eric was going to moan and groan, whine and complain, and spend the rest of his life sitting around feeling sorry for himself. Boy, was I wrong! And how glad I am that I was! I have learned a lot from my cousin, so much so that when I spent a week in the hospital, two years ago, and was tempted to feel sorry for myself, I'd start to think "WWED" (What would Eric do?), and that question made all the difference. His amazing story continues to spur me on to be grateful for the gifts I've been given, to give something back to others, and to keep my relationship with God as the bedrock of it all.

Helping Children Understand Consent

By Pennsylvania Coalition Against Rape (PCAR)

On face value, consent seems like such a simple task. We give consent on a daily basis. While driving, you pause at a stop sign and wave to allow another car to pass through. While out to eat, you give approval to the server to bring over more water. Now imagine if your consent was not respected or your ability to provide consent was taken away from you. Cars would crash into one another through stop signs. Servers would pour more into your glass, even if you didn't request it. These examples are a little silly but they highlight the critical reasons why consent is crucial to the fabric of our society.

So if consent is such a simple thing, why does it seem to get so complicated when it is related to sex? Consent is at its core an act of communication. It is a conversation (whether spoken or unspoken) and provides mutual agreement two or more individuals are making together. However, when related to sex, the conversation can be awkward. Sex is an area where many individuals struggle to communicate and the boundaries

of consent get blurred. However, it doesn't have to be so difficult to understand.

Approaching the concept of consent with children can be simple. As parents, role models, and community leaders, we have the opportunity to set a positive foundation of values and beliefs.

Provide children with the opportunity to say yes or no in everyday choices. Whether it is allowing a child to choose their own outfits, what they play with, or who to be friends with, the opportunity to make choices builds a child's ability to be comfortable in their own decisions. It is important that children are able to make some decisions in their lives and for child to know that you have heard their voice and respect their decisions.

Encourage them to use their words and talk to describe good and bad feelings. Asking children about their bodies and how they feel allows for children to speak about what they like and what they don't. What do you enjoy to do with other kids? Do you like to be tickled? How did it feel when another child hurts you? What doesn't feel good during play?

Teach children to ask for permission and teach children that "no" and "stop" are important words. When

children hug a fellow playmate or a loved one, it is important to ask the other if they want to give and/or receive a hug. Children also have the power to refuse or stop an act of touching if they want. This process will allow for children to understand that their bodies are only for themselves and that they have the power to allow/disallow another person from touching them if they do not want to be touched.

Never force a child to hug, touch, or kiss anybody. In situations where children are pressured to hug, touch, or kiss somebody, it is healthy to provide an alternative to that touch. For instance if Grandma wants a kiss, but the child does not want to kiss them, provide an alternative (like give a high five or blow a kiss) to provide space for the child to decide not to kiss. These tools will help children be safe and happy while still respecting their own bodies and others' space.

By instilling these values and simple actions into our youth, we can help create a generation of children that are emphatic, empowered of their bodies, and have a healthy understanding of consent. We can help build a generation where there is less sexual assault and rape.

Support For Survivors

Support for survivors of sexual abuse is always available throughout the Diocese of Altoona-Johnston. Survivors are encouraged to seek help for recovery through any of the sexual assault centers in their area. All of the sexual assault centers offer:

- * 24/7 Hotline Services
- * Crisis Intervention
- * Case Management
- * Individual Counseling
- * Legal Advocacy and Accompaniment
- * Medical Advocacy and Accompaniment
- * Prevention and Awareness Education Programs
- * Sexual Assault Response Team (emergency medical care, emotional support, and medical/ legal examination)
- * Professional Trainings
- * Information and Referrals to other community services

Bedford County

Your Safe Haven Inc.
(800) 555 - 5671
Yoursafehaven.org

Also offers: * Safe Shelter and/or Transitional Housing
* Transportation * Additional Services for Domestic Violence Survivors

Blair County

Family Services, Inc.
(814) 944-3585
Familyservicesinc.net

Also offers: * Therapy/ Therapeutic Counseling * Transportation * Additional Services for Domestic Violence Survivors

Cambria-Somerset Counties Victim Services, Inc.
(814) 288-4691 and (800) 755-1983
Victimservicesinc.org

Also offers: * Therapy/ Therapeutic Counseling * Support Groups * Group Counseling

Huntingdon - - Mifflin - - Juniata Counties

The Abuse Network
(717) 242-2444
Abusenetwork.org

Also offers: * Crisis Counseling * Support Groups * Group Counseling * Safe Shelter and/or Transitional Housing * Transportation * Additional Services for Domestic Violence Survivors

Clinton County

Clinton County Women's Center (
570) 748-9509
Ccwcsafe.org

Also offers: * Therapy/ Therapeutic Counseling * Support Groups * Safe Shelter and/or Transitional Housing * Transportation * Additional Services for Domestic Violence Survivors

Franklin - - Fulton Counties

Women in Need/ Victim Services
(717) 264-4444
Winservices.org

Also offers: * Support Groups * Group Counseling * Safe Shelter and/or Transitional Housing * Transportation * Additional Services for Domestic Violence Survivors

Centre County

Centre County Women's Resource Center
(814) 234-5050
Ccwrc.org

Also offers: * Support Groups * Therapy/ Therapeutic Counseling * Safe Shelter and/or Transitional Housing * Transportation * Additional Services for Domestic Violence Survivors * Civil Legal Representation in family, law, immigration or Title IX matters * Safe Custody Exchange and Supervised Visitation

Reporting Child Abuse

Bishop Mark L. Barchak 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.



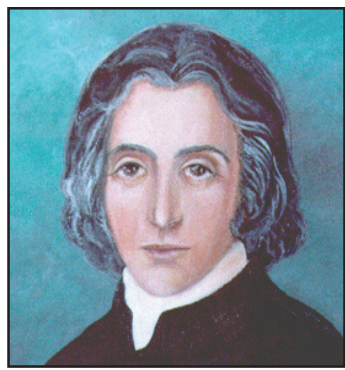
SAINT ELIZABETH ANN SETON: First Holy Communion was celebrated by Saint Elizabeth Ann Seton Parish, Windber, Saturday, April 22. Taking part (left to right) First row: Dylan Woodruss, Kaitlyn Krone, Nathan Oleksa. Second row: Arnold Mugerwa, Ryan Ozog, Benjamin Layton. Third row: Kathy Trusch (catechist), Deacon Thaddeus Janisko, Third Order Regular Franciscan Father Roderick Soha (pastor), Violet Bunk (director of religious education) and Joanne Kot (catechist). Celebrating Confirmation on Sunday, May 21 (right) were (left to right) First row: Justin Vasas, Evan Mihalko, Joseph Choby, Lauren Weaver. Second row: Matthew Kaiser, Ty Gephart and Devan Marhefka.



PRINCE OF PEACE: Prince of Peace Parish, Northern Cambria, celebrated First Holy Communion Sunday, April 30, and Confirmation Thursday, May 11. Pictured at left are (left to right) First row: Joey Buterbaugh, Daniel Farrell, Alivia Solley, Anna Sherry, Skyler Amsdell, Lainey Vasil, Ben Shutty. Second row: Zachary Kirsch, Brady Hoover, Alyssa Depetro, Madison Work, Rachel Farabaugh, Ava Messina, Tennyson Kubala, Syler Kubala. Third row: Sherry Delosh (catechist), Father Larry Lacovic (pastor) and Dee Zernick (director of religious education). Pictured at right are (left to right) First row: Georgia Sherry, Caroline Semelsberger, Angela Sheredy, Rubidia Salley, Mallory Bernard. Second row: Father Lacovic, Michael Delosh, Nathan Daisley, Cade Hassen and Christian Hoover (catechist).



SAINT MICHAEL, HOLLIDAYSBURG COMMUNION: Saint Michael the Archangel Parish, Hollidaysburg, celebrated First Holy Communion Saturday, April 29. Pictured at left are (left to right) Landon Krupka, Aidan Sheehan, Sarah Hartkorn, Jay Stultz, Carson McClosky and Vincent Consiglio. Pictured at right are (left to right) First row: Nathan Kanish, Rogan Collins, Olivia Panaro, Brooke Merry, Vincent Boland, Kaleb Swalga. Second row: Breckin Boland, Alexis Hall, Tyson Delorme, Taylor Muth, Jonah Montegnese. Third row: Noah Kanish, Spencer Davis, Matt Bennett, Joey Lehman and Troy Ruggery. Not pictured is Juliana Montrella. Monsignor Stanley B. Carson is pastor.



A Prince In The Service Of The Great King

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

Beloved Capuchin Friar To Be Beatified November 18

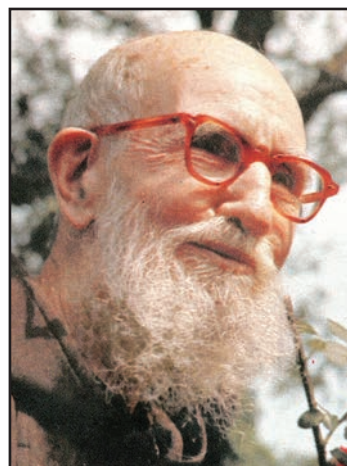
By Catholic News Service

DETROIT (CNS) -- Father Solanus Casey, a Capuchin Franciscan "who would provide soup for the hungry, kind words for the troubled and a healing touch for the ill," will be beatified Nov. 18, the Capuchin Fran-

ciscan Province of St. Joseph in Detroit has announced.

The ceremony will take place at Ford Field in Detroit, which the province said would be configured to accommodate 60,000 people.

A member of the Detroit-based province and one of the co-founders of the city's Capuchin Soup Kitchen, Father



**VENERABLE FATHER
SOLANUS CASEY
O.F.M. CAP.**

Casey was born Nov. 25, 1870, and died July 31, 1957.

He will be the second American-born male to be beatified, after Father Stanley Rother, a North American priest from Oklahoma who in 1981 was martyred while serving the people of a Guatemalan village and will be beatified Sept. 23. Father Casey also will be the first person from Michigan to achieve the designation.

"We are filled with joy at receiving the final date of the beatification of Father Solanus," said Capuchin Franciscan Father Michael Sullivan, provincial minister of the Province of St. Joseph. "It is a beautiful way to celebrate the 60th anniversary of his passing."

"The beatification of Father Solanus will be a tremendous blessing for the whole community of southeast Michigan, an opportunity for all of us to experience the love of Jesus Christ,"

Detroit Archbishop Allen H. Vigneron said in a statement after the beatification date was announced June 27.

The province said details on the beatification ceremony, including ceremony time, will be released in the coming weeks; those interested in receiving details by email can sign up at solanuscasy.org/beatification. Ticket information will be made available by Aug. 15.

Among the hundreds, if not thousands, of healings attributed to Father Casey during and after his lifetime, Pope Francis recognized the authenticity of a miracle necessary for the friar to be elevated from venerable to blessed after a review by the Vatican's Congregation for Saints' Causes was completed earlier this year.

The miracle involved the healing -- unexplained by medicine or science -- of a woman with an incurable genetic skin disease. The woman was visiting friends in Detroit and stopped at Father Casey's tomb to pray for others' intentions. After her prayers, she felt the strong urging to ask for the friar's intercession for herself, too, and received an instant and visible healing.

The miraculous nature of her cure was verified by doctors in her home country, in Detroit and in Rome, all of whom confirmed there was no scientific explanation. Father Casey himself died of a skin disease in 1957.

In general, two approved miracles attributed to the intercession of the candidate are needed for sainthood -- one for beatification and the second for canonization.

Born in Oak Grove, Wisconsin, Bernard Francis Casey was the sixth of 16 children in the family of Irish immigrants Bernard James Casey and Ellen Elizabeth Murphy. He enrolled at St. Francis High School Seminary near Milwaukee in 1891, but because of academic limitations, he was advised to consider joining a religious order instead.

After reflecting before a statue of Mary, he felt the urging to "go to Detroit" and heeded this advice, joining the Capuchin

order in 1897. He was given the religious name Solanus.

Although he continued to struggle academically, Father Casey was at last ordained in 1904 by Milwaukee Archbishop Sebastian G. Messmer as a "simplex priest," meaning he could celebrate Mass but could not preach doctrinal sermons or hear confessions.

He went to New York and served for two decades in friaries and churches there and was transferred back to Detroit in 1924, where he began working as the porter, or doorkeeper, of St. Bonaventure Monastery. He spent his life in the service of people, endearing himself to thousands who would seek his counsel.

Father Casey co-founded the Capuchin Soup Kitchen in 1929 and today it serves the Detroit metro area by providing food, clothing and human development programs to the people of the community. In addition to preparing and serving up to 2,000 meals a day, the facility has an emergency food pantry, service center and a tutoring program for children.

Its Earthworks Urban Farm harvests six tons of produce from a two-and-a-half-acre organic farm. The Soup Kitchen's On the Rise Bakery assists individuals re-entering society after being incarcerated or recovering from substance abuse. In addition, the Capuchin Soup Kitchen's Jefferson House -- a 12-bed residential treatment facility -- assists indigent males seeking to reclaim their lives from addiction.

The Detroit Capuchins, whose work is funded primarily by donations, also operate the Solanus Casey Center, which attracts 250,000 visitors a year.

Prayer For Father Gallitzin's Intercession

O God, light of the faithful and shepherd of souls, who sent Servant of God Demetrius 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, Demetrius 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 Demetrius Gallitzin, through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

+ + +

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The Pope Teaches

By Pope Francis

Catechesis: A Vocation Of Service

VATICAN CITY (CNS) -- Catechists are called to live their mission as a service, by preaching the Gospel through concrete actions rather than treating it as just a job, Pope Francis said.

Like St. Francis, who preached through his deeds, the "vocation and task of the catechist" is found when "we visit the poor, helping children and giving food to the poor," the pope told participants of a conference on catechesis in his native Argentina.

"In fact, to be a catechist is a vocation of service in the church; what has been received as a gift from God must in turn be transmitted," he said in the message published by the Vatican July 12.

The message was addressed to Archbishop Ramon Dus of Resistencia, Argentina, president of the Argentine bishops' commission on catechesis and biblical ministry.

The commission sponsored the July 11 - 14 international symposium on catechesis taking place in the Pontifical Catholic University of Argentina in Buenos Aires.

In his letter, the pope said that for catechists to effectively preach the Gospel, they must "constantly return to that first announcement or 'kerygma,' which is the gift that changed their lives."

"Kerygma" a Greek word that means "preaching of the Gospel," must "not only resonate again and again in Christian life, but even moreso on those called to announce and teach the faith," the pope said.

"This announcement must accompany the faith already present in the religiosity of our people," the pope said. In doing so, the gift of faith can be nourished so that "actions and words reflect the grace of being disciples of Jesus."

A catechist, he continued, does not "start from his or her own ideas and tastes" but rather "walks from and with Christ."

"The more we make Jesus the center of our life, the more he makes us come out of ourselves, de-centers us and makes us close to others," the pope said.

Pope Francis also said that catechists must also be "creative" and look for different ways to proclaim Christ and transmit the faith, like Jesus, who "adapted himself to the people in front of him to make them closer to God's love."

Adapting to others, he added, does not change the message "because God does not change; instead, he renews all things in him."

"In the creative quest to make Jesus known, we should not be afraid because he precedes us in this task. He is already in the people of today, and there he is waiting for us," the pope said.

To be a catechist is a vocation of service in the church; what has been received as a gift from God must in turn be transmitted.



ONE MORE TIME: The 1962 First Holy Communion class of Holy Family Parish, Colver, poses with Father Alphonsus Jagminas, pastor, and the Sisters of Saint Joseph who served as catechists.

I always hope to have a real-world example to go along with the subject I write about in this column. As I type this, I am alternating between the need to laugh and the temptation to cry.

The reason? A just - fresh experience that illustrates a sad - but - true reality: We often miss the meaning of what someone has said by a very wide margin.

I had ordered a skirt from a reputable clothing store. When it came, it was too big. I returned it and asked for a smaller size. It arrived, but it was still way too big. So, I called the customer service number and explained my problem.

"Maybe it was mislabeled," I said. "It doesn't rest at the waist - - it's nearly down to my hips. Is the skirt designed that way?"

"Well," said the very friendly rep, "it shouldn't rest that high up. Our other styles don't."

"You mean, that low?" I said. "It's at least three inches below the waist."

"Right," said the rep. "It shouldn't be that high up. Maybe there's something wrong."

I then referred to the picture of the model wearing the skirt. It looked as if her version fit properly. I imagined mine wrapping around my knees. I tried again.

I said, "The skirt I have here is near the hips. It (the picture) looks like it should be at the waist."

"Right," he said, again. "It should be lower than the one you have."

Oh, dear.



Living Well

By Maureen Pratt

Are We (Really) Listening?

"The waist is higher than the hips," I said, trying to be patient. "Shouldn't the skirt be at the waist?"

"Well, yes. It should ... oh!" There was a pause. "You're right."

Listening is a crucial skill at work, worship and in our everyday relationships. In 1957, researchers at the University of Minnesota studied the listening ability of students and working professionals. They concluded that the average person only remembers half of what he or she hears after listening to someone talk.

With all the technological help we have at our disposal today, have we improved since the 1950s? Alas, no.

According to statistics compiled by the International Listening Association, a variety of more recent studies indicate that, although we spend between 24 percent to 55 percent of our time each day in listening, most of us recall only 17 percent to 25 percent of what we have heard.

Despite the statistics, however, the situation is not hopeless. With effort, we can become better listeners. One way is to

engage other senses. Awareness of visual cues, vocal tone, time and place help pin down the content of what we hear.

Focus is key. According to the International Listening Association data, more than 50 percent of meaning is carried nonverbally. Eye contact helps comprehension. Health can affect how well we listen. Hearing loss or other challenges can make it difficult to take in aural information. An emotional or psychological unwillingness to engage in conversation can keep us from truly hearing what someone is saying to us. Addressing these issues can make us better listeners.

Sometimes we are too tired, frazzled or nervous to understand fully. But if we have more patience and nurture comprehension in "smaller" conversations, we can build listening skills for those important talks with loved ones or co-workers, or even times when we crave understanding in prayer or worship.

Yes, the more we strive to listen, the less our words will, er, go to waist ... (Sorry, couldn't resist!)

Question Corner

By Father Kenneth Doyle
Medjugorje

Q. What is the current official response of the church to the reported apparitions at Medjugorje? (Palmyra, Virginia)

A. As I write this answer (in July 2017), the church still awaits a formal pronouncement from the Vatican on the authenticity of the alleged appearances of Our Lady at Medjugorje in Bosnia-Herzegovina. The most recent clue as to what that final decision might say comes from comments made by Pope Francis to journalists on the papal plane as he returned to Rome from Fatima in May 2017.

The pontiff said that, while investigations into the original reported apparitions in 1981 should continue, he has personal doubts that Mary continues to appear to the "seers." (Three of the six young people who claim to have seen Our Lady in 1981 say that she continues to appear to them each day, while the other three assert that Mary now appears to them once a year.)

The church's investigations have been long and comprehensive. From 1982 to 1990, first a local diocesan commission and then a Yugoslavian bishops' panel looked into the matter before deciding that they could not confirm that the supposed appearances were authentic. Beginning in 2010, another commission established by Pope Benedict XVI looked further into the claims; that commission has not yet issued a public report.

Meanwhile, thousands of pilgrims continue to flock to Medjugorje each month with clear spiritual benefit -- including, for some, the restoration of faith and return to the sacraments after many years away. Pope Francis acknowledged this in his recent remarks on the plane, saying, "The spiritual fact, the pastoral fact, that people go there and are converted, the people who meet God, who change their lives ... cannot be denied."

Pope Francis' remarks while returning from Fatima

would seem to match unofficial reports that the Vatican commission believes that the first seven appearances of Mary from June 24-July 3, 1981, were authentic but that the thousands of supposed visions since are dubious. Pope Francis told reporters, "I prefer Our Lady to be a mother, our mother, and not a telegraph operator who sends out a message every day at a certain time."

Q. One month from now, I will turn 90 years old. What determines when it is best for a person not to attend Sunday Mass?

I have macular degeneration and cannot follow the scriptural passages in the missal or follow the words to the hymns. My legs are very weak from vascular problems, and I have fallen several times.

I still love going to Mass, and my wife can still do the driving, but for future reference, I would appreciate the church's thinking. (Columbus, Ohio)

A. The church's Code of Canon Law recognizes that the obligation to attend Sunday Mass can be lifted for "grave cause" (Canon 1248.2). Illness (or the need to care for the sick) have traditionally been seen as qualifying reasons -- particularly when combined with the frailty of advanced age.

If anything, we tend to be too scrupulous in this regard. Regularly, I see people with communicable illnesses jeopardize themselves and others by following what they perceive to be their obligation to be in church on Sunday -- and similarly for the elderly in hazardous weather.

In your own situation, I don't think the macular degeneration excuses you -- since you can listen, with profit, to the scriptural readings and the hymns. But the vascular issue is a different story -- that could lead, and apparently has led, to dangerous falls.

So be generous to yourself in your judgment: You might be better off staying at home and praying right where you are -- perhaps watching the Mass on television, although you would not be obliged to do that.



For The Journey

By Effie Caldarola
A Closer Look At Death Row

The day that Matt Puckett was executed by the state of Mississippi, I was caught in an emotional conundrum.

For several years, I had corresponded with Matt on death row and I felt I knew him, at least a bit. Protests were going on that day in Mississippi, and many believed Matt to be innocent. I tried to keep up with online news all day and realized the stress of an impending state-sponsored killing was making me ill.

At the same time, my college-age daughter Maria was home on spring break and this was her last day before she flew back to school. I wouldn't see her again for months, and I wanted to leave the drama of this execution in a separate part of my psyche so I could be fully present to Maria. In other words, I was compartmentalizing, never good for the gut.

To escape the computer and the clock, I suggested a trip to a nearby outdoor mall, where we could walk and shop on this sunny March day in 2012. As we headed into Gap, Maria found a sales rack and I desperately sought out the restroom, where I promptly got sick. So much for emotional multitasking.

The last day of Matt's life came back to me as I read **A Saint On Death Row, The Story Of Dominique Green**, by Thomas Cahill. Green was killed in 2004 in Texas, a place that has led the nation in executions over the years. Cahill, the best-selling author of **How The Irish Saved Civilization**, met Green at the suggestion of his attorney, and his book is a compelling look at a man who came from an excruciatingly painful childhood yet journeyed to a place of integrity and faith.

Cahill's is not a new book. Published in 2009, it joins a genre of death row literature. By now, it seems just about everyone has heard the objections to the death penalty, starting with the sacredness of all life, our popes' opposition, the high number of wrongful convictions, the economic and racial unfairness, just to list a few.

And yet the killing continues. In my own state of Nebraska, after much study, our legislature abolished the death penalty, which hadn't been used in nearly 20 years and for which there are no available drugs. But a pro-execution governor pumped his own money into a petition drive to place the issue on the ballot, and the referendum reinstating executions won by a large margin.

Somehow, we misunderstand the moral imperative that justice is about restoration and not revenge.

This is where books like **A Saint On Death Row** make a difference. On the one hand, they tell a common tale: Most people in prison are the victims of abuse and neglect as children. Many are mentally ill. But instead of supplying us with mere statistics, these books introduce us to a real person.

In much the same way as getting to know Matt, who found Catholicism in prison, getting to know Dominique changes how we see those on death row. They become souls with aspirations and regrets and hopes and a desire for God, and we begin to see the issue on a human, gut level.

Was Matt innocent of the murder of which he was accused? I'll never know. The same with Green. Both were teenagers when convicted. Ultimately, guilt is not the point (although innocence must be).

Instead, our focus should be on our own complicity with the mechanics of death, and how we can help create a system in line with our pro-life values.

Saint Kunigunde
Of Poland
1234 - 1292
Feast - July 24



The daughter of Hungarian royalty, Kunigunde, also called Kinga, was married at 16 to King Boleslaus IV of Poland. According to tradition, she told him she had vowed to live celibately. He agreed to this for a year, then they both took a vow of celibacy before the bishop. He is known as Boleslaus the Chaste, though the title may have come from a need to explain the couple's childlessness. They ruled together for 40 years, and she was generous in supporting the Friars Minor, the poor and sick, and in ransoming Christian prisoners from the Turks. In widowhood, Kunigunde entered a Poor Clares convent she had founded in southern Poland. Canonized in 1999, she is the patron saint of Poland and Lithuania.

Bishops Advised On Matter For Eucharist

(Continued From Page 1.)

-- Bread made from another substance, even grain or mixed with another substance so different from wheat that it would not commonly be considered wheat bread, "does not constitute valid matter."

-- The introduction of any other substances, "such as fruit or sugar or honey, into the bread for confecting the Eucharist," it said, "is a grave abuse."

-- Low-gluten hosts are valid matter for people who, "for varying and grave reasons, cannot consume bread made in the usual manner," provided

the hosts "contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread."

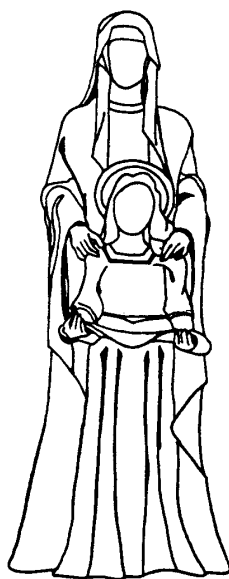
-- Completely gluten-free hosts continue to be "invalid matter for the celebration of the Eucharist."

-- Wine used in the celebration of the eucharistic "must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances," well conserved and have not soured.

-- "It is altogether forbid-



OUR LADY OF THE ALLEGHENIES: Celebrating First Holy Communion at Our Lady of the Alleghenies Parish, Lilly, on Sunday, May 7 were (left to right) First row: Ava Braatz, Brenna Kuhns, Malaki Brown, Drake Swinger. Second row: Joy Eckenrode (catechist), Monsignor John Sasway (pastor), Trey Logan, Gia Ricupero, Marisa Rabatin, Trent Logan and Servant of the Sacred Heart Sister Theresa Marie Kukla (director of religious education).



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den to use wine of doubtful authenticity or provenance."

-- No other drinks of any kind may not be admitted "for any reason, as they do not constitute valid matter."

-- For people who, "for varying and grave reasons," cannot consume wine fermented in the normal manner, "mustum" is valid matter for the celebration of the Eucharist. Mustum is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature, for example, by freezing.

-- Eucharistic matter made with genetically modified organisms can be considered valid matter.

-- Permission must be given by the ordinary for an individual priest or layperson to use low-gluten hosts or mustum for the celebration of the Eucharist. "Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission."

People who live with celiac disease are unable to digest gluten, a type of protein commonly found in grains such as rye, barley and wheat. There also are people who live with nonceliac gluten intolerance or gluten sensitivity whose health can be adversely affected by gluten.

The U.S. bishops' Committee on Divine Worship has said Catholics who cannot receive Communion wafers at all, even under the species of low-gluten hosts, "may receive Holy Communion under the species of wine only." The church teaches that "under either species of bread or wine, the whole Christ is received," it said.

Medical certification of a condition justifying the use of mustum or low-gluten hosts for Communion is not required, the committee said.

Please see related article on Page 11.

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Q And A On Vatican Instruction On Bread, Wine For Holy Communion

By Catholic News Service

WASHINGTON (CNS) --

The Vatican recently published a circular letter, "On the bread and wine for the Eucharist," sent to diocesan bishops at the request of Pope Francis. Dated June 15 -- the feast of the Body and Blood of Christ -- the letter was made public by the Vatican July 8.

Because bread and wine for the Eucharist are no longer supplied just by religious communities, but "are also sold in supermarkets and other stores and even over the internet," bishops should set up guidelines, an oversight body and/or even a form of certification to help "remove any doubt about the validity of the matter for the Eucharist," the Vatican's Congregation for Divine Worship and the Sacraments said.

In response to the Vatican statement, the U.S. Conference of Catholic Bishops Secretariat of Divine Worship has answered some of these frequently asked questions.

Q: Why is the Vatican worried about what makes up a Communion host? Doesn't it have more important things to focus on?

A: To say that the Eucharist is important to Catholics is an understatement; the bishops at the Second Vatican Council referred to it as the "source of and summit of the Christian life." On the night before he died, Jesus considered it important enough to spend time with his apostles at the Last Supper, telling them to continue to celebrate the Eucharist, instructing them to "do this in memory of me." So the Vatican is naturally interested in making sure that this instruction is carried out properly, and this requires not only a priest who says the correct words, but also the use of the correct material. Therefore, the Catholic Church has strict requirements for the bread and wine used at Mass.

Q: Has the validity of the materials used for the Eucharist been a problem in the United States?

A: The circular letter is addressed to the entire church, to bishops all over the world. Circumstances are very different in various places around the globe, so it's difficult to know whether the Holy See's letter is a response to particular problems in certain places. It's important to note that the letter does not introduce any new teachings or regulations -- it simply reminds bishops of their important duty to ensure that the correct materials are used in the celebration of the Mass. We're fortunate in our country, insofar as it's not difficult to find bread and wine that are clearly suitable for the Mass.

Q: Concerning low - gluten hosts, how much gluten is in them? Are they safe for someone with celiac disease?

A: The gluten content in low - gluten hosts can vary by producer, but they typically contain less than 0.32 percent gluten. Foods with less than 20 parts per million gluten can be marketed as "gluten-free," and some low-gluten hosts - - while containing enough gluten to satisfy the church's requirements for Mass - - would even fall into that category. The amount of gluten present in low - gluten hosts is considered safe for the vast majority of people with gluten-related health difficulties.

Q: For someone who does not want any exposure to gluten, the church says that Communion may be received under the species of wine alone. What happens if a diocese does not offer Communion under both species?

A: Parishes are more than willing to make special arrangements to assist people who need to receive the Precious Blood instead of the host for medical reasons, even if the parish doesn't normally offer Communion under both kinds. It can take a little advanced planning to organize the procedures, but



CNS Photo/Gregory A. Shemitz

EUCCHARIST: A ciborium containing hosts and a flagon of wine are seen during Mass April 23 at St. Therese of Lisieux Church in Montauk, N.Y. Bishops should look at ways to help verify and guarantee the validity and worthiness of the bread and wine used for the celebration of the Eucharist, the Vatican said in a recent document.

pastors are happy to do this. If for some reason a person in this situation runs into difficulties at the parish level, he or she should contact the bishop's office for assistance.

Q: What about someone, especially a priest, who has alcoholism? Is grape juice allowed?

A: Grape juice is not allowed for the Catholic Mass, but the use of "mustum" can be permitted. Mustum is a kind of wine that has an extremely low alcohol content. It's made by beginning the fermentation process in grape juice, but then suspending the process such that the alcohol content generally remains below 1 percent, far lower than the levels found in most table wines.

Q: I understand other faiths have gluten-free substitutes. With the church's insistence on the presence of wheat in the Communion wafer, has this

caused any problems in ecumenical dialogue?

A: No, this has not been an issue in ecumenical dialogue.

Q: Who do I talk with if these issues are a concern of mine? Must my pastor accommodate my needs?

A: Someone who suffers in this way should talk to his or her pastor. Naturally, if someone arrives with this kind of request at the last second before Mass is set to begin, the pastor might not be able to accommodate his or her needs. But if someone reaches out in a reasonable manner, pastors are happy to help. Again, if someone runs into difficulties in this regard, he or she should contact the bishop's office for assistance. One of the greatest duties and privileges of bishops and priests is making the Eucharist available to the Catholic faithful, and they do their best to make this possible.

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SAINT BENEDICT, CARROLLTOWN: Saint Benedict Parish, Carrolltown, celebrated Confirmation Thursday, April 27 and First Holy Communion Sunday, May 7. Pictured at left are (left to right) First row: James Brady, Charlotte Farabaugh, Cole Yeckley, Tessa Letso, Ashley Eckenrode, Hunter Neibauer, Courtney Loughran, Haylee Henry, Mariah Farabaugh, Taylor Eckenrode, Brittany Mihalow, Cameron Yeckley. Second row: Ben Yahner, Angelo Carruba, Matthew Behe, Brandon Bearer, Marshall Kitchen, Sydney Farabaugh, Jordan Chuhran, Alyssa Gwizdak, Melina Tomiczek, Amanda Venesky and Bob McGowan (catechist). Pictured at right are (left to right) First row: Ethan Holtz, Chase Buck, Claire Nihart, Sarah Horvath, Orion Kordish, Abigail Farabaugh, Jayci Kline, Jonathan Bishop, Braeden Farabaugh. Second row: Logan Marana, Bailly Marsh, Ella Lamb, Abigail Terza, Emma Farabaugh, Delaney Lanzendorfer, Chloe Long, Camden Yeckley. Third row: Brendon Nihart, Lawson Baker, Michael Berzonsky, Nathan Wood, Trent Westrick. Fourth row: Jeffery Maucieri (principal, Saint Benedict School), Benedictine Brother Michael Miller (second grade teacher, Saint Benedict School), Benedictine Father Jude W. Brady (pastor), Nancy Lamont (catechist) and Sue Bills (director of religious education).



SAINTS CYRIL AND METHDIUS: Saints Cyril and Methodius Parish, Windber, celebrated First Holy Communion Saturday, April 22. Pictured at left are (left to right) First row: Rylee Baer, Rachel Russo, Avery Goncher. Second row: Violet Bunk (director of religious education), Deacon Thomas Papinchak, Third Order Regular Franciscan Father Roderick Soha (pastor) and Joanne Kot (catechist). Not pictured is Kathy Trusch (catechist). Celebrating Confirmation on Sunday, May 21 (right) were (left to right) Brett Yonish (director of religious education) and Kaelyn McClintock.

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Pope Opens New Path For Sainthood Causes

(Continued From Page 16.)

Archbishop Bartolucci wrote that the new provisions do nothing to alter church doctrine concerning Christian holiness leading to sainthood and the traditional procedure for beatification.

Rather, the addition offers an enrichment, he wrote, with "new horizons and opportunities for the edification of the people of God, who, in their saints, see the face of Christ, the presence of God in history and the exemplary implementation of the Gospel."

Pope Francis has approved a fourth pathway to possible sainthood -- giving one's life in a heroic act of loving service to others.

Knights Raise Funds For Middle East Christians

By Josephine Von Dohlen
Catholic News Service

WASHINGTON (CNS)

-- The Knights of Columbus has begun a nationwide television and digital ad campaign to spread awareness of the situation of Christians in the Middle East and raise funds on their behalf.

Because of attacks by Islamic State militants, Christians in Iraq and other targeted groups in Egypt, Jordan, Lebanon and Syria have fled their homes, escaping both destruction and lack of safety.

The Chaldean Catholic Archdiocese of Irbil and other private entities are working to provide displaced Christians with necessary means of survival, but a lack of funds prevents them from supplying refugees with all that they need to remain in Iraq and other areas. Without

means of survival, Christians are forced to leave the country, putting the numbers of Christians in the Middle East at unsustainable levels.

"We must act and act quickly if Christianity is to survive in the Middle East," Supreme Knight Carl Anderson, the Knights of Columbus CEO, said in a statement. "Three years after ISIS rolled through their country, these minority communities of Christians could face extinction without our help, and if they disappear, the chance for a pluralism and tolerance of minorities will be increasingly lost in that country."

The ad features Father Douglas Bazi, a Chaldean Catholic priest from the Kurdish region in northern Iraq. He tells the story of how he was taken by Islamic militants and tortured for nine days. "Help my people and save my people," Father Bazi says in the ad.



Photo By Bruce A. Tomaselli

DONATION AIDS DIOCESAN SEMINARIANS: Paul J. Sharum of Huntingdon (left), and Joe Kadas of Johnstown present Bishop Mark L. Bartchak with a check for \$2,228.00 on behalf of the Pennsylvania Knights of Columbus. The Diocese's seminarians are beneficiaries of the Knight's Christopher Fund. Sharum is State Secretary for the Knights of Columbus; and Kadas is the Past State Deputy. The presentation was made Thursday, July 6 at the Diocesan Administration Center in Hollidaysburg.

The deadline has now passed for the submission of First Holy Communion, Confirmation, May Crowning and Graduation photos for publication in The Catholic Register. We are grateful to all those parishes and schools that submitted their photos. All photos received prior to deadline will appear in upcoming editions of The Catholic Register.

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Now Showing

There's Much To Like In Flawed 'Spider - Man'

By John Mulderig
Catholic News Service

NEW YORK (CNS) -- There's much to like about the vibrant comic-book adaptation "Spider-Man: Homecoming" (Columbia). Besides an unslacking pace and a clever central plot twist, there's the fact that the mayhem on display is kept virtually bloodless.

And the film showcases both loyal friendship and restrained romance.

As detailed below, however, some of the dialogue places this summertime diversion off-limits for the many youngsters who would otherwise likely enjoy it. That said, at least some parents

may consider it acceptable for older adolescents.

With 33-year-old Andrew Garfield, star of the last two Spider-Man films, having presumably outgrown the persona of eternally 15-year-old Peter Parker, and with a relatively new collaboration between Sony and Marvel Comics now controlling the character, it's time for some changes in the longstanding franchise.

So Tom Holland steps into the shoes -- make that boots -- of the world's most famous web-slinger, and we start the story afresh.

Some elements of Peter's familiar saga endure. Thus, he continues to lead a double life in an effort to keep his extra-



CNS Photo/Columbia Pictures

SPIDER - MAN - HOMECOMING: Tom Holland as Spider-Man stars in a scene from the movie "Spider-Man: Homecoming." 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.

curricular crime-fighting activities concealed from his easily worried guardian, Aunt May (Marisa Tomei).

While she provides him with guidance in everyday life, as tipped in last year's "Captain America: Civil War," Peter's alter ego has acquired a mentor in the person of industrialist Tony Stark, aka Iron Man (Robert Downey Jr.). Peter also has developed a new ambition: he yearns to secure a place among the elite Avengers with whom he mixed in that 2016 outing.

Given his youth and inexperience, Stark urges Peter to focus on thwarting petty neigh-

borhood misdemeanors. But an irresistible target of a very different kind emerges when Peter stumbles across the dangerous schemes of mechanically winged villain Adrian Toomes, aka the Vulture (Michael Keaton).

Toomes is busy selling high-tech weapons on the black market, and has no intention of having his commerce interfered with by Spidey.

In between nocturnal battles with the bad guys, Peter prepares to lead his school's team at an academic decathlon to be held in Washington. Teammates include his best pal, Ned (Jacob Batalon), and Liz (Laura Harrier), the senior for whom sophomore Peter pines.

Director and co-writer Jon Watts crafts a lively and satisfying action adventure. But -- as

typified by the male-body-part nickname taunting fellow student Flash Thompson (Tony Revolori) saddles Peter with, and incites a crowd to chant repeatedly -- the collaborative script (on which Watts worked with five others) is unfit for kids. That's too bad since they'll be missing out on quite a bit of fun.

The film contains much stylized violence, including gunplay and a beating, a single gruesome image, brief sexual humor, a couple of mild oaths, two implied but unspoken rough terms, a few crude and several crass expressions and an obscene gesture. 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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Coming Up On 'Proclaim!'

Upcoming guests on "Keeping The Faith," Bishop Mark L. Bartchak's segment of "Proclaim!" will include:

July 30 -- Father and son Pat and Marco Pecora of Saint Benedict Parish in Johnstown talk about the importance of faith and family.

August 6 -- Deacon Sam Albarano, Dorothy Barone, and Mary Beth Schmidhammer, representatives of the Society of Saint Vincent DePaul, join Bishop Mark to celebrate the 400th anniversary of the Vincentian charism.



SAINTS GREGORY AND BARNABAS: Celebrating Confirmation at Saints Gregory and Barnabas Parish, Johnstown, on Thursday, April 20, were (left photo, left to right) First row: Mary Helen Percinsky, Gabby Zaragoza, Nick Sida, Hannah LaBar, Taelur Vargo, Mackenzie Stiffler, Daphne Moot. Second row: Father Robert Ruston (pastor), Harlan Chandler, Tyrus Sorchilla, Emily Rozum, Tre Butts, Andrew Vogel and Ron Moot. Celebrating First Holy Communion on Tuesday, May 2 were (right photo, left to right) First row: Kamryn Ribarich, Julian Dietz, Brayden Brewer, Jeffery Dunbar, Nathan Stiffler, Landon Weingart, Ava Schellhammer. Second row: Mary Beth Deitke (catechist), Father Ruston and Carey Stiffler (aide).

In The Alleghenies

(Continued From Page 3.)

Weakened from hunger and from wounds, he prayed fervently for his fallen country begging protection of the Mother of God and he fell asleep. In a vision, the Mother of God appeared to him with her cloak. Suddenly, a bright light awoke him, and he rose quickly (In Ukrainian, Zarvnytsia, from which the word Zarvanytsia is derived.)

The bright light that awoke him was the Mother of God. Upon looking out at the valley, he saw an unknown miracle. The fog was silvery as it spread through the valley changing to many different colors of the rainbow, and in the center were light rays. He came to a fountain

where the light rays were focused. At the fountain, he saw the reflection of the Mother of God holding Jesus above the water in the rays of light, the Icon.

Overcome with pain from his wounds, the monk fell to his knees at the sight and prayed fervently. At the same time, he washed his wounds in the water, and could feel the strength return to his body. To honor the Mother of God for this miracle, he built a shrine for the Icon at the site.

News of the miracle spread, and many came in pilgrimage to the site to be healed in the waters of the fountain, and to pray fervently for the Protection of the Mother of God.

Even history books tell of Prince Vasylko of Terebovlanski who came to Zarvanytsia to live and was healed of a long illness. He built a church and called it White Stone.

In 1867, Father Madickeoski crowned the Icon of our Lady with the golden cover that appears around her. It was taken from the shrine to the White Stone Church. At the same time, Pope Pius IX sent an ox-drawn cart from Rome to Zarvanytsia carrying a wooden pulpit to be used in the church. He declared this an official pilgrimage site.

When serfdom ended, the Jewish people bought Zarvanytsia. At the time of Austrian Rule, Metropolitan Andrew Sheptytsky bought the land where Zarvanytsia is from the Jewish people. Finally, the church was truly in the hands of the Ukrainian Greek Catholic Church.

Patriarch Joseph Slypyj called the Icon a miraculous Icon because of the many miracles that are attributed to our Lady through the Icon. He recreated and sent copies of it to his faithful throughout the world when he was released from Siberia and arrived in Rome. Patriarch Lubachivsky wrote: "Let

us honor the Mother of God of Zarvanytsia, in the same manner as the French honor Lourdes and the Portuguese honor Fatima and the Polish honor an Icon that

originated in Ukraine and now is known as the Mother of God of Czestochowa."

For more information on the pilgrimage call (814) 948-9193.

A More Human Society

(Continued From Page 4.)

This was Mark's legacy to those who knew him. Faith and family above all. Be the most knowledgeable person in the room, sharing that knowledge humbly and freely. Never forget that you're working for the most vulnerable, not yourself.

If there were more people like him in Washington, that partisan swamp would be a different place. Church leaders would do well to encourage this.

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Pope Approves New Path To Sainthood: Heroic Act Of Loving Service

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS)
-- Pope Francis has approved a fourth pathway to possible sainthood -- giving one's life in a heroic act of loving service to others.

In a new apostolic letter, the pope approved new norms allowing for candidates to be considered for sainthood because of the heroic way they freely risked their lives and died prematurely because of "an extreme act of charity."

The document, given "motu proprio" (on his own initiative) went into effect the same day of its publication July 11, with the title "Maiorem hac dilectionem," which comes from the Gospel according to St. John (15:13): "No one has greater love than this, to lay down one's life for one's friends."

Archbishop Marcello Bartolucci, secretary of the Vatican Congregation for Saints' Causes, said the addition is meant "to promote heroic Christian testimony, (that has been) up to now without a specific process, precisely because it did not completely fit within the case of martyrdom or heroic virtues."

For centuries, consideration for the sainthood process required that a Servant of God he-



CNS Photo/Paul Haring

CANONIZATION: Pope Francis celebrated the canonization Mass for two new saints in Saint Peter's Square at the Vatican June 5, 2016. Those canonized were Saint Stanislaus Papczynski of Poland, founder of the Marian Fathers of the Immaculate Conception, and Saint Mary Elizabeth Hesselblad of Sweden, who refounded the Bridgettine order that had died out in Sweden after the Protestant Reformation. The Holy Father has issued norms opening a new path to Sainthood, based on having performed an heroic act of loving service.

roically lived a life of Christian virtues or had been martyred for the faith. The third, less common way, is called an equivalent or equipollent canonization: when there is evidence of strong devotion among the faithful to a holy man or woman, the pope can waive a lengthy formal canonical investigation and can authorize their veneration as saints.

While these three roads to sainthood remain unchanged, they were not adequate "for interpreting all possible cases" of holiness, the archbishop wrote in the Vatican newspaper, **L'Osservatore Romano**, July 11.

According to the apostolic letter, any causes for beatification according to the new path-

way of "offering of life" would have to meet the following criteria:

-- Free and willing offer of one's life and a heroic acceptance, out of love, of a certain and early death; the heroic act of charity and the premature death are connected.

-- Evidence of having lived out the Christian virtues -- at

least in an ordinary, and not necessarily heroic, way -- before having offered one's life to others and until one's death.

-- Evidence of a reputation for holiness, at least after death.

-- A miracle attributed to the candidate's intercession is needed for beatification.

Archbishop Bartolucci wrote that the new norms arise from the sainthood congregation wanting to look into the question of whether men and women who, "inspired by Christ's example, freely and willingly offered and sacrificed their life" for others "in a supreme act of charity, which was the direct cause of death," were worthy of beatification. For example, throughout history there have been Christians who willingly put themselves at risk and died of infection or disease because of aiding and serving others, he wrote.

Pope Francis approved the congregation carrying out an in-depth study of the new proposal in early 2014, the archbishop wrote. After extensive input, discussion and the work of experts, the cardinal and bishop members of the Congregation for Saints' Causes approved in 2016 "a new pathway for beatification of those who offered their lives with explicit and recognized Christian" reasons.

(Continued On Page 12.)

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