



The Catholic Register

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Photos By Tony DeGol

PARISH CENTER DEDICATED: Bishop Mark L. Bartchak blessed and dedicated a new parish center for the Cathedral of the Blessed Sacrament in Altoona on Sunday, October 29. The center, located next to the Cathedral rectory on 13th Avenue, will be used for religious education classes, administrative offices, archives, and meetings. During the ceremony, Monsignor Robert Mazur, rector of the Cathedral, (left photo) thanked the contractors and all who supported the capital campaign that funded the project. The renovated building features historic items such as the bell in the tower (right photo) that was part of the Sisters of Charity motherhouse once located where the Cathedral presently stands.

Altoona Cathedral Dedicates Parish Center

By Msgr. Timothy P. Stein

There's a whole new look to the Cathedral Square neighborhood in Altoona.

Demolition of the former Cathedral of the Blessed Sacrament Convent and parochial school building have allowed for the creation of approximately three dozen parking spaces

across from the Mother Church of the Altoona - Johnstown Diocese on 13th Avenue. But perhaps the most impressive change to the downtown property is the creation of the Cathedral Parish Center from a former warehouse building located next door to the parish rectory on 14th Street.

Bishop Mark L. Bartchak, who resides at the Cathedral rectory presided at the blessing and dedication of the new parish

center on Sunday, October 29. Monsignor Robert C. Mazur, Cathedral rector, said the day was not only significant for the present Cathedral parish family, but represents a commitment to the parish family of the future.

"With this project," he said in a Friday, November 3 interview, "we have made sure that future generations will have a suitable place for religious education and faith formation," and

a place where social gatherings can be held, and the business of parish life can be attended to.

In a letter to parishioners published in the dedication ceremony worship aid, Monsignor Mazur explained how the demolition of the convent and school buildings and the creation of the parish center were linked.

"Several years ago the Cathedral Parish was faced with the monumental challenge to

provide space for religious education for both youth and adults. The aging school building and the aging convent, then empty, were not able to provide the space needed by the parish. The cost to renovate and bring either building up to code was beyond our means.

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TYRONE ROSARY RALLY: On Saturday, October 14, approximately 100 people gathered at noon at City Hotel Park in Tyrone, to pray for peace and for help for our Nation as part of America Needs Fatima's call for public prayer in commemoration of the 100th Anniversary of Our Lady's apparition at Fatima, Portugal. All persons in attendance provided prayer intentions that were included in the prayers. Sarah Zakrwski (pictured at left), a junior at Bishop Guilfoyle Catholic High School, Altoona, and a member of Saint Matthew Parish, Tyrone, initiated the Public Square Rosary Rally as part of the Fatima Centennial. "Our nation is in great need of public prayer, repentance and conversion," said Zakrwski, "In the historic year of the Fatima Centennial, we ask God to save America through the Rosary of His Most Holy Mother." Each year, the Public Square Rosary Crusade, sponsored by America Needs Fatima, holds thousands of rosary rallies in cities all across the country. In 2016, there were over 16,000 rallies. Sarah learned about this and wanted to make it happen in Tyrone. She single-handedly managed the event and got volunteers from Saint Matthew Parish and Court Saint Rita #523 of the Catholic Daughters of the Americas to provide refreshments for those in attendance. Ecumenical prayer was followed by the Rosary and as well a Litany to the Blessed Mother and an exhaustive list of prayer intentions for our Nation.

Higher Education

Grad School Info Night

Cresson: Mount Aloysius College will host another popular Graduate School Open House on Wednesday, November 15 at 6:00 p.m. Light refreshment will be available. The Mount Aloysius Graduate School information session will take place in the Wolf - Kuhn Gallery on the first floor of the iconic Main Building on the Cresson campus.

Mount Aloysius College of-

fers two popular master's degree programs. These include Business Administration, and Community Counseling.

Representatives of the Mount Aloysius College Financial Aid staff will be on hand to answer questions about finding financial help to complete a graduate degree. Faculty program coordinators for each of the degree areas will be available to answer questions about the master's degree programs.

The Mount Aloysius College graduate programs are specifically designed for working

professionals. Evening classes held year-round and students have the flexibility to complete the program at their own pace. Several courses are even offered in an eight-week format.

College officials note that many Mount Aloysius grad school faculty members are working practitioners who bring their real-world experiences to the classroom benefiting students.

Mount Aloysius College was recently named one of 100 Best Value College's in the US. They are also a College of Distinction, A Pennsylvania College of Distinction and three separate academic areas of Mount Aloysius - - Business, Education and Nursing - - have also earned College of Distinction status.



FIRST RESPONDERS' LUNCHEON: A luncheon for First Responders was held Friday, October 20 at Saint Patrick School, Newry. Thirteen first responders from several police, ambulance and fire companies were guests of the students and staff. Following lunch, the students viewed firetrucks, police cruisers and ambulances and learned about the services provided by the first responders. The students all received treat bags. The event was coordinated by teachers Kathy Imler and Stephanice McChessney, and provided an opportunity for students and first responders to bond.

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In The Alleghenies



CNS Photo/NancyWiechec

Liturgical Reflection Thanksgiving Day - - A Day Of Prayer

Thursday, November 23, is Thanksgiving Day and a special Day of Prayer in the Diocese of Altoona - Johnstown. We pray in thanksgiving for the Harvest and Fruits of the Earth. As our country pauses to give thanks to God, Catholics are encouraged to participate at Mass and give thanks for all the gifts we have received. Please join in praying the following:

God, your gifts of love are countless and your goodness infinite. On Thanksgiving Day we come before you with gratitude for your kindness. Open our hearts to concern for our fellow men and women, so that we may share your gifts in loving service. We ask this through Christ, our Lord. Amen.



NICKTOWN RALLY: Sixty - two people took part in the America Needs Fatima Rosary Rally held Saturday, October 14 at Saint Nicholas Parish in Nicktown. The rally is an annual event at the parish.

(Continued From Page 2.)

Mount Aloysius was named one of four colleges deemed "an engine of opportunity" in a White House Report. Their Nursing Division is ranked sixth in Pennsylvania for NCLEX pass rates among nursing programs that test more than 85 students annually. The college's American Sign Language/English Interpreter program is one of only 13 accredited programs in the nation.

Reservations for the MAC Grad School information session can be made by calling the Office of Graduate and Continuing Education at (814) 886 - 6406 or by email at gce@mtaloy.edu.

Prayer

Carmelite Novena

Loretto: The monthly Novena to Our Lady of Mount Carmel and Saint Therese, the Little Flower, offered by the Discalced Carmelite Nuns, will open Wednesday, November 23 and conclude Thursday, November 30.

All intentions submitted to the Nuns will be remembered with the special Novena prayers offered after daily Mass in the renovated chapel at Carmel.

Benediction of the Most Blessed Sacrament, followed by veneration of the relic of Saint Therese of the Child Jesus of the Holy Face is held every Sunday and every First Friday of the month at 4:00 p.m., in the public chapel at Carmel.

Those desiring to share in the graces and blessings of the nine days of prayer and in the private prayers of the Carmelite Nuns during the Novena are requested to send their petitions to Mother Prioress, Discalced Carmelite Monastery, P.O. Box 57, Loretto PA 15940.

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Point Of View

President Donald Trump often says things that invite criticism. So I'm puzzled when his critics bother to attack even his more innocent remarks.

The president is charged with insensitivity for saying to the widow of a fallen soldier that "he knew what he signed up for ... but when it happens, it hurts anyway."

I don't know whether he said exactly this, and if so in what manner. But it's what my wife and I told ourselves, and what friends said to us, after our son Thomas was killed in 2004. He was shot while providing cover fire for his Army comrades, as they confronted insurgents attacking police stations in Mosul, Iraq.

We meant that Thomas was not the random victim of some meaningless accident. He deliberately risked his life to protect others. He was a hero.

Our soldiers do know what they signed up for, before going into combat. They are given a questionnaire about their preferences for funeral arrangements in case they don't survive.

Thomas wanted to be buried at our local Catholic cemetery, not at Arlington, in a suit rather than a uniform. "The Army has me for five years, or until something happens to me," he told us. "But eternity is mine."

There are many arguments about why we send some of our finest young people to risk their lives in the Middle East. After 9/11, a reason that made sense to many was: We send them to draw the fire of the terrorists and return that fire, so the terrorists



A More Human Society

By Richard Doerflinger
No Greater Love

can't come here and kill thousands of innocent men, women and children. They lay their lives on the line for others.

This ran through my mind when I read about a recent court decision, claiming that a Peace Cross near my old neighborhood in Maryland is an unconstitutional "establishment of religion." The cross memorializes 49 local men killed in World War I. It is part of a memorial park that has clearly secular symbols, but is set apart in the middle of a traffic circle and is the tallest monument.

In a 2 -to - 1 decision, the 4th U.S. Circuit Court of Appeals said this cross illegally uses public land to teach Christianity. The court demands that it be removed, or (I'm not kidding) that the arms be chopped off to make it an obelisk.

Maybe the court didn't know that obelisks were symbols of an ancient Egyptian religion, worshipping the sun god Ra. Or that the world's most famous obelisk stands in (gasp) St. Peter's Square in Rome. (The

Jesus is the pre - eminent example of a "man for others." He knew what he signed up for.

Washington Monument doesn't count -- it's made of many stones, and genuine obelisks are of one piece.)

But the important question is: What does the cross symbolize that makes it appropriate for war memorials - - even for the fallen who may not be Christians?

The answer seems obvious. Jesus is the pre - eminent example of a "man for others." He loved children, humble sinners and the poor; he challenged the "powers that be," and was crucified for it as he predicted. He knew what he signed up for.

"No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). Jesus taught this, and lived by it. Christians additionally believe he died for all our sins, and triumphed over death in his resurrection.

But his saying is invoked at funerals of any religion or none - - for fallen soldiers, and others (missionaries, Peace Corps volunteers, police officers, firefighters) who pay the ultimate price while helping others. In this broad, deeply human sense, they are "Christ figures."

Perhaps other judges will realize this when the case is appealed.



Another Perspective

By Monsignor Timothy P. Stein
As We Forgive Those Who Trespass Against Us

A few Saturdays ago I had the chance to spend time with our parish's eleventh grade Confirmation candidates who were spending the day on retreat. They came to the Sacrament of Reconciliation in the morning, and attended Mass together that afternoon. Following Mass, I joined them for supper, and heard them report on the Saints they had chosen for their Confirmation names.

Following their reports, I responded to questions the kids had written and given to the Director of Religious Education. One of the questions made me stop and think, before answering: Why do we pray for people who have done bad things?

This question was posed just a few days after the terrorist attack in New York City that left eight people dead on a bicycle path on the city's West side. The morning after the retreat, over two dozen people were killed by a gunman who broke in to a Baptist Church in Texas and opened fire on the worshippers. The morning after that, our local high school went on lockdown over a reported gun threat. I guess with all of that going on in the world, the kids might well indeed wonder about the efficacy of praying for wrongdoers. These kids have grown up in a post 9/11 world. The evidence of terror is all around them. Of course they have questions about it.

I spoke to the kids about God's mercy - - how no one is truly immune from the power of God's love and grace. I reminded them, too, that no one but God truly knows what's in the heart and mind of someone who commits a terrible act of violence. Only God can judge; we can't. All we can do in the face of terror and violence is pray for it to end, and pray for the conversion of heart of those who perpetrate such heinous acts.

We know that such prayer does work. Hearts can be turned from evil, to good. Conversion is a real possibility. The story of Samandar Singh, the assassin of Sister Rani Maria Vattalil, on page seven of this issue, shows how important prayers for evildoers can be. Sister Rani Maria's family prayed for her killer. They showed him forgiveness. They embraced him as a brother. They refused to let their hearts be filled with bitterness or a desire for revenge. Sister Rani Maria's parents, brothers and sisters took to heart the words of the Lord's Prayer - - "Forgive us our trespasses as we forgive those who trespass against us" - - and helped Samandar Singh turn his life around. He was a joyful witness to Sister Rani Maria's beatification on November 4.

The story of Samandar Singh and Blessed Sister Rani Maria reminds me of the well - known story of Alessandro Serenelli, the man who murdered Saint Maria Goretti. Maria appeared to him in a vision as he languished in a prison cell, and spoke to him of pardon and forgiveness. Alessandro was inspired to seek a new life, a better life. He became a model prisoner, and in time was released for good behavior. He sought out Maria's mother, Assunta, who assured him that she had prayed for him and welcomed him into her family circle. Assunta and Alessandro attended Mass together, and together they received Holy Communion; and, together in 1950 they attended Maria Goretti's canonization. Prayers for Alessandro helped him to lead a life of holiness as a secular Franciscan, living and working in a Capuchin friary until his death at age 87 in 1970.

Why pray for people who have done bad things? Because those prayers might be the means of accomplishing great good. Samandar Singh and Alessandro Serenelli were converted by the prayers of those they wronged. Who knows what good our prayers might accomplish in the lives who bring sadness into our world, today.

Dating A Survivor Of Sexual Abuse: How To Be A Supportive Partner

By the Pennsylvania Coalition Against Rape

Dating. We have all done it at least once. The experience can be awkward, scary, joyful, exciting. Relationships require vulnerability, which can be uncomfortable. Vulnerability is difficult for everyone, but especially hard for survivors of sexual abuse.

Sexual abuse is pervasive throughout our society. It happens to people we care about. Abuse may have happened in the past, but trauma and recovery happen over time. Moving past the experience takes time and patience, but it can be possible with supportive and knowledgeable partners. As an intimate partner, what you say and do makes a huge difference for survivors.

Get educated about trauma. Trauma impacts the mind, body, and soul of survivors in different ways. Intimate relationships can produce intense trauma reactions because intimacy often remind survivors of their experience. While these situations may be frustrating for partners, it is important to understand that these trauma responses are not the fault of the survivor. It is also not

personal towards you. Survivors need time to heal and sometimes that comes with unforeseen conflicts with their loved ones. Getting adjusted to safe, healthy relationships take time.

Let survivors tell their story on their schedule. Disclosing past assault or abuse can be one of the most difficult moments in a relationship, but also one of the most critical. Coming out about their abuse is unique to each and every survivor. The experience of sharing their story is the privilege of the survivor, not guaranteed to others. As a partner, be prepared to hear these stories with empathy, understanding, respect, and confidentiality. Disclosing shows that a survivor trusts you.

Sexual abuse is pervasive throughout our society. It happens to people we care about. Abuse may have happened in the past, but trauma and recovery happen over time. Moving past the experience takes time and patience, but it can be possible with supportive and knowledgeable partners. As an intimate partner, what you say and do makes a huge difference for survivors.

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

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.

Put consent front and center with everything you do. Prioritize consent in the relationship in the big stuff (like having sex) to even small choices (like what you are having for dinner or financial decisions). Consent shows that you are willing to make decisions together as a cohesive unit, rather than one individual taking control over decisions. For survivors, having a sense of control over what happens to them and what happened to their bodies makes a big difference. Making sure that your partner has control is key for a healthy relationship.

Don't feel the need to "fix" your partner. Survivors do not need "fixing" because they are not "broken." Instead, be helpful along the healing process. Tell survivors "I am here to help you grow." It is okay to not understand their experience, because let's face it, only survivors can understand their experience fully. Instead, emphasize with them and let them know you are always there if they need someone to hear their story.

Celebrate recovery together. Recovery takes many, many steps, both big and small along the way. Recovery is possible and couples can celebrate every step of the process together. Noticing small and big changes, show survivors that you support and care about their health.

Recovery is not easy, but with supportive, caring partners, it is possible. Eventually survivors and their partners can build a loving, caring, and trusting relationship.

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



RETIRED RELIGIOUS: Many elderly sisters, brothers, and religious order priests worked for little to no pay, and now their religious communities do not have enough money for their care. Please support the Retirement Fund for Religious collection at Mass, December 9 - 10. Learn more at retiredreligious.org.

Local Communities Aided By Collection For Retired Religious

People in the Diocese of Altoona - Johnstown will have the opportunity to “give to those who have given a lifetime” as part of the collection for the Retirement Fund for Religious, to be held in parishes December 9 - 10. Coordinated by the National Religious Retirement Office (NRRO) in Washington, D.C., the annual appeal benefits 32,000 elderly Catholic sisters, brothers and religious order priests whose religious congregations lack adequate retirement funding.

Last year, the Diocese of Altoona - Johnstown contributed \$41,041.65 to the collection. In 2017, the Carmelite Community of the Word, the Franciscan Friars, Third Order Regular, Hollidaysburg; and the Franciscan Friars, Third Order Regular, Loretto, received a combined total of \$136,965.96 in financial assistance made possible by the Retirement Fund for Religious. Women and men religious who serve or have served in the Diocese but whose communities are based elsewhere may also benefit from the annual appeal.

The 2016 collection raised almost \$30.7 million. Roughly 94 cents of every dollar aids senior religious. In June, the NRRO distributed \$25 million to 390 religious communities across the country. Communities utilize these funds to bolster retirement savings and subsidize expenses, such as prescription medications and nursing care. Throughout the year, additional funding is allocated to assist religious communities with the greatest needs and to promote ongoing education in retirement planning and eldercare delivery.

“We are humbled and profoundly grateful for the love and support of Catholics across the nation,” said Presentation Sister Stephanie Still, the NRRO’s executive director.

Despite this generosity, many religious communities still struggle to provide for aging members. Only 41 of the 539 communities submitting data to the NRRO in 2016 were adequately funded for retirement. Traditionally, Catholic sisters, brothers and religious order priests—known collectively as religious—served for small



SAINT VINCENT DEPAUL CELEBRATION: The Society of Saint Vincent DePaul held its annual gathering at Saint Francis University in Loretto. Mass was celebrated in the Chapel of the Immaculate Conception with Benedictine Archabbot Douglas R. Nowicki of Saint Vincent Archabbey, Latrobe, as principal celebrant. Following Mass a reception and dinner was held at the JFK Student Center. Archabbot Douglas was the guest speaker and Tony DeGol, diocesan Secretary of Communications served as the emcee for the evening. Several members and volunteers of the Society were recognized for their service to the Society. Receiving the Society’s Ozanam Humanitarian Award were, Rose Dickson, Altoona, Betty Griffith, Johnstown and Dave Taddy, Cresson. Jerry Baxter, special advisor to the Diocesan Council was presented with the Society’s Top Hat Award.



Photo By Tony DeGol

PRAYER AND PATRIOTISM: Bishop Mark L. Bartchak presided at the Sixth Annual Patriotic Rosary at the Cathedral of the Blessed Sacrament in Altoona on Saturday, October 28. Sponsored by the Catholic Daughters of the Americas, the gathering invited the faithful to pray for our country and the wisdom of its leaders. Local public officials participated by reading the writings of historical figures at the beginning of each decade of the Rosary. Pictured (left to right): State Representative Judy Ward, 80th District; Blair County Commissioner Ted Beam; Blair County Magisterial District Judge Paula Aigner; Bishop Mark; Altoona Mayor Matt Pacifico; Blair County District Attorney Richard Consiglio; and Patricia Gildea, Catholic Daughters of the Americas.

stipends that did not include retirement benefits. Today, hundreds of religious communities lack sufficient retirement savings. Compounding the funding shortage are the rising cost of care and the decrease in income that has resulted from the declining number of religious able to serve in compensated ministry.

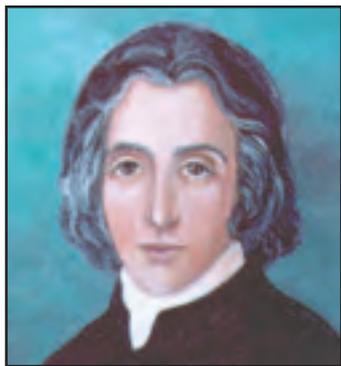
In addition to providing assistance for day - to - day needs,

collection proceeds underwrite initiatives to help religious communities address the factors underlying their retirement shortfalls. These efforts have facilitated solutions such as collaborative care facilities, strategic partnerships with health-care providers and numerous cost-saving measures.

“I visit many religious com-

munities and see the good works that members young and old provide,” said Sister Stephanie. “Generosity to the annual collection ensures our office can furnish support to help these communities care for older members while continuing their ministries and witness.”

Visit retiredreligious.org to learn more.



A Prince In The Service Of The Great King

The Servant Of God
Demetrius Augustine Gallitzin
1770 - 1840

Indian Nun's Assassin Rejoices At Her Beatification

By Anto Akkara
Catholic News Service

BANGALORE, India (CNS) -- An Indian nun stabbed to death in 1995 was beatified Nov. 4, and one of those celebrating was her assassin.

Clarist Sister Rani Maria Vattalil, 41, was stabbed in front

of more than 50 bus passengers on a remote jungle track in Madhya Pradesh state as she was on her way home to Kerala state to visit.

Samandar Singh, then 22, murdered her on behalf of money lenders upset with Sister Rani Maria's work setting up self-help groups in the Diocese of Indore. Singh has since been

forgiven by the nun's family and was released from prison.

"Whatever happened has happened. I am sad and sorry about what I did. But now I am happy that the world is recognizing and honoring Sister Rani," Singh, a Hindu, told Catholic News Service Oct. 30 in a telephone interview from his village of Semlia.

Singh was convicted of the murder and initially was sentenced to death; the sentence was later commuted to life in prison. He said Sister Rani Maria's younger sister -- Clarist Sister Selmy -- formally accepted him as her "brother" while he was in prison and facilitated his early release. Court officials agreed to the release in 2006 after mandatory declarations were signed by Sister Selmy, her parents and church officials.

When Sister Selmy was preparing to return home to southern Kerala state in January 2007 to visit her ailing 82-year-old father, Paul Vattalil, Singh accompanied the nun and apologized to her parents.

"I am now eagerly waiting for the big day," Singh told CNS.

Bishop Chacko Thottumarickal of Indore told CNS the beatification of Sister Rani Maria "will be an inspiration for those serving the needy and poor in difficult circumstances in the country."

"Sister Rani Maria challenges all to carry on their work even if there is opposition and not to get disheartened by obstacles," added Bishop Thottumarickal.



CNS Photo/Anto Akkara

ASSASSIN PRAYS: Samandar Singh, the assassin who stabbed to death Clarist Sister Rani Maria Vattalil Maria in 1995, prays at her tomb in 2015 in Udainagar, India. Sister Rani Maria was beatified Saturday, November 4.

Sister Selmy called the beatification "a miracle."

"Sister Rani urges us all to go forward fearlessly," said Sister Selmy, who serves in a remote village in Uttar Pradesh state.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, presided over the beatification. Archbishop Giambattista DiQuattro, apostolic nuncio to India, led the thanksgiving Mass Nov. 5 at Udainagar, 25 miles from Indore.

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.

+ + +

Kindly send information about favors granted to:

**The Cause for the Servant of God
Demetrius Augustine Gallitzin
Diocese Of Altoona - Johnstown
927 South Logan Boulevard
Hollidaysburg PA 16648**

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Word of Life



The Pope Teaches

By Pope Francis
War Brings Death, Cruelty

NETTUNO, Italy (CNS) -- "No more, Lord, no more (war)" that shatters dreams and destroys lives, bringing a cold, cruel winter instead of some sought-after spring, Pope Francis said looking out at the people gathered for an outdoor Mass at a U.S. war memorial and cemetery.

"This is the fruit of war: death," he said, as the bright Italian sun lowered in the sky on the feast of All Souls, Nov. 2.

On a day the church offers special prayers for the faithful departed with the hope of their meeting God in heaven, "here in this place, we pray in a special way for these young people," he said, gesturing toward the rows of thousands of graves.

Christian hope can spring from great pain and suffering, he said, but it can also "make us look to heaven and say, 'I believe in my Lord, the redeemer, but stop, Lord,' please, no more war, he said.

"With war, you lose everything," he said.

Before the Mass, Pope Francis placed a white rose atop 10 white marble headstones; the majority of the stones were carved crosses, one was in the shape of the Jewish Star of David.

As he slowly walked alone over the green lawn and prayed among the thousands of simple grave markers, visitors recited the rosary at the World War II Sicily-Rome American Cemetery and Memorial site in Nettuno, a small coastal city south of Rome.

In previous years, the pope marked All Souls' Day by visiting a Rome cemetery. This year, he chose to visit a U.S. military burial ground and, later in the day, the site of a Nazi massacre at the Ardeatine Caves in Rome to pray especially for all victims of war and violence.

"Wars produce nothing other than cemeteries and death," he said after reciting the Angelus on All Saints' Day, Nov. 1. He explained he would visit the two World War II sites the next day because humanity "seems to have not learned that lesson or doesn't want to learn it."

In his homily at the late afternoon Mass Nov. 2, Pope Francis spoke off-the-cuff and said people do everything to go to war, but they end up doing nothing but destroying themselves.

"This is war: the destruction of ourselves," he said.

He spoke of the particular pain women experience in war: receiving that letter or news of the death of their husband, child or grandchild.

So often people who want to go to war "are convinced they will usher in a new world, a new springtime. But it ends up as winter -- ugly, cruel, a reign of terror and death," the pope said.

Today, the world continues to head off fiercely to war and fight battles every day, he said.

"Let us pray for the dead today, dead from war, including innocent children," and pray to God "for the grace to weep," he said.

Among the more than 7,800 graves at the Nettuno cemetery, there are the remains of 16 women who served in the Women's Army Corps, Red Cross or as nurses, as well as the graves of 29 Tuskegee airmen. Those buried or missing in action had taken part in attacks by U.S. Allies along Italy's coast during World War II.



ONE MORE TIME: Altoona native Sister Francis Assisi Pielmeier of the Congregation of the Sisters of Saint Agnes was featured in a February 1959 article "Our Teaching Sisters." Sister Francis Assisi died Wednesday, October 25 in Fond du Lac WI.

When a student at Saint Vincent College in Latrobe, Pennsylvania, was asked, "What did you fear in traveling to a foreign country most?" he replied, "Money!"

He was a student taking part in Saint Vincent's program for students going abroad to enhance their education.

No doubt, handling foreign money is challenging until one learns to control it. We must wonder if that student's fear is a reason some people prefer to travel in their own country only.

Travel to another country contains challenges, but as Roman philosopher Seneca stated, "Travel and change of place impart new vigor to the mind."

A second student interviewed at Saint Vincent exuded the vigor of mind of which Seneca speaks. She gushed about living in a different culture, walking its streets, learning its different foods and intermingling with its people. She came to believe, "You can't learn about a culture until you live in it."



The Human Side

By Father Eugene Hemrick
The Value Of Travel

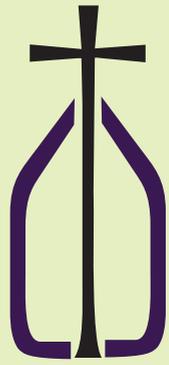
During her presentation, I recalled taking my dad to Ireland to see his mother's farm in County Kerry. During that trip, we lived the culture for three weeks: taking the public buses, driving the narrow roads, eating the food and singing Irish tunes.

By nature, Dad was quiet and had never traveled outside the U.S. When he returned from Ireland, he was like that young woman gushing about his experiences.

In education, we distinguish between formal education in the classroom and informal education that is shared by peers outside the classroom. The students we sent abroad confirmed that no matter how much you study a country, the best learning comes from rubbing shoulders with its inhabitants informally.

Living in a country is more than touring it; it is remaining in a particular city or town for a length of time and drinking in its daily routines. It is stumbling in another language, getting lost and sometimes making a fool out of yourself. Ah, but when these challenges are met, the reward of connecting with another style of life and understanding its people is worth the effort.

Unfortunately, our country is tightening its restrictions on travel. True, we must be cautious in our new age of terrorism and drug traffic. But truer is the need to maintain a reverential sense of solidarity with all people wherever they live and to see them as a gift not a threat, living together with them and not walled off from us.



Catholic Charities of the Diocese of Altoona-Johnstown

Chronicle

Altoona Office: Blair, Bedford and Huntingdon Counties • Bellefonte Office: Centre and Clinton Counties • Johnstown Office: Cambria and Somerset Counties

VOLUME ONE • NUMBER SEVEN

Fall 2017

TO LOVE AND SERVE OUR NEIGHBORS AS OURSELVES

With Donor Support Catholic Charities Ready to Help Your Neighbors Stay Warm This Winter

Keeping Neighbors Warm is Top Priority

Home should be a place where you can come in from the cold. Even before temperatures begin to drop, many of your neighbors are already worrying about how they'll keep their families warm all winter. Unfortunately this worry isn't unfounded.

Emergency Financial Assistance – Helping People Stay Warm

Catholic Charities is anticipating an increase in individuals and families approaching us in late fall and early winter to get a minimum fuel delivery. That's why we're seeking early support for our Emergency Financial Assistance program.

The Emergency Financial Assistance Program helps your neighbors with financial crises such as winter heating, clothing, and emergency shelter. Individuals may self-refer or may be referred by another agency for assistance.

Catholic Charities takes the time to assess each request individually to make sure they are getting the appropriate help, tailored to their individual needs.

The Martha & Mary House – Taking People in From the Cold

Catholic Charities also offers temporary housing at the Martha & Mary House located in Johnstown to those who are experiencing homelessness. The Martha & Mary house provides support, safety and hope to individuals and families who are struggling to get by. Residents are able to stay for up to 30 days. During that time, we help them secure financial stability and a more permanent residence.

The Martha & Mary House helps individuals by offering case managers to facilitate permanent housing placement, internet access to help with job searches and resume writing, transportation to and collaboration with local service agencies, and a physical address, which is required to apply for SNAP benefits.

The Gift of Warmth

Your donation could keep a child from shivering through a restless night's sleep, or help a senior stay warm all day when temperatures start to dip. Cold is also especially difficult for our neighbors who are already suffering through the discomfort of a chronic illness.

Together we can make sure our neighbors and friends struggling with financial stability don't have to choose between food and their heating bill, or medication and heating oil. Give here now to keep our community's most vulnerable warm all winter.



In this issue...

Catholic Charities at work in your community

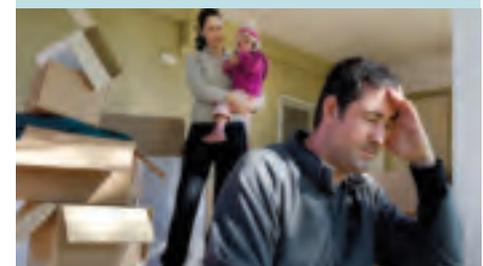
Your Gift, A Neighbor's Hope

The Diocese will have a special collection that benefits Catholic Charities.



Helping Households in Need

Your donations help us give back to the community we are so blessed to live in.



Power of Partnership Wins Grant to Alleviate Hunger in Local Community

A Hastings, PA food bank will receive a \$37,000 grant.



Pray it Forward

While we need your prayers to do Jesus' work, our clients need a little more than that. We need to band together as a community to help those who are most vulnerable. If you pray it forward, you have the opportunity to brighten someone else's day and make them better off than they were yesterday.

4 Ways Your Financial Support Makes an Impact

- † Your donation can help a young mother who doesn't have the support system or money needed to care for her child. With your gift Catholic Charities will promote her well-being during pregnancy and postnatal periods or improving the well-being of her child.
- † An elderly couple shivers in their home from the cold, because they chose to pay for their medications and medical equipment over their heat. Generosity from you could keep them from having to make those impossible decisions this winter.
- † Not everyone has a home to go to at the end of the day. Some members of your community are homeless and need your help to get in from the cold. A financial contribution from you will support the Martha & Mary House which provides support, safety, and hope to individuals and families in Cambria County in the form of shelter, planning, and caring case managers.
- † Some of the struggles your community members are going through can't be seen. Some may have depression or anxiety, while others may be coping with the death of a loved one. Counseling Services helps with anything from marital or family conflicts to abuse or neglect. Your donation could make it possible for a community member to get the help they need.

Your Gift, A Neighbor's Hope

Diocese Special Collection to Benefit Catholic Charities

On November 26, you'll have the chance to make a difference to members of your community. Your parish will provide you with an envelope where you can donate. Put your faith into action by helping your neighbors who are unable to afford basic necessities, like heat and warm coats, in their greatest time of need.

Neighbors Helping Neighbors

Your gift will stay in your county. You'll have the opportunity to bless an individual or family, and your local community who are in need of help.

A Hand-Up

We help our clients stabilize their finances so they are less likely to need emergency financial help in the future.

Transitional Support

86% of our clients need a one-time-only gift to manage temporary financial instability caused by a major life event such as an unexpected car repair or medical bill.

Serving All People

Catholic Charities helps all people regardless of their faiths. We believe that helping others is a gift that lifts us all.

Growing Need

Many of our area's seniors and families face hunger and homelessness due to widening gaps in existing social service programs. Those who are in need have to choose



between paying for medicine or utility bills, childcare, or food.

Do Unto Others

- Watch for your special collection envelope and give on November 26.
- Give online at www.catholiccharitiesaj.org
- Mail to Catholic Charities, 1300 Twelfth Ave., Altoona, PA 16601
- Make a gift of stock or remember Catholic Charities through a bequest by contacting Diocesan Development at 814-695-5577

Thank You for Your Support!

We are grateful to everyone who supported and attended our first ever Black Tie Bingo. Proceeds will help lift neighbors in Cambria County out of homelessness, into safe, sustainable housing.



The Martha & Mary House
Cambria County Emergency Homeless Shelter Program
Operated by Catholic Charities of the Diocese of Altoona-Johnstown

Helping Households in Need

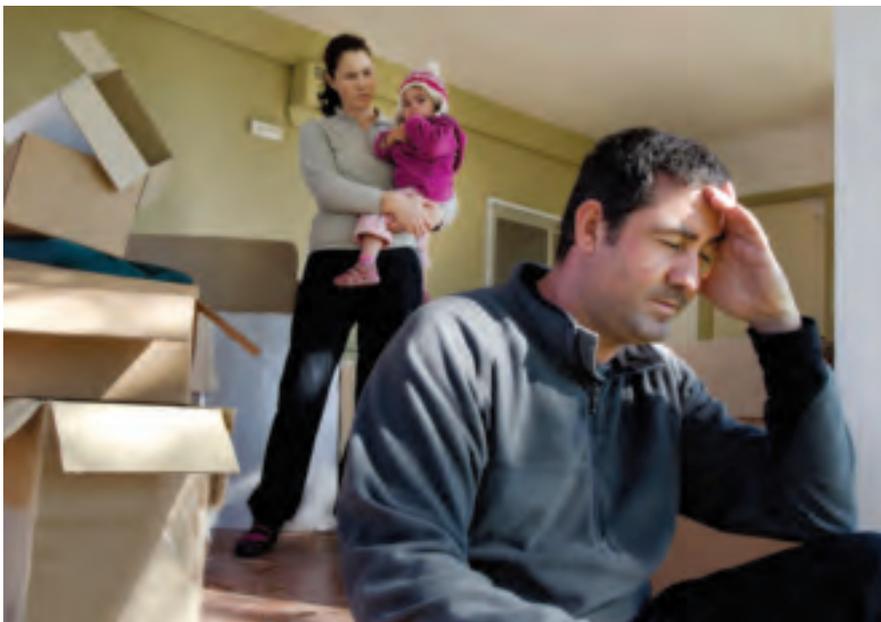
When you make a gift directly to Catholic Charities, 100% of your donation goes directly towards our Emergency Financial Assistance program, which helps your neighbors in need. Grants for the Emergency Financial Assistance programs were down this year. We rely on generous gifts like yours to fund these vital programs.

The Emergency Financial Assistance program is heavily relied on by your community. Through this program, Catholic Charities assists people in getting emergency medications or medical equipment as well as clothing, winter heating, or emergency shelter.

Your donation directly helps your neighbors in need.

The Altoona-Johnstown Diocese Catholic Ministries Drive benefits Catholic Charities, but the funds from the Diocese are restricted for staffing, facilities, and for administration.

One hundred percent of your gifts go directly to neighbors in need through the Financial Assistance program. Your donations keep your neighbor's heat on, provide counseling to a single young mother, or allow an elderly couple to afford food.



It's Expensive to Be Poor

What does that mean?

The working poor live paycheck to paycheck. They often have little to nothing in savings. Their checking account runs critically low each month. If someone overdraws that account by \$10, the bank charges an overdraft fee—one that the individual will likely struggle to pay, in addition to needing to replenish the \$10. The same thing happens to a family whose electric is disconnected when they can't pay the bill. Companies charge a hefty fee to simply flip a switch to turn the lights back on. And while many of us take advantage of buying in bulk to save on groceries and everyday household items, many families living paycheck to paycheck end up paying more in the long run for the same items because they can't afford to buy more up front.

It is the mission of Catholic Charities to help families avoid small financial hurdles like this that could quickly escalate—forcing a household into the cycle of poverty. Your support helps us help families facing situations like these to avoid unnecessary financial pitfalls as they get back on their feet.

From the Executive Director

What If You Couldn't Afford to Heat Your Home?

We rely on generous community members like you to help your neighbors when they need it most.

Many of us were still wearing short sleeves just weeks ago, which makes the threat of cold weather seem distant and our appeals for emergency heating assistance seem strange. The reality is that your neighbors need you now more than ever.



Families rely Catholic Charities to help them through the winter when they can't afford to pay their heating bill or other utilities. Our mission is to be there to provide help and hope.

For some families one unexpected expense, like a car repair or an emergency trip to the hospital, can cause a serious financial crisis.

Thankfully when you support Catholic Charities, you extend a helping hand to help them get through tough times.

In Sincere Gratitude,

Jean D. Johnstone, Executive Director

“There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.”

Deuteronomy 15:11

The official registration and financial information of Catholic Charities may be obtained from the Pennsylvania Department of State by calling toll-free, within Pennsylvania, 1-800-732-0999. Registration does not imply endorsement.

Yes! I want to help my neighbors in need.

- I'd like to join Guild of Guardians.
 - One-time payment of \$1,000
 - Two payments of \$500
 - Four payments of \$250
 - Monthly payments of \$83.33
 - Please invoice me for installment payments.
- I'd like to make an annual contribution of:
 - \$500 \$250 \$100 \$50 \$35 Other \$ _____
 - Please earmark \$ _____ of my gift to the Martha & Mary House.

Make your check payable to "Catholic Charities" or donate online at www.catholiccharitiesaj.org.

Name: _____

Street: _____

City, State, Zip: _____

Please add me to upcoming email communications:

Email: _____

**Catholic Charities of the
Diocese of Altoona-Johnstown**
1300 12th Avenue
P.O. Box 1349
Altoona, PA 16603

Do You Know Someone Who Needs Help?

Who We Serve

Catholic Charities is here for you. We humbly provide service to those in need, to advocate for justice, and to encourage all Catholics and all people to live justly and care for the poor in local communities.

We serve any and all who seek aid for our professional assistance without regard to religious affiliation. We are committed to serving and comforting ALL people in need regardless of race, color, religious creed, ancestry, sex, national origin, handicap or disability.

“Amen, I say to you, as much as you have done to one of these my little brothers, you have done that to me.” – Matthew 25:40

Make a Difference, Donate

- Donate online at www.catholiccharitiesaj.org
- Mail a gift to our office:
Catholic Charities
1300 12th Avenue
P.O. Box 1349
Altoona, PA 16603
- Remember Catholic Charities in your will or estate by working with your financial planner and contacting Executive Director Jean Johnstone at (814) 944-9388
- Join the Guild of Guardians

Need Help?

Call or visit a Catholic Charities location near you.

Main Office Locations

Blair, Bedford & Huntington Counties

1300 Twelfth Avenue
Altoona, PA 16601
Phone: (814) 944-9388

Centre & Clinton Counties

213 East Bishop Street
Bellefonte, PA 16823
Phone: (814) 353-0502

Cambria & Somerset Counties

321 Main Street, Suite 5G
Johnstown, PA 15901
Phone: (814) 535-6538

Homeless Shelter

Martha & Mary House Cambria County

899 Bedford Street
Johnstown, PA 15902
Phone: (814) 254-4413



Power of Partnership Wins Grant to Alleviate Hunger in Local Community

The Saint Vincent de Paul Societies new food bank receives \$37,000 grant.

The Saint Vincent de Paul Societies' new food bank in Hastings, PA was fortunate to be approved for a \$37,000 grant by Catholic Charities USA to fund building a new food pantry in Hastings.

“The funds for this project originated with a charitable grant from the WalMart Foundation to Catholic Charities USA,” Jean Johnstone, executive director of the diocese’s Catholic Charities, said. “WalMart’s intent was to bring food to those ‘living on the margins.’”

Johnstone sees the success in getting the grant as an excellent opportunity for Catholic Charities to help the area’s residents who may be struggling.

“It is a great opportunity to work with SVDP Society, the United Way of the Laurel Highlands and the Cambria County Food Security Coalition to expand access to food banks in the more rural part of northern Cambria County,” Johnstone said. “Having access to an adequate food supply is part of maintaining dignity for our people and families within the diocese. When this grant became available through our participation in Catholic Charities USA, it was a perfect fit to meet local needs.”

Sonny Consiglio, the executive director of the Society of Saint Vincent de Paul of Altoona-Johnstown, knows the grant will help the organizations do great things for those in the area who need help providing food for themselves and their loved ones.

“This grant is a blessing for us and for those in the area that will benefit from the new facility,” Consiglio said. “A project like this for our area takes a lot of support, and having Catholic Charities provide us with \$37,000 helps a great deal.”

“This grant is a blessing for us and for those in the area that will benefit from the new facility,” Consiglio said. “A project like this for our area takes a lot of support, and having Catholic Charities provide us with \$37,000 helps a great deal.”

Travis Hutzell, a grant writer at the United Way of the Laurel Highlands who Johnstone said wrote this grant, explained that the food security coalition targeted improving access to food for people in smaller parts of the area they help.

“Through the United Way of the Laurel Highlands, there’s a food security coalition that’s been doing some strategic planning around food and security between Cambria and Somerset counties,” Hutzell said. “And one of the priority areas was the development and building up the food pantries out in the rural communities because, primarily, a majority of the resources are in the more urban areas, like in the Johnstown, southern area of Cambria County.”

Hutzell stressed the value of these organizations teaming together to help the people of the area.

“Well, it just shows and supports the need for collaborative efforts to address our key community needs,” Hutzell said. “Food security is high on the totem pole as far as a priority need in our communities. We have a number of households and families that are actually food insecure, but don’t report it. ... And, especially in the rural areas, where there [are] barriers such as transportation for our senior-citizen population, and even for low-income families who don’t have the extra money to drive to the pantries or have access [to] transportation.”

Consiglio said the teamwork among these organizations is vital.

“It is important that we collaborate with many organizations in our area including the United Way of the Laurel Highlands and Catholic Charities because the need is so great,” Consiglio said. “Our current food pantry is already servicing about 160 people per month and as we move forward with a new facility we expect that number to increase. Without the help of many this would be very difficult to accomplish.”

Johnstone echoed similar sentiments.

“The United Way of the Laurel Highlands is the lead agency for the State Food Program and Food for Families for the federal Emergency Food Assistance Program (TEFAP), which provides low-income households with emergency food and nutrition assistance at no cost,” Johnstone said. “SVDP and Catholic Charities work collaboratively as service providers to ensure households within the diocese have access to life’s basic necessities. This grant allowed us to bring all three programs together for the good of the northern Cambria community.”

Johnstone said Consiglio will preside over the food pantry construction.

“The construction will start shortly and be completed by the end of October 2017,” Johnstone said. “[With] the opening of the new expanded food bank in Hastings, SVDP will close the Carrolltown food pantry.”





Question Corner

By Father Kenneth Doyle
**Don't Judge Those
 Who Leave Mass Early**

Q. In one of your recent columns, a Kentucky reader expressed an opinion about people who leave Mass right after receiving Communion. You said that when that happens, it bothers you, too. I will tell you about some people I know who leave Mass early.

One is an emergency department nurse who works every Saturday and Sunday from 7 a.m. until 7 p.m. So she leaves Mass at 6:45 a.m. on Sundays (right after Communion) to make it in time for her 12-hour shift. Another is a caregiver for a patient with dementia who becomes agitated if the caregiver is away for more than a short period of time.

Yes, the ideal is to remain in church to thank the Lord, but I would ask the letter writer to pray for those who leave; you don't know their reasons. (Spotsylvania, Virginia)

Q. For the first time in a long time, I disagree with your answer. You should have told

the questioner to keep the focus on the Lord and stop policing and grading others. I asked my uncle, a priest, about people who leave Mass early; he said that he is just grateful that they came in the first place. (City of origin withheld)

Q. It might be worthwhile asking why a parishioner might leave Mass early. I can tell you that I left early once following the seventh request for funds at a single Mass. (The last appeal was for the "change in our pockets" to offset the cost of altar flowers.)

Another time, on Mother's Day, I left at the 90-minute mark of a Mass centered around a 45-minute homily -- a homily with more wind than wisdom -- while trying to mind my two small children who had behaved heroically for all that time. I was not turning my back on Jesus; I was taking him with me. (Arlington, Virginia)

Q. We used to attend a par-

ish where the priest regularly called out those who left early. It was one of several reasons for our leaving that parish for a different one. And truthfully, had our faith not been as strong, we may have left for a non-Catholic church where rigor was not the focus. (southern Indiana)

Q. Some folks are just uncomfortable engaging others in conversation -- at church or anywhere else -- and staying until the end could force them to do so. Others may have a medical reason for avoiding much contact.

Rather than castigating someone, even just in one's own mind, why not pray for the person instead? One doesn't always know the burden someone else might be carrying. (Indianapolis)

Q. I read your column regularly and normally appreciate your clear and commonsense answers. But the response about "leaving right after Communion" was disappointing. Both the question and your answer seem to be guilty of judging others.

My suggestion to the communicant distracted by this is to sit closer to the front of church or to cover her eyes while praying so as not to notice those who are leaving. Maybe they have small children at home or are on their way to work or to visit the sick. (Atlanta)

A. Ouch! The comments above are just a sampling of the letters and emails I received. (I suppose I should be grateful that so many people took the time to read the column.) I stand corrected. I should have mentioned that there might be a legitimate reason for someone's leaving Mass early.

Maybe it's the cynic in me, though, who believes that such situations are in the vast minority; most of those who leave right after Communion, I still think, just want to get their car out of the parking lot before the crowd.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com.



For The Journey

By Effie Caldarola
**Harassment:
 What's Changed?**

Many years ago, I was a young history teacher in a small Catholic school. It was, in most respects, a wonderful place, graced by a bevy of competent Ursuline sisters.

I was dismayed to discover that the young man who had recently been hired along with me had been given a contract with a significantly higher rate of pay than mine. Why? I inquired.

The answer was simple: He was a married man. I was a single gal. It didn't seem to matter that he had no children and his wife was also employed. It was simply the way things were.

It may seem strange to young women today to hear that story. Why didn't I speak out against pay discrimination?

But maybe my story is not so implausible. In the past few weeks, we've been deluged with tales of women (and sometimes men) being sexually harassed or assaulted in workplaces controlled by powerful men.

These stories are often horrifying, the details salacious at their worst or icky at the least. And for years, whispers and silence accompanied this mistreatment.

Sexual harassment and pay discrimination are very different things, but they are the common turf on which women still battle in the workplace.

For me, this year's incident with Sen. Elizabeth Warren, was emblematic. Senate leadership informed Warren she couldn't read a letter into confirmation testimony for Sen. Jeff Sessions, a nominee for attorney general. The letter was from the late Coretta Scott King, the widow of slain civil rights leader Martin Luther King Jr., which she had written opposing a previous confirmation for Sessions.

How ironic that a powerful man decided to silence one of the Senate's few female members as well as an iconic woman of color.

Warren kept reading. Senate Majority Leader Mitch McConnell, scolded her with words that quickly spread like fall leaves on a windy day: "She was warned. She was given an explanation. Nevertheless, she persisted."

Some might ask, why didn't those who experienced harassment and even assault in the workplace speak out sooner? Where was their persistence?

Power is a mighty tool and sex is a charged and intimate subject. Men wield power in entertainment, government, the upper echelons of journalism and often in the everyday workplace.

And even though we hope we would speak up, we need to remember these women's embarrassment, the fear for their livelihood and careers, the threat of public humiliation. They felt alone.

I would have been laughed out of the little town where I taught if I made an issue of my pay discrimination.

Imagine how exponentially worse to take on a powerful man following a sexual encounter.

In a recent issue of **America**, the Jesuit review, Jesuit Brother Ken Homan courageously explores his own attitudes. Educated in a Jesuit all-male prep school, he writes, "Whiteness, class advantage and male privilege intertwined to teach me that I am special and stand above others."

Those of us who are parents of sons need to talk with them about their attitudes toward women. We need to teach them respect for women's bodies as well as their brains, and the conviction to speak out if they suspect abuse.

We should question our own attitudes, too. Do we judge women by physical attributes? Do we defer to men simply because they're male?

Do we respect the competence and leadership of females? Do we hold the powerful accountable for sexual misconduct?

Things have changed since I was young. Or have they?

Saint Agnes
 Of Assisi
 1197 - 1253
 Feast - November 16



Moved by the example of Saint Francis of Assisi and her older sister, Saint Clare of Assisi, Caterina Offreduccio left home at 15 to become a nun committed to living in radical poverty. She joined Clare at a Benedictine convent while their convent at San Damiano was under construction, and took the name Agnes. One account says her family's violent effort to retrieve her was thwarted by a miracle, but this was omitted from her canonization documents. Around 1220, Clare became the abbess of a new foundation of Poor Clares near Florence, and supervised their expansion to Mantua, Padua and Venice. She also supported Clare's struggle for the order to continue in complete poverty. The sisters are buried together in Assisi.

Parish Center

An Investment In

Future Generations Of

Altoona Cathedral Family

(Continued From Page 1.)

“And, then, the Holy Spirit came along Thirteenth Avenue with a mighty wind. A vacant building next to the rectory became available. Studies showed that the renovation of that space would cost much less than renovating existing properties. The Parish Pastoral Council and the Parish Finance Council met many times to discuss our needs and the direction for our future.”

He continued “It was decided that we take on a capital project. Thank you to the hundreds of parishioners who responded positively to the five - year capital campaign of \$1,200,000.00. In fact, with pledges and gifts we excelled to \$1,350,000.00. Thanks to the generosity of the Cathedral Parish Family we now have a beautiful space, the Cathedral Parish Center, to provide

religious formation, administrative offices, conference room, archival space, along with the needed rest rooms, staircases and mechanical rooms.”

In the November 3 interview, Monsignor Mazur said “During this whole experience I was most impressed by the generosity and cooperation of the members of the parish family,” and noted that 950 households are registered members of the Cathedral parish.

Renovation work on the former KDI building began in the Spring of 2016, and the parish began to use the new facility when religious education classes commenced this year on the second Sunday of September. Two of the building’s three floors are now available for use.

At street level, on Thirteenth Avenue, are located the parish offices, a conference



Photo By Tony DeGol

HISTORIC WINDOWS: Stained glass windows from the former Cathedral of the Blessed Sacrament Convent, once the home to the Sisters of Charity of Seton Hill, grace the newly - dedicated Cathedral Parish Center in Altoona.

room, an archival room and a genealogy room. Monsignor Mazur said the 166 - year - old Cathedral Parish is the oldest Catholic parish in the city of Altoona, and “We have many requests from people who want to know ‘When was great - grandma baptized?’ ‘When was she married?’ Those records are available to researchers on computers in the genealogy room.”

The 166 - year parish history finds a repository in the archive room, where artifacts dating from the 19th century and throughout the succeeding years are housed. Artifacts significant to parish history have been used creatively throughout the building, with crosses from the school building being placed throughout, and the stained glass windows from the convent chapel being employed on each of the building’s three floors.

In a tower on top of the building hangs the bell that in 1870 was placed in a spire above the convent that welcomed the Sisters of Charity making their first foundation in Western Pennsylvania. The Cathedral stands on the site of that first convent. The Sisters of Charity gave over

100 years of service to the parish, and will be recognized in “Charity Hall,” the lower floor of the structure, which will provide a social hall and gathering space for 75 to 100 people. Monsignor Mazur said that work has begun on the installation of the electrical, plumbing, heating/air conditioning components of the space, which will be equipped with a kitchen and rest rooms, and which also be used for secondary religious education. Ground - level access to this floor is from the alley that runs behind the Cathedral property.

On the middle floor, accessible at ground level from 14th Street, are the religious education classrooms.

In his message to the faithful in the dedication booklet, Bishop Mark said “While the Cathedral church remains the spiritual home of Cathedral parishioners and all the faithful of our Diocese of Altoona - Johnstown, the new Cathedral Parish Center will become the home for much of the pastoral activity of the parish, including parish offices, space for group meetings, and most especially, the

faith formation for persons of all ages, from pre - school CCD to adult classes.

“It is anticipated that the new Cathedral Parish Center will more and more become a hub for the social life of the parish, especially when the great hall on the lower level is completed. The entire facility is impressive, and I am personally grateful for the generous response of Cathedral parishioners who provided the funding for the creation of this new space. I look forward to the day when continued generosity will make it possible to finish the remaining spaces of this magnificent center.”

General contractors for the project were S.J. McCloskey Builders Inc. Plumbing work was done by Riley Plumbing and Betty Electric was the electrical contractor, with Klesius & Sheedy providing the HVAC. Exterior windows and doors were by Allegheny Glass; carpeting by DeGol Carpet; exterior finish by Paul Hollern Plastering and Exterior Finishes, and the architectural design by McKissick Kasun Architects. The initial building preparation was done by Beck’s Maintenance.

Sister's Christmas Catechism
by Maripal Donovan
with Sister Sarah and Julia Morris

THE MYSTERY OF THE MAGI'S GOLD

7:30 PMSAT. DEC. 9, 2017

THE BENZEL STAGE AT
THE MISHLER THEATRE
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Bishops' Conference Created In Response To National Crisis

(Continued From Page 16.)

Father Burke had spearheaded the efforts to begin an official Catholic response to World War I at the request of the Catholic bishops. He convoked the foundational meeting at The Catholic University of America in Washington that led to the creation of the bishops' war council in 1917.

At its headquarters in Washington, the NCWC had departments for education, legislation, social action, lay organizations, and press and publicity, along with a bureau for assistance to

immigrants and an international news agency serving the Catholic press. NCWC provided information and resources to help counterpart offices in dioceses in their work, and served frequently as a model for the establishment of similar conferences of bishops in other countries.

In the mid-1930s, worried about the deteriorating tone of motion pictures, the bishops launched a successful program to provide moral evaluations of films and rally Catholic public opinion through an organization called the Legion of Decency.

During World War II, they

established Catholic Relief Services to provide material assistance to refugees and people in war-torn nations. Today CRS, based in Baltimore, remains a major source of relief and development aid in many parts of the world. In the Cold War years, anti-communist education and action were features of many NCWC programs.

"We really are unique and our experience brought us all of the way up to the Second Vatican Council at which point, this was recommended for all of the bishops' groupings and national groupings to have conferences," Bishop Boyea said. "We became in a sense almost a model for the rest of the world."

Vatican II (1962-65) in its Decree on the Pastoral Office of Bishops commended existing bishops' conferences, urged that conferences be established in places where they did not yet exist, and sketched their functions.

In 1966, the U.S. bishops replaced the NCWC with a dual structure: the National Conference of Catholic Bishops, for canonical, doctrinal and church life affairs; and the U.S. Catholic Conference, for temporal concerns. Programs of the old NCWC were continued and new ones were added.

The NCCB dealt with matters such as doctrine, liturgy, canon law, seminaries, priestly life and ministry, religious life, the permanent diaconate, ecumenical and interreligious affairs, pro-life activities, and others. The USCC reflected the Catholic Church's engagement with the world in the areas of education, social justice, and communication.

In the years immediately after Vatican II, much of the work of the NCCB and USCC focused on carrying out changes flowing from the ecumenical council or dictated by changing conditions in secular society.

Following the Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion, pro-life education and advocacy became

even higher priorities for the hierarchy. The bishops also established a major new domestic anti-poverty program, the Catholic Campaign for Human Development. The 1980s brought widely discussed collective pastoral letters - - "The Challenge of Peace" (1983) and "Economic Justice for All" (1986).

After extensive study, planning and discussion, the bishops adopted a restructuring plan that combined the NCCB and USCC into the present USCCB in 2001.

Committees of bishops - - which in many cases have clergy, religious and lay consultants - - deal with such matters as worship, vocations, clergy and consecrated life, international justice and peace, domestic social development, evangelization and catechesis, marriage and family, youth, communications, child protection, and cultural diversity in the church.

Regarding immigration, the USCCB continues to carry out its commitment to advocacy and direct assistance through its Migration and Refugee Services.

The body of bishops, usually meeting in general assembly twice a year, sets policy for the USCCB. Oversight is provided by the Administrative Committee of bishops, and an elected president, vice president, secretary and treasurer. The National Advisory Council composed of bishops, clergy, religious and laity gives independent advice and offers recommendations.

Coordinating the work of some 300 staff members is the responsibility of the general secretariat, which also includes attached offices for legal and legislative affairs and administration. Along with its headquarters in the nation's capital, the conference has a small office for film and broadcasting in New York and a branch office for Migration and Refugee Services in Miami.

At their general assembly in November 2016, the bishops adopted a 2017-2020 strategic plan for the USCCB with the overall

theme "Encountering the Mercy of Christ and Accompanying his People With Joy." It identifies five priorities: evangelization, family and marriage, human life and dignity, vocations and ongoing formation, and religious freedom.

Today's USCCB mirrors the vision expressed by Cardinal Gibbons when he told the Vatican of the formation of a bishops' committee on "General Catholic Interests and Affairs" to plan a permanent national structure for the hierarchy. There was general agreement among the bishops that the church needed such a body to present its interests and better serve the nation, the cardinal wrote.

"From that moment of tragedy and national and worldwide challenge in 1917, came this magnificently unified credible voice with greater amplification in the national and worldwide scene," said New York Cardinal Timothy M. Dolan.

After a century of dramatic changes, the USCCB is still responding to the multiple challenges and opportunities of that vision of collaboration in service.

Fourth Bishop Was Conference Leader

The fourth Bishop of the Diocese of Altoona - Johnstown played a prominent part in the history of what is today known as the United States Conference of Catholic Bishops.

Bishop Howard J. Carroll was a Pittsburgh native, born August 5, 1902, one of three brothers ordained a priest. His brothers were Monsignor Walter S. Carroll, who served in the Vatican Secretariate of State during the Second World War, directing relief efforts in war-torn countries, and Archbishop Coleman F. Carroll, first Archbishop of Miami.

Howard J. Carroll attended Duquesne University from 1920 to 1921. He then studied at Saint Vincent College in Latrobe, from where he obtained Bachelor of Arts and Licentiate of Philosophy degrees. In 1923 he entered the University of Fribourg in Switzerland, earning a Doctor of Sacred Theology in 1928. He was ordained to the priesthood on April 2, 1927.

Following his return to Pennsylvania in 1928, he served as parochial vicar at Sacred Heart Church in Pittsburgh until 1938, when he became assistant general - secretary of the National Catholic Welfare Conference. He was named a Papal Chamberlain in 1942 and a Domestic Prelate in 1945. He served as general - secretary of the National Catholic Welfare Conference from 1944 to 1957.

On December 5, 1957, he was appointed Bishop of Altoona - Johnstown by Pope Pius XII, and received his episcopal ordination on January 2, 1958 at Saint Matthew Cathedral, Washington DC, from Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States of America.

Bishop Carroll's episcopacy was active, but short-lived. He supervised the completion of the Cathedral of the Blessed Sacrament in Altoona and took steps to construct new Catholic High Schools in Altoona, Johnstown and Ebensburg, but died suddenly March 21, 1960 at age 57. He is buried in the crypt chapel of the Altoona Cathedral.

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American Cardinals Opposed Formation Of National Bishops' Conference

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS)

-- What were the fears and perceived threats that led to the suppression of the nascent National Catholic Welfare Council?

Correspondence in the early 1900s shows some of the mo-

tives driving Cardinals William H. O'Connell of Boston and Dennis J. Dougherty of Philadelphia, who led the minority of U.S. bishops opposed to the new organization.

In his historical account of the NCWC's formation, Jesuit Father Gerald Fogarty wrote that, after Pope Benedict XV gave his approval to the national

council in 1919, Bishop Charles E. McDonnell of Brooklyn, New York, immediately objected, saying a national body speaking for all the bishops would end up dictating policy and intrude into the internal affairs of individual dioceses. Father Fogarty's book, **The Vatican And The American Hierarchy From 1870 To 1965**, said Cardinal O'Connell



CARDINAL
DENNIS J. DOUGHERTY



CARDINAL
WILLIAM H. O'CONNELL

picked up the banner of opposition, in part because a national organization would likely replace the traditional practice of having the most senior cardinal in the U.S. be the de facto "primate" or national leader of the church.

Cardinal O'Connell, the Jesuit wrote, may have wanted to position himself as the next leader of national prominence with the death in 1921 of the nation's senior cardinal, Cardinal James Gibbons of Baltimore, a major proponent of the NCWC. Cardinal Gibbons had hoped a unified force with adequate authority could accomplish much more than any individual when it came to preventing the passage of "hostile laws" and speaking up for Catholic interests, Father Fogarty wrote.

But in a letter in late 1921 to Cardinal Rafael Merry del Val, secretary of the Vatican's Congregation of the Holy Office, Cardinal O'Connell said his greatest concern was not personal power, but a fear that there was "an intangible something which would seem to emanate from too much politics, diplomacy and intrigue -- too much mingling with affairs which don't concern us."

When Pope Benedict XV died in January 1922, the two U.S. cardinals headed to Rome for the conclave that would elect Pope Pius XI. They used their time in Rome to lobby for the

Vatican's condemnation of the NCWC.

Before leaving Rome, Cardinal Dougherty received from the Vatican's Consistorial Congregation -- the predecessor of the Congregation for Bishops -- a decree ordering the NCWC "to disband immediately," Father Fogarty wrote. The decree was signed by Cardinal Gaetano De Lai, the congregation's secretary and a friend of Cardinal O'Connell. But apparently the cardinal members of the congregation had never been assembled to discuss the matter, Father Fogarty told Catholic News Service.

In response to the decree, the administrative committee of the NCWC quickly consulted with U.S. bishops and proposed sending a petition to Rome, giving reasons to continue the NCWC and requesting the decree be suspended.

In the meantime, Cardinal De Lai asked Archbishop Giovanni Bonzano, apostolic delegate to the United States, to get Cardinals Dougherty and O'Connell's opinions on the issue. Father Fogarty said Cardinal Dougherty answered that the Vatican condemnation of the NCWC should stand.

(Continued On Page 13.)

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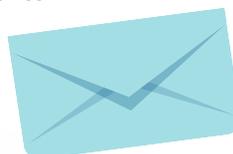
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Council Empowered Laity

By Mark Pattison
Catholic News Service

WASHINGTON (CNS) -- When the National Catholic War Council was established in 1917, the U.S. bishops soon took charge of the nationwide body meant to coordinate spiritual and recreational opportunities to American Catholic soldiers in Europe in World War I.

Although it was bishop-run, it could not be solely “bishop-done.” For one thing, there were only about 100 bishops in the U.S. hierarchy a century ago.

While priests were recruited as chaplains to provide spiritual comfort to the soldiers, the National Catholic War Council became a vehicle for the U.S. Catholic laity to live out their faith in service to the church.

One of the more remarkable efforts was that of the Women’s Overseas Division, a group of 153 women who served in Europe in 1919 and 1920, after the fighting had stopped. They couldn’t get overseas any earlier since all transport was done by ship, and the war effort monopolized oceangoing vessels, according to Katherine Nuss, information and archive services manager for the U.S. Conference of Catholic Bishops.

The National Catholic War Council, renamed National Catholic Welfare Council (then Conference), evolved into what is today the USCCB.

“They (the women) served the American population of soldiers that were still in Europe, either injured or awaiting transport,” Nuss said.

“Not only did they have these community houses for the soldiers that remained in Europe, they also operated housing areas where women and children could live and be fed and be trained for work,” she told Catholic News Service.

They were assigned to war-ravaged areas in Belgium, France and Poland.

“They taught English, typing, sewing - - any work skills they could. Anything they could

do to help get women back into the workplace and until the postwar economy kind of stabilized,” Nuss said. The Women’s Overseas Division, some of whose members were nurses, worked in conjunction with the Red Cross and religious orders ministering in the affected areas.

Nuss said the conditions the U.S. women worked in “depended on how the urban area had been changed by war. They don’t describe conditions as terrible and they weren’t in war zones per se, but they were primarily in the cities. They would occupy a building for a time and offered housing and assistance.”

The Women’s Overseas Division had what was an open-ended charge. “It seems to me that they didn’t know how long they were going to be there,” Nuss said, although all came home by the end of 1920.

No records have been found that mention whether any of the women serving died while in Europe. News coverage of their efforts was also spotty, as the NCWC News Service – the forerunner to today’s Catholic News Service – had only started in April 1920, as the Women’s Overseas Division’s work was winding down.

In 1942, as another World War was well under way, the selfless dedication of the division was honored at a luncheon in Washington as a plaque bearing their names was unveiled. Nineteen of the women who served in Europe were at the luncheon.

Franklin Dunham, president of National Catholic Community Service, speaking at the luncheon, lauded “the splendid tradition of service set by these women.”



CNS Photo/Courtesy The Catholic University of America

WOMEN SERVED OVERSEAS: Women of the overseas division of the National Catholic War Council are seen in a 1919 photo in Europe.

Cardinals Were Opposed

(Continued From Page 12.)

Not only would an annual meeting of bishops be a violation of canon law, the welfare council was a small group of bishops, priests and laymen who would usurp the hierarchy, Cardinal Dougherty wrote.

“Laymen have been appointed at extravagant salaries to do work which, in some instances, is of very little importance to religion,” in particular, the setting up of a press department, Cardinal Dougherty wrote. He also frowned upon allowing laypeople to produce statements on issues like education, saying bishops would not throw their support behind such public statements.

In correspondence to Vatican officials, Cardinal O’Connell voiced his support for abolishing the NCWC, which was “great in pretense and gigantic in cost,” dedicating itself to “futile and useless works.”

The push for a more collegial, horizontal organization of bishops would “weaken hierarchical authority and dignity,” Cardinal O’Connell said, and the organization would make new laws and decrees by assembly vote, “a method which

naturally has more popularity, the idol of the day.”

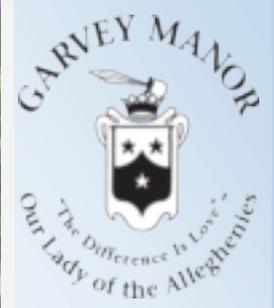
However, 85 percent of the U.S. bishops showed their support for the NCWC, and the administrative committee sent Bishop Joseph Schrembs of Cleveland and Archbishop Henry Moeller of Cincinnati to Rome with the documentation, which had been translated by an Italian professor of canon law at The Catholic University: Father Filippo Bernardini, future nuncio and archbishop, who also happened to be the nephew of the Vatican’s secretary of state, Cardinal Pietro Gasparri.

Pope Pius XI allowed the NCWC to continue, telling Bishop Schrembs he had not fully understood the meaning of the Consistorial Congregation’s decree abolishing it.

In the summer of 1922, a new decree from the Consistorial Congregation recommended: the bishops not meet every year; attendance be voluntary; decisions at the meetings not be binding; and the name “council” - - which, for the Vatican, suggested a legislative, law - making body - - should be changed to something else, like “committee,” to underline a more consultative organization.

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Now Showing

Dench Shines Again As Queen In 'Victoria And Abdul'

By Sister Hosea Rupprecht
Catholic News Service

NEW YORK (CNS) -- Judi Dench is no stranger to playing royalty, and she shines once again as the titular queen in "Victoria and Abdul" (Focus).

Beginning in 1887, director Stephen Frears' historical drama, adapted from the book by Shrabani Basu, follows the unlikely adventures of Abdul Karim (Ali Fazal), a lowly clerk at the local prison in Agra, India. He's a tall and handsome 24-year-old, and it's these traits that cause him to be selected to present a mohur,

a ceremonial gold coin, to Victoria during her golden jubilee.

Undertaking a four-month journey by sea together with grouchy Mohammed (Adeel Akhtar), another randomly chosen native of the subcontinent, Abdul gets to England only to be trussed up in an artificial version of Indian servant clothing and instructed in the proper etiquette for the state occasion.

Feeling nervous and out of place, Abdul promptly violates the most important of the rules that have been laid down for him by catching the bored queen's eye and flashing a quick smile, which she returns. The next day,



CNS Photo/Focus Features

VICTORIA AND ABDUL: Judi Dench and Ali Fazal star in a scene from the movie "Victoria and Abdul." 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.

she requests Abdul's presence as her personal attendant.

Thus begins an unusual friendship. Young and naive about proper British restraint in the presence of the sovereign, Abdul engages Victoria in enthusiastic conversation, regaling her with descriptions of the Taj Mahal and the broader culture from which he springs. He progresses from servant to private secretary and finally becomes her teacher, instructing her in Urdu.

Abdul's innocence and lack of pretension provide a breath of fresh air for Her Majesty. But the closer their relationship grows, the more antagonism the royal household -- led by the queen's eldest son and heir, Bertie (Eddie Izzard) -- unleashes on the newcomer.

The platonic bond at the heart of the plot is sweet and endearing. But the film's attitude toward colonialism seems overly simplified. When Victoria refers to herself as empress of India, for instance, Abdul just smiles and nods. Mohammed is more clear-eyed in his analysis, but his resentment is kept on the sidelines.

"Victoria and Abdul" celebrates its main characters' loyal attachment as well as openness, tolerance and respect for those from different backgrounds. When we take the time to get to know people for who they really are, Lee Hall's script suggests,

we may be surprised to find that our shared humanity means we have more in common with them than we might, at first, suspect.

Taken together with the movie's historical value, such ethical insights may lead at least some parents to consider "Victoria and Abdul" acceptable for older adolescents.

The film contains a couple of uses of profanity. 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.

Coming Up On 'Proclaim!'

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

November 19 - - Joe, Cathy, and Sam Olsavsky, members of Saint Peter Parish in Somerset, explain to the Bishop why they are especially grateful this Thanksgiving.

November 26 - - Bishop Mark answers questions from the faithful about a variety of topics relating to the Church and the Catholic faith.

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Sister Louise DeMarillac Coyle S.C.

Sister of Charity Louise DeMarillac Coyle died Friday, October 20, at Caritas Christi, the Motherhouse of the Sisters of Charity of Seton Hill, Greensburg. She was 90 - years - old, and in the 66th year of her religious life.

A native of Pittsburgh, Sister Louise DeMarillac entered the Congregation September 8, 1951, and earned a bachelor's degree from Seton Hill University, Greensburg. She taught in the schools of the Dioceses of Altoona - Johnstown, Greensburg and Pittsburgh.

From 1974 until her retirement in 1995, she was the activities director at Assumption Hall, Greensburg, the former retirement home for the Sisters of Charity.

The Funeral Mass for Sister Louise DeMarillac Coyle S.C. was celebrated Saturday, November 4 in the Chapel of the Assumption at Caritas Christi. Committal was in the Sisters' Cemetery at Seton Hill.

Sister Francis Assisi Pielmeier C.S.A.

Sister Francis Assisi Pielmeier, of the Congregation of the Sisters of Saint Agnes, died Wednesday, October 25, 2017, at Nazareth Center, Fond du Lac WI. She was 98.

The former Catherine Pielmeier was born in Altoona on January 28, 1919, to the late Joseph and Frances (Steinbeiser) Pielmeier. She was one of six children including one boy and five girls. She attended one year of high school in Altoona, then entered Saint Agnes Convent, Fond du Lac, in 1934; she received her diploma from Saint Agnes High School.

Sister Francis Assisi made her first profession of vows in the Congregation of Sisters of Saint Agnes on August 15, 1938. She received a bachelor



of science degree in Education from Marian College of Fond du Lac in 1944. Sister furthered her education at The Catholic University of America, Washington, DC, earning a master of arts degree in Education and Psychology in 1946, and a doctor of philosophy degree in Education in 1950. She received a Professional Catechist Certificate from the Archdiocese of Mobile AL, in 1990.

Sister Francis Assisi taught for five years at Saint Mary Grade School in Fond du Lac, prior to pursuing graduate studies. Beginning in 1948, Sister Francis Assisi devoted thirty years to leadership in teacher education at Marian College. She was a professor of education, director of teacher education and supervisor of student teaching. While instructing aspiring teachers in courses such as elementary curriculum, methodology, children's literature, and educational psychology, she encouraged and inspired them to develop the art of education through their professional roles. She valued creativity, literature

**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 our
Lord.
Amen.**

and the arts in the curriculum. She wrote a children's fiction story; was the author of a history textbook and an editor for a textbook company; and for eight years, contributed poetry, stories and a weekly column to a publication for primary students. She initiated a Catholic Young Writers' Club for elementary students in the early 1950s.

Sister Francis Assisi was involved in civic community action programs as a board member of the Fond du Lac Area Economic Opportunity Committee, Inc.; she was a founding member when the Economic Opportunity Office became ADVOCAP, Inc. Sister was elected president of the 33 - member ADVOCAP board of directors in 1971 and again in 1973. Sister served as a general council member for the Congregation from 1969 - 1973.

In 1978, Sister Francis Assisi turned her focus to leadership in religious education. She worked for one year in Saint Augustine Parish, Tucson AZ, then accepted the position of Consultant for Religious Education in the schools and parish catechetical programs of the Diocese of Joliet IL., for six years. From 1986 - 1998, she continued a similar ministry as Associate Director of Religious Education for the Montgomery Deanery, in the Archdiocese of Mobile. She continued to reside in Montgomery and served as she could in various religious formation programs of Saint Jude Parish in the City of Saint Jude before retiring to Nazareth Center in 2004.

Sister Francis Assisi was preceded in death by her brother Joseph; and sisters Frances, Rita Samarzija, Rosemarie Gerhart, and Clara Karl. Surviving are nieces and nephews and the Sisters of Saint Agnes.

The Funeral Mass for Sister Francis Assisi Pielmeier C.S.A. was celebrated Friday, November 3 in the chapel of Saint Francis Home, Fond du Lac. Committal was in Saint Joseph Springs Cemetery.

Memorials can be directed to the Sisters of Saint Agnes Development Office, 320 County Road K, Fond du Lac WI, 54937.

In The Alleghenies

(Continued From Page 3.)

Schools

First Responders' Lunch

Newry: On Friday, October 20, the staff and students of Saint Patrick School hosted a First Responders' Luncheon. Thirteen First Responders from various police, ambulance, and fire companies ate lunch with the students and answered questions students had about the First Responders' jobs.

The pizza lunch was donated by Sizzler Pizza, in Williamsburg, and Marzoni's, in Dun-

cansville. Valley Dairy donated milk for the event.

Following lunch, students went outside and viewed the firetrucks, police cruisers, and ambulances. The First Responders explained information about their equipment and gave students the opportunity to operate sirens. As a special treat, students met officer Rik, the canine from the Sheriff's Department. Additionally, First Responders provided treat bags for each student. The event, coordinated by teachers, Kathy Imler and Stephanie McChesney, provided an opportunity for First Responders and students to develop positive relationships.

Pope Says Jesus Shows Death Is Not The Last Word

VATICAN CITY (CNS) -- Hope in the Lord's promise of everlasting life does not disappoint, Pope Francis said.

"God is faithful and our hope in him is not in vain," the pope said in a memorial Mass homily Nov. 3.

Pope Francis celebrated the Mass in St. Peter's Basilica in memory of the 14 cardinals - - including U.S. Cardinal William H. Keeler of Baltimore - - and 137 archbishops and bishops from around the world who died in the past year. Fifteen of the bishops were from the United States and two from Canada.

These pastors generously served the Gospel and the church, the pope said, and "we seem to hear them repeat with the apostle; 'Hope does not disappoint.'"

"This hope, rekindled in us by the word of God, helps us to be trusting in the face of death," he said. "Jesus has shown us that death is not the last word; rather, the merciful love of the father transfigures us and makes us live in eternal communion with him."

In fact, he said, an essential characteristic of being a Christian is "a sense of anxious expectation of our final encounter with God" - - an "expectant yearning" for his love, beauty, happiness and wisdom."

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U.S. Bishops' Conference Celebrates Centennial

By Russell Shaw
Catholic News Service

WASHINGTON (CNS) -- The U.S. Conference of Catholic Bishops arose out of a national crisis a century ago, when the U.S. entered the First World War.

In responding to this historic event, the Catholic Church sought how to best serve both its own people and the larger national community at a time of great need, and today the needs of the church and the common good at large continue to guide the USCCB and those who work for it.

As national mobilization moved ahead in 1917 following U.S. entry into the war, the American bishops established the National Catholic War Council to coordinate Catholic responses to the emergency.

In the months that followed, the council's efforts included recruiting military chaplains, promoting recreational services for servicemen, and, via a women's committee, encouraging war-related activities focusing on displaced persons and child welfare.

"The bishops felt they wanted to make sure they were directing the Catholic effort and not just kind of watch it take place," Bishop Earl A. Boyea of Lansing, Michigan, told Catholic News Service.

"And, the best way to do that was to get all of the bishops



CNS File Photo

CONFERENCE STAFF: Clergy members and laypeople pose in this undated photo outside the headquarters of the National Catholic Welfare Conference in Washington. The conference was the precursor to the U.S. Conference of Catholic Bishops. Monsignor Howard J. Carroll of Pittsburgh, a future Bishop of Altoona - Johnstown, is the third priest pictured in the center of the first row.

together to figure out how we act as a national group of bishops to help lead Catholic efforts in various areas of needs regarding our own country," he said in an interview during the USCCB's July convocation.

After the war, the bishops decided to continue and expand their collaboration on the national level.

In a letter to the Vatican, Cardinal James Gibbons of Bal-

timore, the hierarchy's de facto leader, said the bishops sought to create "a unified force ... directed to the furthering of those general policies which are vital to all."

Pope Benedict XV approved the plan for a permanent organization to be called the National Catholic Welfare Conference, the precursor to the USCCB, whose mission remains the same a century later.

The conference's mission statement identifies three broad forms of activity:

-- "Acting collaboratively on vital issues confronting the church and society."

-- "Fostering communion with the church in other nations, within the church universal" under the leadership of the pope, "its supreme pastor."

-- "Offering appropriate assistance to each bishop in fulfill-

ing his particular ministry in the local church."

An early expression of this vision was the postwar program of social reconstruction, issued by the bishops' Administrative Committee in February 1919.

Declaring "social justice and a contented people" to be the "only safeguard of peace," it urged policies -- now generally taken for granted but decidedly forward-looking at the time -- that included minimum wage legislation; government-sponsored health and old age insurance; tough child labor laws; wage equality for women; and strict anti-monopoly enforcement.

Msgr. John A. Ryan, a professor of political economy and moral theology at The Catholic University of America, drafted the document. The priest came to head the NCWC social action department for the next quarter-century.

NCWC soon became a strong and effective voice for the U.S. church articulating Catholic views on a variety of issues.

Archbishop Edward J. Hanna of San Francisco was the NCWC's first chairman and Paulist Father John J. Burke was its first general secretary. The priest, later named a monsignor, was former editor of **Catholic World** magazine.

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