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News Briefs

Angel Cradle saves newborn's life

EDMONTON, Alberta (CNS) — A safe-haven program called Angel Cradle, operated by Covenant Health, may have saved a newborn baby's life.

A healthy baby was dropped off at the Grey Nuns Community Hospital in Edmonton within the past six months under the Angel Cradle program that lets parents anonymously leave a baby in a cradle within a doorway.

It was the first time a baby has been abandoned under the Angel Cradle program since it began in Edmonton in May 2013 and it is proof that the program is working, said a spokesman for Covenant Health, which operates the program.

"In light of Catholic social teaching, our mission is to meet the needs of the most vulnerable and, in this case, there was a positive outcome," said Gordon Self, vice president of mission, ethics and spirituality.

Zoe Cooper, spokesperson for the Ministry of Children's Services, said the staff work to provide temporary care for the baby and to locate the parents. If they cannot be located, the child will go into government care, where the goal is to find the child a permanent home.

As long as the baby is unharmed, police will not be involved.

National Migration Week celebrated

WASHINGTON (CNS) — National Migration Week 2018 is taking place January 7-13. This year's theme is "Many Journeys, One Family." The theme coincides with the Caritas Internationalis migration campaign entitled "Share the Journey".

National Migration Week provides an opportunity to raise awareness about the contributions of migrants, including refugees and victims of human trafficking in our communities.

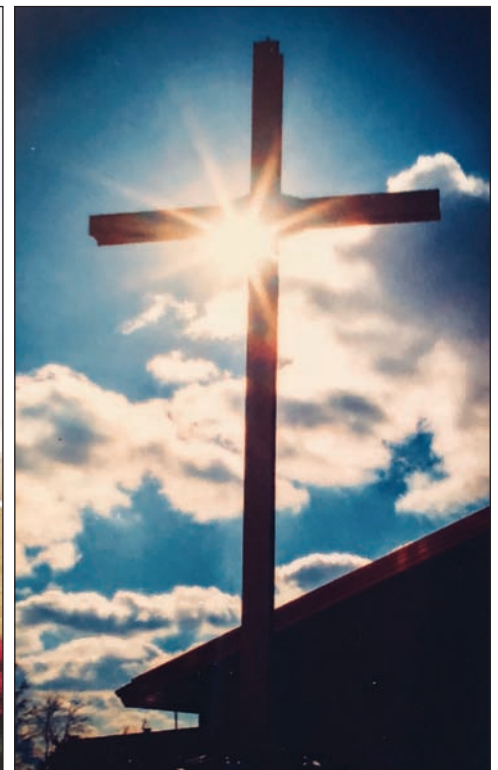
With more than 65 million people forcibly displaced from their homes globally, the world is increasingly affected by migration. National Migration Week offers a time to educate Catholic communities about migration and to come together to encounter immigrants and refugees in parishes, dioceses and communities.

"National Migration Week allows for reflection upon the biblical teaching concerning welcoming the newcomer and allows us to share the journey with our brothers and sisters who have been forced from their homes," said Bishop Joe Vasquez of Austin, Texas, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration.

The U.S. bishops began the observance of National Migration Week nearly 50 years ago to give Catholics an opportunity to honor and learn about the diverse communities of the church, as well as the work that the church undertakes to serve immigrants and refugees. The week serves as a time for both prayer and action in support of migrants and refugees.

Educational materials and other resources for National Migration Week are available at www.justiceforimmigrants.org/take-action/national-migration-week.

Seventy years at Blessed Sacrament Church



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates the 70th anniversary Mass at Blessed Sacrament Church, Wintersville, with, from left, Father Michael W. Gossett, Permanent Deacon Mark A. Erste, Permanent Deacon Thomas E. Graham, and Msgr. Kurt H. Kemo. The cross, pictured at right, stands at the entrance to the church. (Photos by Orsatti/provided)

By Dino Orsatti
Editor

WINTERSVILLE — The church pews were filled with parishioners strong in their faith as they marked the 70th anniversary of Blessed Sacrament Church Jan. 7.

Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated the anniversary Mass with Msgr. Kurt

H. Kemo, pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, Father Michael W. Gossett, parochial vicar to Msgr. Kemo, and Permanent Deacons Thomas E. Graham and Mark A. Erste.

On this anniversary of the church's dedication, Bishop Monforton said during his homily, that Blessed Sacrament
To Page 3

Trauma therapy ministry to open soon in diocese

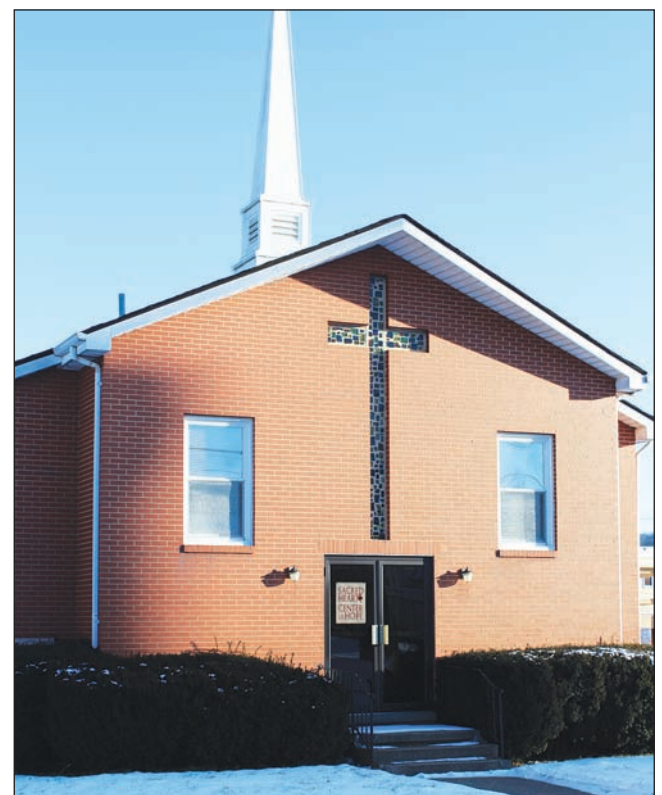
STEUBENVILLE — "To break the cycle of trauma by healing one heart at a time," is the mission of a new ministry that will start soon in the Diocese of Steubenville.

The Sacred Heart Center of Hope will specialize in counseling therapy and spiritual healing. Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Katherine Caldwell, has been coordinating the effort to establish the center, located at 430 Slack St., Steubenville, with the support of the diocesan Office of Catholic Charities and Social Concerns.

Sister Katherine said, "The blending of professional excellence with the power of faith and prayer is what makes our services unique and graced. Our vision for the center invites our local Christian community to be the loving heart of Christ for those who have suffered." Sister Katherine explained, "The center is a loving home where Christians are nourished in their spiritual lives and empowered to serve. Eventually, the center will provide spiritual enrichment, prayer ministry, and trauma therapy and prevention programs. At the heart of the mission is to bring healing to those who have suffered from various forms of trauma."

In Jefferson County, there are more than 300 reports of child abuse and neglect each year. According to data from the National Child Abuse and Neglect Data System, it is estimated that 1,670 children died from abuse or neglect in 2015 in the U.S., on average nearly five children per day.

To Page 4



(Photo by DiCenzo)

Sacred Heart Center of Hope

Students offer Serrans rendering of their promotion for religious vocations

STEUBENVILLE — The Serra Club of Steubenville announced the winning entries in its annual vocations poster contest. The competition was open to all parochial students, from kindergarten through eighth grade, in schools in the Diocese of Steubenville.

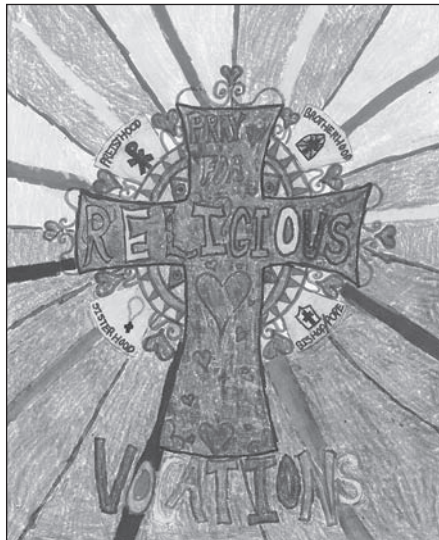
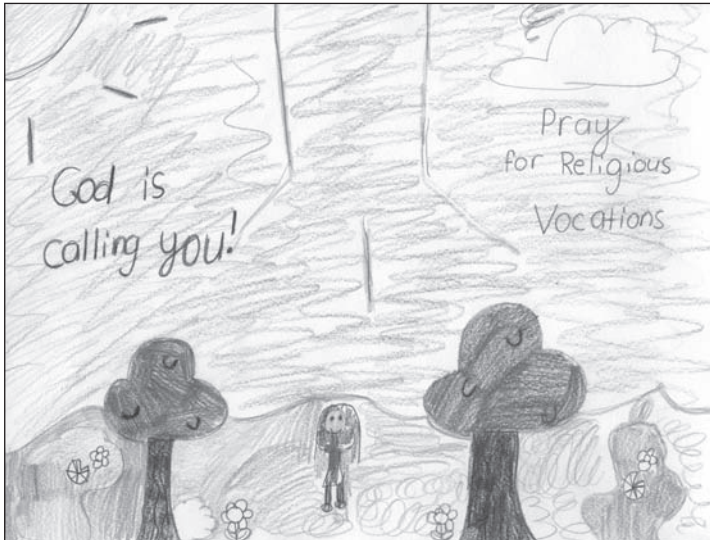
Hand drawings with pencil, pen, markers and colored pencils were permitted. A short phrase about religious vocations could be included on the 8 and a half inches by 11 inches unlined white paper.

Serra Club members judge winning entries and awarded cash prizes.

All of the winners were from Bishop John King Mussio Central Elementary and Junior High schools.

In the kindergarten through third-grade category, first place went to Madison Hanle, followed by Jonah Lefnesky and Katie Rivers. In grades four through six,

Maria Mitch was the first place winner, second place for Max Harold, and Katie Downs was awarded third place. In the seventh- and eighth-grade category, Regina Highfield was the first place poster contest winner, with Emily Vitlip and Dillon Aria, second and third place respectively.



Winning entries in the Serra Club of Steubenville annual vocations poster contest include drawings by Madison Hanle, third grade, Blessed Sacrament Parish, Wintersville, left; Maria Mitch, sixth grade, St. Francis of Assisi Parish, Toronto, center; and Regina Highfield, eighth grade, Triumph of the Cross Parish, Steubenville, right. (Drawings scanned)

DCCW annual collection for Peruvian elderly in Cusco to begin this month

STEUBENVILLE — The Diocesan Council of Catholic Women annual free-will offering to support the homeless elderly in the Archdiocese of Cusco is being taken up this month.

Since 2007, the DCCW has sent \$34,650 to St. Francis of Assisi Senior Care Center for the Abandoned Elderly, operated by the Little Sisters of the Abandoned Elderly, in Peru.

The Centro Gerontologico was first visited in 2007 by then Steubenville Bishop R. Daniel Conlon, presently bishop of Joliet, Illinois. The Diocese of Steubenville has been in partnership with the Archdiocese of Cusco, Peru, since the mid-1980s, when the Diocese of Steubenville's second bishop,

the late Albert H. Ottenweller, partnered in with a cooperative agreement.

The people in Cusco pray for the spiritual well-being of the people in the Diocese of Steubenville, which, in turn, pledges a percentage of income to aid the Peruvian archdiocese.

Patrick Henry, chief financial officer for the Diocese of Steubenville, and Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge, and Steubenville Diocese liaison with the Archdiocese of Cusco, announced that \$5,930 has been sent to Peru, with contributions coming from the DCCW, \$4,300, for the Senior Care Center, and from parishioners at Christ the King University Parish, Athens, who raised

\$1,630 in their annual fundraiser for the Good Shepherd Orphanage in Cusco.

The last trip to Peru was made by Father Hrezo in 2016. Archbishop Richard Daniel Alarcon Urrutia is the archbishop of the

Cusco Archdiocese.

Donations for the Senior Care Center can be made by mailing a check payable to DCCW to DeDe Kidder, DCCW treasurer, P.O. Box 31, Toronto, OH 43964.

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Fire of undetermined origin guts Blessed Sacrament Church Oct. 2, 1974. (Photo provided)

Seventy years

From Page 1

Parish has been established nearly as long as the Diocese of Steubenville has been in existence. The bishop said the parishioners have been blessed with many outstanding priests and pastors over the years, including the current team of Msgr. Kemo and Father Gossett.

“Seventy years is a long time of faith in a parish. Consider the number of baptisms, first Communions, confirmations, funerals, weddings and all other prayer services that have taken place in Blessed Sacrament Church,” said Msgr. Kemo.

In November 1947 the Steubenville diocese purchased 10 lots at 852 Main St. in Wintersville. A month later Bishop John King Mussio announced the establishment of Blessed Sacrament Parish at that location. Father Donald Scwendeman, then principal of Catholic Central High School, Steubenville, was named administrator. The decree took effect Jan. 1, 1948.

Father Schwendeman celebrated the first Mass on the property on Jan. 18 in a chapel set up in a building used as the Wintersville post of the Ohio State Highway Patrol. Father William Young became administrator, June 7, followed by Father Francis F. Brown and then by Father John E. Costlow, in 1951.

Father Costlow was involved in the planning of the construction of the new church, which Bishop Mussio dedicated April 18, 1953. Father Costlow became the parish’s first pastor in 1954. He was followed by Father William C. Yontz as administrator and Father Charles J. Sargus, as the parish’s second pastor.

Oct. 2, 1974, the church was gutted by fire and the roof of the building collapsed. All furnishings were destroyed except the tabernacle and a few other items rescued by members of the Catholic Woman’s Club. “It was devastating, but it drew us all together,” said Sandy Talarico, a highly involved parishioner of 49 years.

A chapel was then set up in the rectory basement for daily Mass, and Sunday Mass was celebrated in Aquinas Elementary school’s Blessed Sacrament building.

Parishioners decided to plan for a new, permanent

church. A Pennsylvania architectural firm came up with a design that combined the best elements of traditional and modern church architecture.

Bishop Mussio consecrated the new church Nov. 7, 1976. This would be the last church consecrated by Bishop Mussio in his long tenure as chief shepherd of the Diocese of Steubenville. Work then began on rebuilding the shell of the old church into a parish hall.

In 1981, Father Sargus suffered a heart attack and resigned as pastor. Msgr. Frederick A. Pasquinelli replaced him, with Father Victor P. Cinson as copastor. In 1984, Father Cinson left to pursue further studies.

Msgr. Pasquinelli was succeeded by Msgr. George R. Coyne in 1991, followed by Msgr. Robert J. Kawa in 1992, Msgr. Gerald E. Calovini in 1994 and current pastor, Msgr. Kemo in 2008.

“The strong faith of the people is what has kept this parish going, and I know that the faith will continue to be the center of the church for many, many, years to come,” according to Msgr. Kemo.

Talarico said she has been to many churches over the years, but there is nothing like Blessed Sacrament, “I love this church.”

Bishop Monforton’s Schedule

January

- 12-16 Retreat
- 18-20 March for Life activities, Washington, D.C.
- 24 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
St. Paul Evangelization Society meeting, Steubenville, 1 p.m.
- 25 Holy Hour with evening prayer and Mercy Chaplet, followed by Benediction, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, 5 p.m.
Dinner, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, 6 p.m.

Pope Francis visits sick children in hospital

FIUMICINO, Italy (CNS) — On the eve of the Epiphany, when most Italian children wake up to find gifts and candy, Pope Francis visited a pediatric hospital outside Rome.

The pope arrived at the Palidoro Bambino Gesu Hospital Jan. 5 and visited the various wards where about 120 children are receiving treatment, according to the Vatican press office.

The pope greeted the children and “exchanged some words of comfort with the parents who are caring for their children in their tiring and painful trials,” the statement said.

Visiting the hospital, Pope Francis was “continuing the experience of the Mercy Fridays,” visits he made to hospitals, orphanages and other care facilities during the 2015-16 Year of Mercy.

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Trauma therapy ministry

From Page 1

Parents were responsible for 78 percent of child abuse or neglect fatalities. The National Center for Health Statistics reported that homicide was the third leading cause of death for children 1-4 years old and for adolescents 15-19 years old, with suicide being the second leading cause of death for teens.

Sister Katherine said, "The effects of ad-

verse childhood experiences are enduring." In addition to neglect and abuse, children are affected by other adverse conditions within their households like substance abuse, domestic violence, divorce, mental illness and imprisonment. The prominent ACE Study by Felitti (Kaiser Permanente) and (Centers for Disease Control and Prevention) conducted between 1995 and 1997 brought awareness to the lifelong physical

and mental health effects of these adverse conditions.

For example, those who have four or more ACEs have 360 percent greater risk for suffering from depression or anxiety, 700 percent greater risk of suffering from alcoholism and 1,100 percent greater risk of addiction to injected substances.

In a presentation on the study, Felitti stated, "Adverse childhood experiences are the basic cause of health risk behaviors, morbidity, disability, mortality and health care cost."

Sacred Heart Center of Hope aims to bring healing and prevention to those at risk of continuing this cycle of suffering. The

first form of prevention is to provide trauma therapy, counseling services, spiritual resources and parenting support to those adults who have been affected by adverse childhood experiences.

The center also will provide treatment for children who have suffered adverse experiences. The treatment is designed to bring healing to them and to prevent the potential negative long-term effects on their physical and mental health.

For additional information about fundraising efforts or any questions about the Sacred Heart Center of Hope, telephone Sister Katherine at (740) 424-1280 or email kcaldwell@diosteub.org.

Court upholds free speech rights of Baltimore pregnancy centers

BALTIMORE (CNS) — The U.S. Court of Appeals struck down a Baltimore ordinance that would have forced pro-life pregnancy centers in the city to post signs stating they do not provide or refer for abortions or contraceptives.

The 3-0 decision Jan. 5 upholds a lower federal court's ruling.

The Baltimore City Council passed the law in 2009, despite the objections of then-Archbishop Edwin F. O'Brien, who argued that the measure violated the right to free speech. He also contended that the law unfairly targeted pro-life pregnancy centers, while failing to require abortion providers to post similar signs indicating what services they do not provide.

Archbishop William E. Lori, his successor, continued a battle against the law as it faced multiple court challenges over the past several years.

"We are grateful to the court for this important First Amendment precedent, which notably rejects the argument that a nonprofit's speech about important social issues constitutes commercial or professional speech," Archbishop Lori said.

Noting that a related case is pending in the U.S. Supreme Court, the archbishop said, "we look forward to a similar ruling supporting the freedom of religious nonprofits to help those in need and to speak clearly about important social issues."

The Baltimore law, which would have imposed a \$150 daily fine on pregnancy centers that fail to post the mandated signs, was the first of its kind in the nation. It affected the Greater Baltimore Center for Pregnancy Concerns, a pro-life, Baltimore-based outreach that

provides free services to 1,200 women annually. Some of its services have been offered in facilities owned by the Archdiocese of Baltimore.

"These pregnancy centers exist to provide material and emotional support to young women in need and their families," Archbishop Lori said. "These are small, volunteer-driven beacons of hope in a city in need of hope."

The centers provide formula, diapers, baby clothes, strollers and other items without charge to "poor and vulnerable mothers in the most challenged neighborhoods in our community," the archbishop said.

The center includes written information and lobby signs listing the many services it provides, while also noting that it does not provide abortion.

In the ruling, Judge J. Harvie Wilkinson wrote that his court in the past has struck down attempts to compel speech from abortion providers, and is doing the same in striking down attempts to compel speech from abortion foes.

"We do so in belief that earnest advocates on all sides of this issue should not be forced by the state into a corner and required essentially to renounce and forswear what they have come as a matter of deepest conviction to believe," Wilkinson said.

Carol Clews, the center's executive director, said her organization is committed to serving women in need "in a way that respects their choices and is in line with our mission."

"This court ruling means that we can do our job and the government can't tell us what to say or how to say it," she said.



Mark A. Siracusa, state treasurer for the Ohio State Council Knights of Columbus, pictured right, presents Permanent Deacon Paul D. Ward, director, Office of Christian Formation and Schools, pictured left, a donation to the Office of Christian Formation and Schools, for the amount of \$2,017.26. The money is generated each year from all Ohio Knights of Columbus councils and assemblies in the Diocese of Steubenville through an annual campaign entitled "The Matching Fund Campaign." The matching fund donations are used exclusively for the diocesan catechetical media library, which includes catechetical media resources and equipment, as well as other catechesis projects. (Photo provided)

Diocesan celebration of 'Humanae Vitae' encyclical is set for Feb. 10 in Cambridge

STEUBENVILLE — In recognition of the 50th anniversary of Blessed Pope Paul VI's "of human life" encyclical, "Humanae Vitae," the Diocese of Steubenville will host an event, Feb. 10, at St. Benedict Church, 701 Gumber Ave., Cambridge. Diocese of Steubenville Bishop Jeffrey M. Monforton and natural family planning instructors throughout the diocese will celebrate the teachings on married love and the gift of new life with married couples and families.

The event will begin with the celebration of Mass, which will take place at 11 a.m. at the church. A potluck meal will follow the Mass.

Blessed Pope Paul VI issued the encyclical July 25, 1968 to address questions and controversies surrounding the morality of contraception. The encyclical was met with criticism inside and outside of the church, although his teachings were reiterated by Pope St. John Paul II, Pope Emeritus Benedict XVI, and Pope Francis, who named Pope Paul VI Blessed in 2014.

For additional information about the event or to make reservations for the number of people attending per family, telephone Joseph A. Schmidt, director of the diocesan Office of Marriage, Family and Respect Life, at (740) 373-3643, or email jschmidt@diosteub.org.

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Pope Francis says don't confess other's faults, own up to sins, at audience

By Junno Arocho Esteves

VATICAN CITY (CNS) — Fear and the shame of admitting one's own sins lead to pointing fingers and accusing others rather than recognizing one's own faults, Pope Francis said.

"It's difficult to admit being guilty, but it does so much good to confess with sincerity. But you must confess your own sins," the pope said at his first general audience of the new year.

"I remember a story an old missionary would tell about a woman who went to confession and she began by telling her husband's faults, then went on to her mother-in-law's faults and then the sins of her neighbors. At a certain point, the confessor told her, 'But ma'am, tell me, are you done?' 'No ... Yes.' 'Great, you have finished with other people's sins, now start to tell me yours,'" he said.

The pope was continuing his series of audience talks on the Mass, reflecting on the penitential rite.

Recognizing one's own sins prepares a person to make room in his or her heart for Christ, the pope said. But a person who has a heart "full of himself, of his own suc-



Pope Francis greets a child during his general audience in Paul VI hall at the Vatican. (CNS photo/Remo Casilli, Reuters)

cess" receives nothing because he is already satiated by his "presumed justice."

"Listening to the voice of conscience in silence allows us to realize that our thoughts are far from divine thoughts, that our words and our actions are often worldly, guided by choices that are contrary to the Gospel," the pope said.

Confessing one's sins to God and the church helps people understand that sin not only "separates us from God, but also from our brothers and sisters," he added.

"Sin cuts, it cuts our relationship with God and with our brothers and sisters, in our family, in society, in the community," the pope said. "Sin always cuts, separates, divides."

The penitential rite at Mass also includes asking the intercession of Mary and all the angels and saints, which, he said, is an acknowledgement that Christians seek help from "friends and models of life" who will support them on their journey toward full communion with God.

Christians also can find the courage to "take off their masks" and seek pardon for their sins by following the example of biblical figures such as King David, Zacchaeus, the Samaritan woman and St. Peter.

"To take measure of the fragility of the clay with which we have been formed is an experience that strengthens us," Pope Francis said. "While making us realize our weakness, it opens our heart to call upon the divine mercy that transforms and converts. And this is what we do in the penitential act at the beginning of Mass."

Churches are no longer exempt from applying for FEMA disaster aid

WASHINGTON (CNS) — The Federal Emergency Management Agency is revising its policies to no longer exclude houses of worship from applying for federal aid to recover from damages caused by natural disasters.

The change was outlined in the agency's revised 217-page manual: "Public Assistance Program and Policy Guide."

This change is not just for damage caused in future disasters but also affects claims made by churches last year from Hurricanes Harvey and Irma because it can be applied retroactively to claims made "on or after Aug. 23, 2017."

An introduction to the new FEMA manual credits the change in policy to a Supreme Court decision last June, which ruled that Trinity Lutheran Church in Missouri should not have been denied a public benefit just because it is a church. The court's 7-2 decision specifically referred to the church-run preschool and said it should not be excluded from a state grant program to refurbish its playground surface just because it is a religious entity.

"In light of the Trinity Lutheran decision, FEMA has considered its guidance on private nonprofit facility eligibility," the agency's new document says, pointing out that houses of worship would not be excluded from eligibility for FEMA aid on the basis of the religious character or primarily religious use of the facility.

Daniel Blomberg, an attorney for the Becket Fund, representing Texas churches and Florida synagogues that have sued FEMA over not getting federal disaster aid, welcomed the policy change. "Better late than never," he said in a statement. "By finally following the Constitution, FEMA is getting rid of second-class status for churches, which in the words of the Supreme Court was 'odious' to the First Amendment. We will watch carefully to make sure that FEMA's new policy implemented to provide equal treatment for churches and synagogues alongside other charities."

The Knights of Columbus have given \$1.4 million to repair or help rebuild churches that were destroyed or badly damaged in hurricanes last year in Texas, Florida and the U.S. Virgin Islands. The organization also raised \$3.8 million for disaster relief in these areas.

Carl Anderson, CEO of the Knights of Columbus, said church repair has been a key component of Knights' relief

efforts, stressing that "help from both the government and the nonprofit sector in the restoring of churches and other spaces dedicated to religious activities will send an important signal that these communities are coming back, that the spirit of the people is alive and well." It also helps these houses of worship with the many charitable and social services they provide, he added.



Debris surrounds the altar at St. Peter Church in Rockport, Texas, following Hurricane Harvey in 2017. (CNS photo)

The battle over getting federal funds to restore storm-damaged church property has been in a legal tangle since last year when three Texas churches severely damaged by Hurricane Harvey were denied federal aid. The churches filed a lawsuit against FEMA over its policy accusing the agency of religious discrimination. Two Florida synagogues damaged in Hurricane Irma similarly filed lawsuits.

President Donald Trump has said on Twitter that places of worship damaged in hurricanes should be able to receive federal aid from FEMA.

This past fall, the issue of FEMA disaster aid going to faith-based groups has been making its way through Congress. In late November, a committee approved the Disaster Recovery Reform Act which would open the

doors for church groups to seek FEMA aid, but the bill was awaiting deliberation from the House floor.

Chairmen of the U.S. Conference of Catholic Bishop's Committee for Religious Liberty and the Committee on Ecumenical and Interreligious Affairs supported the measure in letters sent to members of the House and Senate.

The letters, signed by Archbishop William E. Lori of Baltimore, chairman of the religious liberty committee, and Bishop Mitchell T. Rozanski of Springfield, Massachusetts, chairman of the ecumenical committee, said the bill regarding FEMA aid and houses of worship "is not asking for special treatment, just equal treatment that conforms to constitutional protections."

"It should be noted that in the aftermath of a natural disaster, houses of worship often play an irreplaceable role in the recovery of a community," they wrote. "Discrimination that treats houses of worship as ineligible for federal assistance in the wake of a natural disaster, beyond being a legal violation, hurts the very communities most affected by the indiscriminate force of nature."

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St. John Paul II The Spirit: Source of Holiness

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II continues his catechesis on the Holy Spirit and the church. Following his discussion of the mark of unity, he next addresses that of *holiness*. St. Paul wrote: “Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by a bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Eph 5:25-27). The pope, referring to the Second Vatican Council, comments: “Therefore, in the church, everyone ... is called to holiness. ... This holiness of the church is unceasingly manifested and must be manifested in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in individuals who, in their walk of life, tend toward the perfection of charity, thus causing the edification of others ...” (Dogmatic Constitution on the Church, “Lumen Gentium,” Paragraph 39). The last chapter of that Constitution is entitled “The Universal Call To Holiness.” As baptized Christians, we are members of the mystical body of Christ. As such, we make up that body, analogously to cells in a living organism. As such, we share the life of the whole body. Cells that are healthy contribute positively to the overall health of the organism; those that are diseased or morbid contribute to its illness. The Holy Spirit, as the soul of the mystical body, never ceases to breathe life and vitality into the body. But the Spirit is invisible – we are not. How the church looks on the outside to the rest of the visible world will be to a great extent dependent on the spiritual health of its individual members.

John Paul alludes here to the Blessed Mother. As mother of the Christ, she was “full of grace,” i.e., endowed with all the holiness that a purely human being could be capable of. As such, in her analogous role as mother of the church, she is the prime example and model of the holiness that should be evident, more or less, in its individual members. She was also present at Pentecost with the apostles and

a few other disciples who received the Holy Spirit with his gifts, presumably in all their fullness. Those gifts would include, along with grace, the life of the Spirit: that relationship to God that defines holiness. Quoting his namesake, St. Paul, again: “So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ himself as the capstone. Through him the whole structure is held together and grows into a temple sacred to the Lord ...” (Eph 2:19-21). In his Letter to the Thessalonians, Paul tells his readers: “He has chosen you as the first fruits for salvation through sanctification by the Spirit and belief in truth” (2 Thes 2:13). The pope quotes St. Peter, also, who reminds the early Christians that they have been chosen “through the sanctification by the Spirit.” They are, therefore, “like living stones built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pt 2:1-5).” St. Paul uses this analogy of a temple again: “Are you not aware that you are God’s temple and that the holy Spirit dwells in you?” (1 Cor 3:16). A temple is the house of God – a *holy* place.

“There is a significant link,” the pope says, “between sanctification (“*making holy*”) and the offering of “spiritual sacrifices.” These sacrifices are actually a sharing in the sacrifice of Christ himself and, therefore, a participation in the priesthood of Christ. They include, among other things, the crosses and trials that we endure in our daily existence. Thus, with St. Paul we can say: “I rejoice in my sufferings ... and in

my flesh I am filling up what is lacking in affliction of Christ” (Col 1:24). St. Paul encouraged his Gentile converts among the Thessalonians: “For you ... have become imitators of the churches of God that are in Judea ... For you suffer the same things ... as they did from the Jews, who killed both the Lord, Jesus, and the prophets and persecuted us ...” (2 Thes 2:14-15).

John Paul points out that sanctification, the work of the Spirit in individual Christians, results also in *ecclesial communion*, their unity and fraternity among themselves,

“How the church looks on the outside to the rest of the visible world will be to a great extent dependent on the spiritual health of its individual members.”



Bishop Sheldon

a bonding that is as strong as any other by those who share things in common. After all, what could be a stronger bond than unity in Christ the Lord? “Whoever is joined to the Lord becomes one spirit with him” (1 Cor 6:17). Our Lord himself indicated this when he said to the disciples at the Last Supper: “But the hour is coming ... when true worshipers will worship him in Spirit and truth. God is Spirit, and those who worship him must worship in Spirit and in truth” (Jn 4:23-24). The pope comments, “The entire ‘opus laudis’ (work of praise) in the Holy Spirit is the true worship paid to the Father by the Son ... in which believers share through the Holy Spirit.”

This sharing in the Holy Spirit is evident in other aspects of sanctification. To mention but a few: in purification from sin: “Above all, let your love for one another be intense, because love covers a multitude of sins” (1 Pt 4:8); in perseverance: “The Spirit itself bears witness ... that we are children of God ... and joint heirs with Christ, if only we suffer with him so that we may be glorified with him” (Rom 8:16-17); in observance of the commandments: “Whoever loves me will keep my word, and the Father will love him, and we will come to him and make our dwelling with him” (Jn 14: 23).

With good reason the creed puts together the Holy Spirit, the communion of saints, and life everlasting: They are inter-related – one leading to the other – and the end result is eternal life. In the words of St. Paul: “Therefore, my beloved, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain” (1 Cor 15:58).

Come and See Second Sunday in Ordinary Time, Cycle B

By Father Paul J. Walker

The readings for Sunday, Jan. 14 have moved us into Ordinary Time, yet the Gospel for that Sunday is from John, not Mark, whose Gospel is assigned to Year B of the Lectionary cycles. I suspect the reason for this inconsistency is that the readings for the Second Sunday offer a kind of transition from Advent-Christmas-Epiphany into that portion of liturgical time titled “Ordinary.” The title begs for a disclaimer, in that all time has been hallowed by the death and resurrection of Jesus. The Gospel story



Father Walker

from John (Chapter 1, Verses 35-42) that carries us over to Ordinary Time is far from “ordinary,” in that it presents us with an invitation into the convergence of time and eternity by presenting two questions and an invitation: “What are you looking for?” and “Rabbi, where are you staying?” then, “Come, and you will see.”

Because we are in John’s Gospel, where words, places, settings and times are charged with deeper meanings and nuances, the questions and the invitation can make all the difference in our lives. We must remember these Gospel stories are not historical biographies recording things that happened some 2,000 years ago. They are stories about us – tales of encounter with Jesus. What does it look like, what will happen to us as we turn to Jesus and seek to follow him?

“What are you looking for?” It is a religious question without the classic religious language! It is a question we ask ourselves – what is it we desire and seek in following Jesus? It is not the question you ask if you hear someone behind or approaching you and you ask, “What do you want?” No. This is a deeply religious question Jesus asks any follower, that is, it is a question full of meaning for my life and my future. He is asking, “Why is it that you are turning to me? Why are you turning to the Lamb of

God?” Now it is extremely significant that the one to whom we turn and follow is identified for us: John says, “Look!

To Page 8

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Bishop Monforton reflects on Ordinary Time

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

“You are my beloved Son; with you I am well pleased” (Mk 1:11).

The above words from God the Father were heard on the great feast of Our Lord’s baptism. We recognize that at the baptism in the Jordan, the Father introduces his Son who is the source of all forgiveness, hope and new life.

Forgiveness

Did not Jesus impart upon the apostles, namely, the first bishops of the church, the ability to forgive sins? Jesus is the source of that forgiveness and we recognize firsthand that the very forgiveness of original sin through baptism, again, finds its source in Jesus.

You see, in the sacraments of baptism and penance, sin is completely destroyed and the graces of each sacrament create us anew.

Jesus is our sole hope

As I mentioned in a recent homily, Jesus is the only way to the Father, and the Father instructs you and me in his words that in his Son the Father is well pleased.

Jesus, in his earthly ministry, invites us to place all of our hope in him and, in fact, to be ambassadors of that very Christian hope to our fellow brothers and sisters.

While the Jordan River may not be as wide as the Ohio River, the vastness of hope in Jesus Christ cannot be exceeded by hope in anyone else.

In this Ordinary Time may you and I recognize our true hope in God the Father can only be in his Son who has opened the gates of heaven, thus providing us with hope eternal. To keep with the vernacular of our cold and flu season, you and I are meant to be contagious with hope and as we do so to manifest that very forgiveness to which Jesus calls us.

New Life

St. Paul frequently instructs his readers that in Christ comes newness. We can even trace this back to the prophets, such as Ezekiel, in which there is a call to new life. All this comes to culmination to new life in Christ.

As we venture Ordinary Time may we recall there is not much ordinary about it, for Jesus Christ has provided us with the extraordinary, and that is making each and every one of us a new creation which is exactly what happens at our baptism. To have new life in Christ, though, means much more than simply being “card-carrying members” for Christianity. Our heavenly citizenship, given to us through the gifts of the sacraments, transcends any terrestrial membership in our common pilgrimage. To have a new life in Christ means to recognize the immense hope given to us by Jesus, especially through his Sacred Heart manifesting true forgiveness.

In this Ordinary Time, as we prepare in a little more than



Bishop Monforton

a month for Ash Wednesday and the great penitential season of Lent, you and I can take spiritual inventory of how we have exercised that call to forgiveness. We can also share our hope in Christ with those especially in despair, thereby others having recognized in you as well as in me that to be a Christian one has a new life in Christ.

May this Ordinary Time be a period of vision, but also one of feeling. May the Lord bless you and your families as we venture this new year of 2018.

My Top 10 Books for 2017

By Father Ron Rolheiser

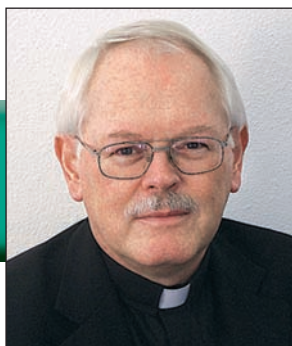
Taste is subjective. Keep that in mind as I share with you the 10 books that most touched me this past year. That isn’t necessarily a recommendation that you read them. They may leave you cold, or angry at me that I praised them. Be your own critic here and one who isn’t afraid to be critical of my taste. Nobody buys everything that’s advertised in a store.

So, what 10 books most touched me this year?

First, I single out some wonderful religious biographies:

Kate Hennessey’s, “Dorothy Day, The World Will be Saved by Beauty.” To my mind, this book is a treasure. As Day’s granddaughter, Hennessey had a privileged, intimate relationship with Dorothy, but that relationship also had its headaches and heartaches. Dorothy was a complex person who when called a saint, reacted by saying: “I don’t want to be dismissed that lightly!” This book captures both the saint and the woman resistant to that label.

Jim Forest, “At Play in the Lion’s Den – A Biography and Memoir of Daniel Berrigan.” A great insight as to who Berrigan was as a man, as Jesuit, as a friend, and as a prophet. There will be numerous biographies still written on Berrigan, but none, I venture to say, will surpass this one. Forest knows his subject well.



Father Rolheiser

Suzanne M. Wolfe, “The Confessions of X, A Novel.” This is fictional biography, a story of St. Augustine’s mistress, Augustine’s love for her, their child, and St. Monica’s role in breaking up that relationship. Not historical, but researched well enough to make it credible.

Next, some religious autobiographies:

Kareem Abdul-Jabbar, “Coach Wooden and Me, Our 50-Year Friendship On and Off the Court.” You may wonder why I list this book as religious autobiography, but it only needs to be read to answer that question. This isn’t a sports book, but a book that reflects deeply on life, meaning, friendship, race and religion. Raised a Roman Catholic, Abdul-Jabbar shares very candidly on what prompted his religious move to Islam. There are lessons to be learned here. This is a wonderfully warm story amidst all the pain it shares.

Macy Halford, “My Utmost, A Devotional Memoir.” As an Evangelical Christian, Halford grew up with a deep faith, but one that wasn’t strongly challenged in her youth. As a young woman she moved to New York and then later to Paris, to become a writer. Surrounded now mostly by friends and colleagues who consider faith a naivete, she struggled to root her childhood faith more deeply so as to withstand the challenge of the new world she lives in. Her struggle and her eventual solid landing within the faith of her childhood can be a help to all us, regardless of denomination, as we struggle to keep our faith in an overly adult world.

Bryan Stevenson, “Just Mercy, A Story of Justice and Redemption.” Stevenson is a Harvard-educated lawyer who has chosen to put his talents to work in helping the poor, in this case, prisoners on death row who don’t have any means of helping themselves. The issues of racism, poverty, inequality, and how we blind ourselves to them, are front and center in this powerful book.

Nina Riggs, “The Bright Hour – A Memoir of Living and Dying.” Riggs died in February and this book shares her blogs as she, a young mother with two preteen children,

journeys through terminal cancer, alongside her best friend, also a young mother, who is dying of cancer as well. They died a week apart. While Riggs doesn’t write out of an explicit faith, she faces both life and death with a courage, buoyancy and wit that will make a saint envious. A delightful, deep book: You’ll laugh, you’ll cry – and you’ll learn how death can be faced.

A fine book in the area of existentialism:

Sarah Blackwell, “At the Existentialist Cafe, Freedom, Being, and Apricot Cocktails.” This is one of the best books written on existentialism that’s accessible to a nonprofessional reader. It will introduce you to the giants of existential philosophy: Sartre, Heidegger, Simone de Beauvoir, Merleau-Ponty, Camus, Husserl, and Jaspers. Bakewell believes you will understand a thinker’s philosophy much more accurately if you also have a picture of his or her life: “Ideas are interesting, but people are vastly more so.” Those without a background in philosophy will get lost occasionally, but if you continue reading you will soon find yourselves again fascinated by the lives of these famous, colorful thinkers.

Finally, two books in spirituality, where the author’s pedigree is sufficient recommendation:

Tomas Halik, “I Want You to Be – On The God of Love.” Halik, a Czechoslovakian priest, is a renowned spiritual writer, winner of the Templeton Prize. This is a book of rare insight and depth.

Henri Nouwen, “Beyond the Mirror, Reflections on Death and Life.” Nouwen needs no introduction, though this is a unique book within his corpus, chronicling his near-death experience after a serious accident.

Taste may be subjective, but these *are* good books!

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio. Additional information about Father Rolheiser’s ministry is available on his website at www.ronrolheiser.com.

Come and See

From Page 6

There is the Lamb of God." This is a loaded phrase! It has deep roots in the Hebrew Scriptures that connect it with sacrifice; and it is picked up at the end of the Christian Scriptures in the Book of Revelation: The one who has won the victory and stands before the throne of God appears like "... a lamb which has been slain." Sacrificed and slain – allusions to Jesus' passion and death: slain by the envy, the fear, the hate, and violence, the narrowness that are part of humanity's dark side. This dark side God did not disdain, but gathered into his mercy and grace. He calls, lures, beckons, seduces us so that all our wandering ways are, ultimately, moving toward him.

So who does the true disciple follow? Not a "sure winner" or the toughest or strongest guy on the block, but the Lamb of God, who was, as Isaiah foretold, "despised and rejected – a man of sorrows and acquainted with grief ..." one whose mission appeared to collapse and fail on Calvary. The disciple is called to follow – not merely traveling the same path, but assuming the same identity! To be called is a grace, but it is, as Lutheran Pastor Dietrich Bonhoeffer (martyred by the Nazis) notes, "costly grace." It costs you your life – not martyrdom, but control. I have an urge to be "in control" of my life (sometimes of other peoples' lives too). "What are you looking for?" If I'm following the Lamb of God, it can't be for security, or for crystal-

clear answers, or for a problem solver, or for miracles, signs and wonders.

The next question in the narrative is asked by John's disciples: "Rabbi, where are you staying?" They are not asking, "What is your address ... on what street do you live?" In John's Gospel the verb "live," "stay," "dwell," "remain," "abide" occurs 40 times. It has nothing to do with where Jesus' house is, but where his life is! It is more like, "In whom do you dwell?" or "From where are you drawing power, strength, meaning for your life?" or "Where are you rooted, what (or who) is the source of your being?" Thus, the world should be able to look at us – his church – and be stirred, enticed to ask the same question, "Where do you stay? ... in whom do you dwell?"

Jesus "answers" the question with an invitation: "Come and see." This is how we might describe faith: "coming and seeing." It is a lifelong journey in Jesus' company and the company of fellow disciples (the faith community) all of us experiencing "being with" Jesus, not merely having information about him! Information will not convert anyone, will not change anyone's heart – living with Jesus can!

After staying with Jesus, having caught something of the direction of his life and being lured by the mystery of his presence, Andrew sought out his brother Simon and brought him to Jesus.

These questions (as do all questions

in the Fourth Gospel) hold worlds of meaning. We hear in them a great depth of longing – a longing to be close to him, to be allowed to stay there the "... rest of the day" as the text puts it; for it is already four o'clock in the afternoon. They (like us?) have been on a spiritual quest for some time, and in that sense it is late in their day, dusk is lowering, darkness is descending; soon only faith, not sight, will guide them. They long to be with the Lamb of God – the one whom they have been expecting.

It is a moment of suspense. They are so close, yet the initiative must come from him, calling them. It is a scene we can carry long in our memory and imagination, for it describes such a typical moment in the life of any follower of Jesus. Here is a "dynamic of discipleship" that is the same in every age for every disciple: To follow Jesus is to be confronted with the decision to believe or not to believe, a decision to which the whole of Mark's Gospel leads them by progressively unveiling the mystery of Jesus, who is, John the Baptist says, from the beginning, the Lamb of God. This seems to be the dynamic:

- Hear his question ("What are you looking for?")
- Seek him out (a lifelong journey to see where are you staying?)
- Bring others along.

There is no big, final moment or breakthrough when we have everything coming neatly together. The emphasis is on asking

the questions and making the journey – starting over and over again, seeking and seeing anew each time, discovering afresh the one who was there all along. Perhaps no better travelogue of this journey has been set forth than the one offered by St. Augustine in his "Confessions":

Late have I loved you, O Beauty so ancient and so new; late have I loved you. For behold you were within me, and I outside; and I sought you outside and in my unloveliness fell upon those lovely things that you have made. You were with me, and I was not with you ... You called and cried to me to break open my deafness and you sent forth your beams and you shone upon me and chased away my blindness. You breathed fragrance upon me, and I drew in my breath and do now pant for you. I tasted you, and now hunger and thirst for you. You touched me and I have burned for your peace. ("Confessions," Book 10, Chapter 27)

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

Pope Francis to teachers: Help children live with care for all creation

By Carol Glatz

VATICAN CITY (CNS) — A lifestyle that is environmentally ethical cannot be "schizophrenic" – for example, by showing more care for animals and forests, than for the plight of people, Pope Francis said.

A green lifestyle must be consistent and complete, driven by a love for God the creator and all of his creation, the pope said in a speech Jan. 5 to the Italian Association of Catholic Teachers, which held its national congress in Rome in early January.

The elementary school teachers must help children from a young age understand and practice an environmentally ethical lifestyle that must not be "schizophrenic," that is, a kind of disconnected concern for, as an example, "taking care of animals in extinction, but ignoring problems facing the elderly. No. Or defending the Amazon rainforest, but neglecting the rights of workers to have a fair wage," he said.

This approach demands teaching the importance of personal responsibility, not bombarding the children with slogans or catchy commands that someone else will have to carry out, he said. Teach children to have an enthusiastic appetite for "experiencing an environmental ethics that stem from the choices and behaviors in daily life," he said.

The pope also encouraged teachers and schools to rebuild a new alliance with families that mutually supports and strengthens each other.

The educational alliance or "pact" that once existed among the state, schools and parents unfortunately "is broken" and must be repaired, he said.

Since constructive collaboration no



Pope Francis speaks with members of the Italian Association of Catholic Teachers in Clementine Hall at the Vatican. (CNS photo/L'Osservatore Romano)

longer comes "naturally," plan and design a way for it to happen, even with the help of experts in education, said the pope, who used to teach at a Jesuit high school in Buenos Aires.

"But even before that, foster a new 'conspiracy' – and I am fully aware of this wording – between teachers and parents," becoming jointly responsible accomplices to promote the well-being of children, he said.

Teachers and parents cannot see each other as opposing forces and or point fingers at each other, he said, but rather, they must put themselves "in the other's shoes, understanding the real difficulties both sides face today in education, and thus creating greater solidarity, a supportive collusion."

Pope Francis also urged the Catholic teachers to continue to be inspired by their Christian values, whether they teach in public or private Catholic schools, and to encourage their students to be open to

others in a "culture of encounter."

The challenge is to work together to

teach kids to be open to and interested in what is around them, he said.

They need to be "capable of caring and tenderness – I am thinking of bullying here – free from widespread fallacies" that claim the only way to be worth anything is "to be competitive, aggressive and tough toward others, especially toward those who are different, foreign or seen as being an obstacle in some way to one's personal success," he said.

"Unfortunately, this is the 'air' our children often breathe," he said. The remedy is to give them a "change of air" that is healthier and more humane, he said, which is why it is important teachers build a new alliance with parents.

Help kids see others as brothers and sisters to be respected and as worthwhile in getting to know "with their past, their virtues and defects, assets and limits," he said.

Letter to the Editor

I read with admiration and gratitude your front-page article in the Dec. 29 edition of The Steubenville Register entitled, "Chesterton Academy coming to Catholic Central." Principal Thomas Costello is to be commended for preparing and launching this classical liberal arts program at CCHS.

From the article, it's clear that the program seeks to offer a superlative formation for our young people in grammar, logic, and rhetoric – disciplines which will serve them quite well

throughout their lives and in any vocation they might have.

This holds out the real promise of preparing virtuous and strong Catholic men and women for our community.

Principal Costello has my support and prayers for the good work he is doing for our high school students and the diocese. It is a real blessing to have him here.

Michael Sirilla
Director of Graduate Theology
Franciscan University of Steubenville

Pope Francis urges help for refugees and respect for life for new year

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis began the New Year praying the world would demonstrate a marked increase in solidarity and welcome for migrants and refugees.

“Let’s not extinguish the hope in their hearts; let’s not suffocate their hopes for peace,” the pope said Jan. 1 before reciting the Angelus with a crowd gathered in St. Peter’s Square.

For the New Year’s celebration of World Peace Day and the feast of Mary, Mother of God, Pope Francis had chosen to focus on migrants and refugees and their yearning for peace.

“For this peace, which is the right of all, many of them are willing to risk their lives in a journey that, in most cases, is long and dangerous and to face trials and suffering,” the pope told an estimated 40,000 people gathered in the square around the Christmas tree and Nativity scene.

Pope Francis said it is important that everyone, including individuals, governments, schools, churches and church agencies, make a commitment to “ensuring refugees, migrants – everyone – a future of peace.”

Entrusting the needs of migrants and refugees to the maternal concern of Mary, the pope led the crowd in reciting a traditional Marian prayer: “Under thy protection we seek refuge, holy Mother of God; despise not our petitions in our needs, but from all dangers deliver us always, virgin, glorious and blessed.”

Pope Francis had begun the day celebrating Mass in St. Peter’s Basilica for the Marian feast, which he said was a celebration of “a magnificent truth about God and about ourselves: From the moment that our Lord became incarnate in Mary, and for all time, he took on our humanity.”

“To call Mary the mother of God reminds us,” he said, that “God is close to humanity, even as a child is close to the mother who bears him in her womb.”

God becoming human in the baby Jesus, the pope said, is an affirmation that human life “is precious and sacred to the Lord,” so “to serve human life is to serve God.”

“All life, from life in the mother’s womb to that of the elderly, the suffering and the sick, and to that of the troublesome and even repellent, is to be welcomed, loved and helped,” he said.

Pope Francis also drew people’s attention to the fact that in the Gospel stories of Jesus’ birth, Mary is silent. And the newborn Jesus, obviously, cannot speak.



Pope Francis celebrates Mass marking the feast of Mary, Mother of God, in St. Peter’s Basilica at the Vatican Jan. 1. (CNS photo/Paul Haring)

“We need to remain silent as we gaze upon the crib,” he said. “Pondering the crib, we discover anew that we are loved; we savor the real meaning of life. As we look on in silence, we let Jesus speak to our heart.”

“May his lowliness lay low our pride; his poverty challenge our pomp; his tender love touch our hardened hearts,” the pope prayed.

Celebrating evening prayer Dec. 31 and offering thanks to God for the year that was ending, Pope Francis gave a special acknowledgement to people – especially parents and teachers – who are “artisans of the common good,” working to help their families, neighbors and communities each day without fanfare.

But, he said, people also must acknowledge that God gave humanity the year 2017 “whole and sound,” yet “we human beings have in many ways wasted and wounded it with works of death, with lies and injustices. Wars are the flagrant sign of this backsliding and absurd pride. But so are all the small and great offenses against life, truth and

solidarity, which cause multiple forms of human, social and environmental degradation.”

The pope also led the midday Angelus prayer Dec. 31, the feast of the Holy Family.

The Sunday Gospel reading recounted Mary and Joseph taking the baby Jesus to the Temple “to certify that the child belongs to God and that they are the guardians of his life and not the owners,” the pope said.

Mary and Joseph experience the joy of seeing their son grow in wisdom, grace and strength, the pope said. “This is mission to which the family is called: to create the best conditions that will allow for the harmonious and full growth of children, so that they can live a life that is good, worthy of God and constructive for the world.”

Growth and rebirth are possibilities open to every family, he said. “Whenever families, even those wounded and marked by frailty, failure and difficulty, return to the source of Christian experience, new paths and unimagined possibilities open up.”

Wheeling-Charleston bishop dedicates altar at newly renovated basilica

By Colleen Rowan

CHARLESTON, W.Va. (CNS) — Bishop Michael J. Bransfield dedicated a new altar and blessed the renovated sanctuary at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston, as he welcomed hundreds of people to what he called a “wonderful house of God.”

The Dec. 17 celebration included current and former basilica rectors.

Bishop Bransfield of Wheeling-Charleston, West Virginia, spoke of the joy in the anticipation of Christmas and the dedication of the altar during his homily.

“The joy that we share today, gathered as the parish family of Sacred Heart around this new altar, anticipates the joy of gathering with friends and family for Christmas and points to that fullness of rejoicing we will experience when Christ the Sacred Heart will appear at the end and gather us into the one kingdom,” the bishop said.

“This new altar, made of noble stone, permanent and fixed, reminds us that Christ himself is the one true cornerstone of our lives,” he explained. “As the fathers of the church were fond of saying, the altar is Christ and points to Christ, the high priest and the lamb of sacrifice. The permanence of the altar shows us that Christ is that immovable rock, which gives solid foundation to all things.”



Wheeling-Charleston Bishop Michael J. Bransfield anoints the new altar with sacred chrism oil at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston, West Virginia, Dec. 17. (CNS photo/Colleen Rowan)

The faithful will draw strength from praying before the altar, knowing that “Christ the cornerstone cannot be shaken,” he added.

Bishop Bransfield urged the faithful to rededicate their lives to God every time they pray in the basilica, “so that Christ the Light will shine in and through you and you will proclaim the goodness of the Lord and

rejoice always in his presence.”

The rite of dedication began with the singing of the Litany of the Saints. The bishop then offered the Prayer of Dedication and anointed the altar with sacred chrism, making it a symbol of Christ. The bishop then burned incense on the altar, signifying Christ’s sacrifice.

The project was a gift to the basilica on behalf of the diocese from Bishop Bransfield.

In remarks at the end of Mass, Father Donald Higgs, basilica rector, thanked Bishop Bransfield for “this very generous gift” and Msgr. Frederick Annie, diocesan vicar general, for his vision and guidance in the project.

In addition to the new altar, the basilica received a new ambo, cathedra and sanctuary floor, all made of Italian marble. The tops of the altar, ambo and cathedra were cut from the same marble of that on the tops of the altar and ambo at the Cathedral of St. Joseph in Wheeling, West Virginia, and link the sister churches.

“The altar is a beautiful design with eight statues of saints around the base,” Father Higgs said.

Depicted are St. Kateri Tekakwitha, St. John XXIII, St. Teresa of Kolkata, St. Junipero Serra, St. Elizabeth Ann Seton, St. Francis of Assisi, St. Joseph and St. Martin de Porres. Relics of St. Kateri Tekakwitha, St. John XXIII, St. Francis of Assisi and St. Elizabeth Ann Seton are mounted in the altar.

Athens — Diocesan “Decree on Child Protection” training will be held from 9:30-11:30 a.m., Jan. 13, at the Holy Family Center, which is located at Christ the King University Parish.

Cambridge — ChristLife, a course on the meaning of life, will begin at 6:30 p.m., Jan. 17, Jan. 24, Jan. 31, Feb. 7, Feb. 21 and Feb. 28, at St. Benedict Church social hall. The course begins with a dinner.

Dillonvale — St. Adalbert Parish youth will sponsor a bake sale, in the school building, Jan. 14, following the celebration of the 9 a.m. Mass. Proceeds will benefit Heifer International, which, according to the parish bulletin, helps improve the lives of those who struggle daily for reliable sources of food and income in 25 countries, including the United States, by offering livestock and agricultural training.

Malvern/Minerva — St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, will hold Rite of Christian Initiation of Adults sessions on Wednesday evenings, from 7-9 p.m., in the annex at St. Gabriel Church. For additional information on the sessions, telephone Linda Shaw at (330) 868-4498.

Marietta — St. Mary School will hold an “Irish Got Talent” show, Jan. 26, in the new gym at the school. Doors open at 6:30 p.m., and the show begins at 7 p.m. Admission is free.

The 26th annual St. Mary School Foundation benefit drawing will be held Feb. 3 in St. Mary School Msgr. Edward Kakascik Parish Center. The \$125 ticket entitles two people admission into the event; the grand prize is \$2,000. For additional information, telephone the school office at (740) 374-8181.

St. Clairsville — Mass will be celebrated in Spanish at 2:30 p.m., Jan. 21, at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

Engaged couples planning to marry in a Catholic church in the Diocese of Steubenville can attend a marriage preparation workshop from 9 a.m. to 3:30 p.m., March 10, at St. Mary Church Marian Hall. At the close of the workshop, the couple’s engagement will be blessed. The workshop fulfills the diocesan marriage preparation. For additional information or to register for the day, telephone Michael Zabrecky, director of religious education at St. Mary Parish, at (740) 695-9993.

Steubenville — Tickets for the annual Bishop John King Mussio Central Elementary and Junior High schools’ raffle can be purchased by telephoning the elementary school office at (740) 264-2550 or the junior high school office at (740) 346-0028. Tickets cost \$20 and the drawing will be held April 27, following the celebration of the Bishop Mussio Day Mass at Catholic Central High School, in Berkman Theater, Lanman Hall. There will also be five early bird drawings Feb. 16.

Steubenville — A natural family planning class will be held by NFP International Jan. 27 at St. Peter Church. For additional information or to register, telephone Steve or Ann Craig at (740) 457-9663. An online course is available at www.nfpandmore.org.

Wintersville — Blessed Sacrament and Our Lady of Lourdes parishes will hold a ninth annual “St. Vincent de Paul Valentine’s Craft Extravaganza” from noon until 3 p.m., Feb. 11, at Blessed Sacrament Church Sargus Hall, 852 Main St. For information on becoming a vendor at the event or to receive an application, telephone Linda Freed at (740) 264-6539 or email dolcepizzelles@aol.com. Interested vendors can pay \$25, cash or money orders, payable to the St. Vincent de Paul Ministry, at the parishes’ office, Monday through Friday, 9 a.m. until 3 p.m. Reservations for tables are due prior to Feb. 1. Proceeds from the event will be used to purchase food for the St. Vincent de Paul Ministry, which provides meals for the less fortunate. For additional information on the ministry, telephone (740) 264-9547.



During an annual end-of-year gathering, Diocese of Steubenville chancery employees were recognized for years of service. Steubenville Diocese Bishop Jeffrey M. Monforton, who hosts the chancery staff during Advent, presented the years of service awards to the chancery employees. Recipients include, from left, Linda A. Nichols, chancellor, 35 years of service; Michele A. Santin, Catholic Charities and Social Concerns, 15 years; Martin B. Thompson, Information and Technology, 30 years; Msgr. Kurt H. Kemo, Vicar General, 35 years; and Anthony J. Targoss, Information and Technology, 35 years. (Photo by Orsatti)

Around and About

Cambridge — A soup luncheon with homemade soups, breads, desserts and beverages will be held from 11 a.m.-1:00 p.m., Jan. 12, at the First Presbyterian Church fellowship hall, 725 Steubenville Ave. To place an order, telephone (740) 995-0605. The event will support the Samaritan Center for Transitional Housing.

Lowell — An “American Red Cross Blood Drive” will be held Jan. 12, at the Lowell Volunteer Fire Department, 223 Lock St. For additional information or to make an appointment to donate, telephone Linda Miller, (740) 896-2843.

Pittsburgh — A second annual “Pentecost Sacred Arts Exhibition/Festival,” will be held at Our Lady of Grace Church, 310 Kane Blvd. Artworks submitted are required to be in the Judeo-Christian tradition. Linus Meldrum, assistant professor of fine arts at Franciscan University of Steubenville, is juror for the exhibition and will lead a talk entitled,

“Sacred Art: Bread and Body.” Deadline for entry is March 23. Event brochures and entry forms are available at <http://www.olgscott.org/apps/bbmessages/>. To receive a brochure by mail, telephone (412) 279-7070.

Wheeling, W.Va. — A Martin Luther King Day celebration will be held Jan. 14-15, beginning at 1:15 p.m., Jan. 14. Participants can park at the bottom of Wheeling Hill, at the corner of 10th and Chapline St., where a shuttle bus will transport the participants to the top of the hill for the beginning of the march. The march will end at the Fourth Street United Methodist Church, 1060 Chapline St., where an Interfaith Community Worship Service will be held. Following the service, a luncheon will be held for the participants at the YWCA, 1100 Chapline St. Activities will conclude with a 4 p.m. Community Christian Worship Service at the Fourth Street United Methodist Church.

Obituaries

Margaret “Ann” Clayton, 78, Assumption of the Blessed Virgin Mary, Barnesville, Dec. 16.

Helen T. Demko, 95, Byesville, St. Francis of Assisi, Toronto, Dec. 29.

Rose DiCesare, 95, Steubenville, Holy Family, Dec. 26.

Mary Gampolo, 90, Steubenville, Holy Family, Jan. 4.

Dorothy Kovach Kaminski, 89, County Road 10, Adena, St. Casimir, Dec. 25.

Theresa Kocher, 67, Belpre, St. Ambrose, Little Hocking, Dec. 23.

Samuel Locascio, 92, Follansbee, West Virginia, Holy Family, Steubenville, Dec. 31.

Francie McMenamim, 80, Steubenville, Holy Family, Jan. 4.

Robert Bernard Nehus, 55, St. Francis Xavier, Malvern, Dec. 28.

Stanley J. Ohalek, 88, Toronto, St. Francis of Assisi, Dec. 28.

Theresa Pruneski Petrilla, 85, Adena, St. Casimir, Jan. 3.

Joanne Prisley, 85, Athens, St. Paul, Dec. 3.

Mary Lou Scott, 46, The Plains, Christ the King University Parish, Athens, Dec. 26.

Pope to hear from indigenous about ministry, land rights in Chile, Peru

By Barbara J. Fraser

TEMUCO, Chile (CNS) — Sergio Catalaf's son was just 3 days old when police arrested the Mapuche Indian leader, accusing him of terrorism. He and 10 other Mapuche leaders spent 14 months in preventive detention before being acquitted in October of setting fire to a farmhouse in which an elderly couple died.

Sitting in his simple wooden house, cradling the child on his lap as a light rain fell outside, Catalaf said he and others have been targeted unjustly because they are defending their people's right to their ancestral territory.

He would like Pope Francis to speak out about that when the pontiff visits Temuco Jan. 17.

Pope Francis' weeklong trip to Chile and Peru in January will take him to two regions that are among those countries' poorest, where environmental issues and demands for indigenous land rights have led to sometimes-violent conflict.

In the Araucania region of southern Chile, Mapuche communities have been stripped of their land repeatedly — first by Spanish colonists, then by settlers who moved to the region to farm, and more recently by timber plantations.

The pope will celebrate Mass here and share lunch with a small group of "simple people, ordinary people from the region," according to Bishop Hector Vargas Bastidas of Temuco.

Bishop Vargas said he expects the pope to bring a message "of hope, that hearts may be opened to peace, justice and dialogue."

Pope Francis is slated to meet with Amazonian indigenous people in Peru's southeastern Madre de Dios region Jan. 19. His visit comes at a time when Wampis and Achuar people in Peru's northern Amazon region, as well as groups in other parts of the country, are seeking greater autonomy and territorial rights.

Those rights are at the heart of conflicts in southern Chile, where protests have been marked by violence in recent years. Besides the burning of the home in the case in which Catalaf was acquitted, protesters have burned evangelical and Catholic churches, although indigenous leaders also have received support from the church.

The construction of hydroelectric dams on the Biobio River displaced indigenous communities and remains contentious, and recent decades have seen the expansion of pine and eucalyptus plantations across vast areas of southern Chile.

The plantations have depleted local water supplies and occupied areas claimed by Mapuche communities. Although they provide some local jobs, a study in 2016 found that plantations have done little to reduce poverty in the Araucania region, which remains one of the poorest in Chile.

Plantations have displaced indigenous people, who traditionally farmed, fished or raised livestock. They also have left little of the native forest that is the center of Mapuche spirituality, said Isolde Reuque Paillalef, a Mapuche woman and



Mapuche leader Sergio Catalaf harvests lettuce at his home in Chile's Araucania region, where indigenous communities are fighting for right to their ancestral territory. (CNS photo/Barbara Fraser)

coordinator of indigenous ministry for the Diocese of Temuco.

The Chilean government has been purchasing or allocating state land to be turned over to Mapuche communities that have documents proving rights predating the arrival of settlers. But some communities have received land that is too far from their communities to be of practical use, or that lacks water and electricity, she said. In other cases, the cost of moving to the new land and building houses is prohibitive.

Nevertheless, Mapuche communities maintain their identity and their traditional religion, particularly the "nguillatun," a communal ritual that strengthens and renews bonds among the community members, Reuque said.

"This is a people of faith, which, despite everything, has not lost its values, its love for the earth and its own identity," she said.

Some bishops and priests are reluctant to support the movement to strengthen indigenous identity and traditional rituals, Reuque said, but others have embraced it.

Just outside the city of Temuco, Father Juan Antonio Gonzalez lives in a simple, wooden house in an area the diocese has designated as a Mapuche parish. Like his neighbors, he tends a flock of chickens in a pen beside his home.

He has no plans to build a church building for people whose traditional place of worship has been the forest. Instead he visits the communities scattered throughout his parish, including more than a dozen that have Christian communities founded more than four decades ago, when Maryknoll missionaries from the United States worked here.

"That network of Christian communities is what most strengthens the Mapuche culture," Father Gonzalez said. "Our work is to accompany the Mapuche people, supporting the good initiatives that spring from them" and strengthening their cultural identity.

"The Mapuche people's demands are just," he said, adding that although the Chilean government and the Mapuche people must resolve them, the Catholic Church can help

by encouraging dialogue.

Pope Francis will hear similar concerns about territorial rights, environmental damage and the need for indigenous ministry when he travels to Puerto Maldonado, in the southeastern Peruvian Amazon, Jan. 19.

Home to some of the world's most biodiverse parks, that area has been devastated by a gold rush that has left large expanses of barren land pockmarked with pit mines. The wildcat mining has led to forced labor, trafficking of women and girls for prostitution, and one of the highest murder rates in the country.

Indigenous people from vicariates throughout the Amazon will travel to Puerto Maldonado for a meeting with the pope. Most will be leaders of Christian communities in their parishes or villages. Some will be from areas where communities have suffered oil spills or invasion by wildcat gold miners, while others have seen their forests razed and replaced with oil palm plantations.

Amazonian indigenous communities are among the poorest in the country, and

often lack basic services such as safe water, sanitation and electricity.

The lack of basic services, along with poor schools and scarce job opportunities, drives many indigenous people to cities. They often live in the most impoverished urban neighborhoods.

Many conceal their indigenous roots to avoid discrimination, Rosa Pacaya, who leads a Christian community in La Inmaculada parish in the northeastern city of Iquitos, told Catholic News Service.

Pacaya lives in Masusa, a riverside neighborhood of houses built on stilts, which floods each year during the rainy season. The houses lack running water and sewage systems, and trash collects in the streets and under the buildings when the water recedes.

Most men in Masusa work informally, loading and unloading riverboats in the nearby port, while women care for their children and do odd jobs. Pacaya cooks and cleans in other people's houses or scavenges scraps of wood behind a sawmill to sell for firewood.

The stress of daily life takes a toll on families and leaves people little energy for mobilizing to demand better living conditions, she said.

A priest visits the chapel in her neighborhood once a month to celebrate Mass. On the other Sundays, she leads the Liturgy of the Word and catechism classes. By working with children, she hopes to draw the rest of the family into the Catholic community.

Ministry among indigenous people in both rural and urban areas requires a church with an indigenous face, said Divine Word Father Fernando Diaz Fernandez, who works in the parish in Quepe, a town about eight miles from Temuco.

"It would be a church that is tribal, rather than monarchic," he said. "A family church that is not patriarchal. It would be a church that learns to read the word of God in creation, to care for (creation) and respect it. A church that witnesses to the truth, seeking out our neighbors and those who suffer, and serving them."



Mary Rita Offenberger, pictured center, receives the Lady of the Year award by Knights of Columbus Council 478, Marietta. Offenberger was presented with an engraved plaque of the prayer of St. Ignatius of Loyola. Pictured, from left, are Vince Stollar, council program chairman; Kenny Offenberger and Tom Offenberger, Mary Rita Offenberger's sons, and Dave Gerst, council president. (Photo provided)

More than \$2.3 million pledged to 2017 Diocesan/Parish Share Campaign



"Do Whatever He Tells You"
(Jn 2:5).

2017 Diocesan/Parish
Share Campaign



Bishop Monforton

"We read in sacred Scripture and recognize throughout the two millennia of our church's history that the effectiveness of the Christian good news directly depends on our ability to reach out to our fellow brothers and sisters.

"On behalf of our local church, thank you for your generosity in the 2017 DPSC. The Christian stewardship of our diocese continues to resound throughout the Ohio Valley and beyond."

– Bishop Monforton

Msgr. Kurt H. Kemo, Diocese of Steubenville vicar general and DPSC director, said as the annual appeal drew to a close, "With more than \$2.3 million pledged, the people of our diocese have once again demonstrated their faith by putting into action what they believe.

"They have done so by supporting the 2017 DPSC as a means for the diocese and the parishes to continue well into the future. We are very grateful for all those who participated and ask God to bless them for their generosity."

Questions on the DPSC, contact
Msgr. Kurt H. Kemo or
Martin B. Thompson,
DPSC associate director, chancery,
P.O. Box 969, Steubenville, OH
43952; telephone (740) 282-3631;
email kkemo@diosteub.org or
mthompson@diosteub.org.

Parishes

	GOAL	AMOUNT PLEGGED	PAID AMOUNT	PERCENT PAID	REBATES
MOTHER OF HOPE DEANERY					
ST JOSEPH AMSTERDAM	17,152.00	21,105.00	20,985.00	99%	3,833.00
ST TERESA CADIZ	17,688.00	26,360.00	25,860.00	98%	8,172.00
OUR LADY OF MERCY CARROLLTON	17,152.00	21,553.00	21,503.00	100%	4,351.00
ST MATTHIAS FREEPORT	5,226.00	9,780.00	9,630.00	98%	4,404.00
SACRED HEART HOPEDALE	9,648.00	32,705.02	32,661.27	100%	23,013.27
ST FRANCIS XAVIER MALVERN	23,852.00	23,635.00	23,035.00	97%	
ST GABRIEL MINERVA	24,656.00	31,005.00	31,005.00	100%	6,349.00
ST AGNES MINGO JUNCTION	36,180.00	44,836.33	44,442.58	99%	8,262.58
ST MARY MORGES	8,978.00	8,740.00	8,590.00	98%	
ST JOHN FISHER RICHMOND	11,524.00	18,480.00	17,650.00	96%	6,126.00
HOLY FAMILY STEUBENVILLE	52,394.00	84,433.01	81,341.01	96%	28,947.01
TRIUMPH OF THE CROSS STEUBENVILLE	67,402.00	160,448.31	159,298.31	99%	91,896.31
ST PETER STEUBENVILLE	51,724.00	77,218.58	76,718.58	99%	24,994.58
ST FRANCIS TORONTO	22,646.00	41,584.00	41,329.00	99%	18,683.00
ST JOSEPH TORONTO	16,616.00	23,117.49	22,692.49	98%	6,076.49
BLESSED SACRAMENT WINTERSVILLE	52,394.00	132,387.00	122,497.00	93%	70,103.00
OUR LADY OF LOURDES WINTERSVILLE	12,194.00	18,685.00	18,685.00	100%	6,491.00
MOTHER OF HOPE DEANERY TOTALS	447,426.00	776,072.74	757,923.24	98%	310,497.24
NATIVITY OF MARY DEANERY					
CHRIST THE KING ATHENS	40,334.00	57,284.33	57,284.33	100%	16,950.33
ST PAUL ATHENS	32,696.00	64,560.94	64,260.94	100%	31,564.94
ST ANN CHESAPEAKE	20,636.00	30,415.00	30,415.00	100%	9,779.00
ST LOUIS GALLIPOLIS	35,644.00	22,790.00	22,790.00	100%	
HOLY CROSS GLOUSTER	11,256.00	14,095.00	14,095.00	100%	2,839.00
ST JOSEPH/ST LAWRENCE IRONTON	41,540.00	190,180.99	186,238.77	98%	144,698.77
ST MARY NELSONVILLE	7,906.00	14,085.00	14,050.00	100%	6,144.00
ST MARY PINE GROVE	3,350.00	5,425.00	5,425.00	100%	2,075.00
SACRED HEART POMEROY	19,028.00	23,914.34	23,114.34	97%	4,086.34
NATIVITY OF MARY DEANERY TOTALS	212,390.00	422,750.60	417,673.38	99%	205,283.38
PRESENTATION DEANERY					
ASSUMPTION BARNESVILLE	26,666.00	93,040.00	92,940.00	100%	66,274.00
SACRED HEART NEFFS	11,658.00	13,750.00	13,750.00	100%	2,092.00
ST ADALBERT DILLONVALE	17,018.00	27,369.00	27,209.00	99%	10,191.00
ST ANTHONY BRIDGEPORT	11,658.00	17,125.00	17,125.00	100%	5,467.00
ST CASIMIR ADENA	12,864.00	25,830.00	25,635.00	99%	12,771.00
ST FRANCES CABRINI COLERAIN	19,296.00	34,450.00	33,968.00	99%	14,672.00
ST JOHN BELLAIRE	22,914.00	28,693.00	28,233.00	98%	5,319.00
ST JOHN VIANNEY POWHATAN POINT	3,752.00	4,551.00	4,551.00	100%	799.00
ST JOSEPH BRIDGEPORT	18,760.00	26,305.00	26,070.00	99%	7,310.00
ST JOSEPH TILTONSVILLE	16,080.00	26,650.00	26,450.00	99%	10,370.00
ST LUCY YORKVILLE	6,164.00	9,350.00	9,350.00	100%	3,186.00
ST MARY MARTINS FERRY	20,770.00	41,415.00	40,865.00	99%	20,095.00
ST MARY SHADYSIDE	11,658.00	28,355.00	28,335.00	100%	16,677.00
ST MARY ST CLAIRSVILLE	81,606.00	151,206.06	149,609.06	99%	68,003.06
ST MARY TEMPERANCEVILLE	6,566.00	7,842.00	7,842.00	100%	1,276.00
PRESENTATION DEANERY TOTALS	287,430.00	535,931.06	531,932.06	99%	244,502.06
VISITATION DEANERY					
CORPUS CHRISTI BELLE VALLEY	9,648.00	13,142.00	13,142.00	100%	3,494.00
ST AMBROSE LITTLE HOCKING	41,272.00	71,160.00	69,760.00	98%	28,488.00
ST BERNARD BEVERLY	26,532.00	58,047.50	57,312.50	99%	30,780.50
ST STEPHEN CALDWELL	33,500.00	44,489.49	44,282.16	100%	10,782.16
ST MICHAEL CARLISLE	9,380.00	11,495.46	11,495.46	100%	2,115.46
ST JOHN CHURCHTOWN	18,492.00	21,120.00	21,120.00	100%	2,628.00
IMMACULATE CONCEPTION FULDA	22,244.00	31,430.00	31,430.00	100%	9,186.00
ST HENRY HARRIETTSVILLE	8,576.00	13,770.00	13,770.00	100%	5,194.00
OUR LADY OF MERCY LOWELL	20,100.00	34,941.00	34,941.00	100%	14,841.00
ST MARY MARIETTA	90,584.00	157,993.67	150,988.67	96%	60,404.67
ST JAMES MCCONNELLSVILLE	10,720.00	15,666.00	14,156.00	90%	3,436.00
ST JOHN MILTONSBURG	5,628.00	11,155.00	10,905.00	98%	5,277.00
ST SYLVESTER WOODSFIELD	20,100.00	35,015.00	34,845.00	100%	14,745.00
ST JOHN BOSCO SARDIS	2,010.00	3,525.00	3,525.00	100%	1,515.00
CHRIST OUR LIGHT CAMBRIDGE	73,968.00	81,896.00	81,116.00	99%	7,148.00
VISITATION DEANERY TOTALS	392,754.00	604,846.12	592,788.79	98%	200,034.79
GRAND TOTAL ALL DEANERIES	1,340,000.00	2,339,600.52	2,300,317.47	98%	960,317.47