



www.diosteub.org

The Steubenville REGISTER

VOL. 73, NO. 11

SERVING 13 COUNTIES IN SOUTHEAST OHIO

JAN. 26, 2018

News Briefs

Pope Francis to visit Ukrainian basilica

VATICAN CITY (CNS) — Pope Francis is expected to visit the main church of Italy's Ukrainian Catholic community, Jan. 28, showing his continued concern over the war in Eastern Ukraine and his closeness to the tens of thousands of Ukrainian immigrants living and working in Italy, the head of the church said.

Ukrainian Archbishop Sviatoslav Shevchuk, major archbishop Kiev-Halych and head of the Ukrainian Catholic Church, said the pope's visit is "a sign of solidarity with the Ukrainian people, who are suffering the effects of the war" and "a manifestation of the pope's closeness to Ukrainian migrants in Italy."

The late Cardinal Josyf Slipyj began collecting funds for the construction of the church in 1963 after arriving in Rome following 18 years of imprisonment in a Siberian gulag. The cardinal died in 1984, and his remains were kept at the basilica until 1992, when Ukraine regained its independence and the church was able to take the cardinal's body home.

During his visit to the church, Pope Francis will go to the crypt to pray at the tomb of Bishop Stefan Chmil. In 1948, then-Father Chmil became the first Ukrainian Salesian to minister in Argentina. He spent 12 years in Buenos Aires, ministering to Ukrainian immigrants. In the Argentine capital, he met a young Jorge Mario Bergoglio and trained the future pope to assist at the Divine Liturgy.

Pope marries couple on flight to Chile

THE PAPAL FLIGHT TO IQUIQUE, Chile (CNS) — Love was literally in the air as Pope Francis performed an impromptu wedding ceremony at 36,000 feet aboard his flight to Chile.

During his flight to Iquique Jan. 18, the pope was approached by LatAm flight steward Carlos Ciuffardi Elorriaga and asked for a blessing for him and his wife, stewardess Paula Podest Ruiz.

The couple were supposed to be married in their home parish in Santiago Feb. 27, 2010. However, tragedy struck when an earthquake destroyed the church. Eight years later, they remained only civilly married.

Ciuffardi told journalists aboard the flight that, after he explained their story, he asked the pope for their blessing.

At that moment, the pope surprised the couple with offering to marry them right there on the plane.

Ciuffardi said the pope asked the couple, "Well, do you want to get married?" I said, "Well, yes. Are you sure?" Then the pope said, "Are YOU sure?" I told him, "Yes! Let's get married," Ciuffardi recalled excitedly.

The newlywed said he asked his boss and president of LatAm airline, Ignacio Cueto, to be his best man and one of the Vatican prelates drew up a handwritten marriage certificate.

"The pope said it was historic! Never has a pope performed a wedding on a plane!" Ciuffardi said.

The pope was on his way from Santiago, Chile, to Iquique before heading to Peru later in the day.

Groups from the diocese attend March for Life



Pro-life advocates attend the annual March for Life in Washington Jan. 19. • Story/Pictures Page 12 (CNS photo)

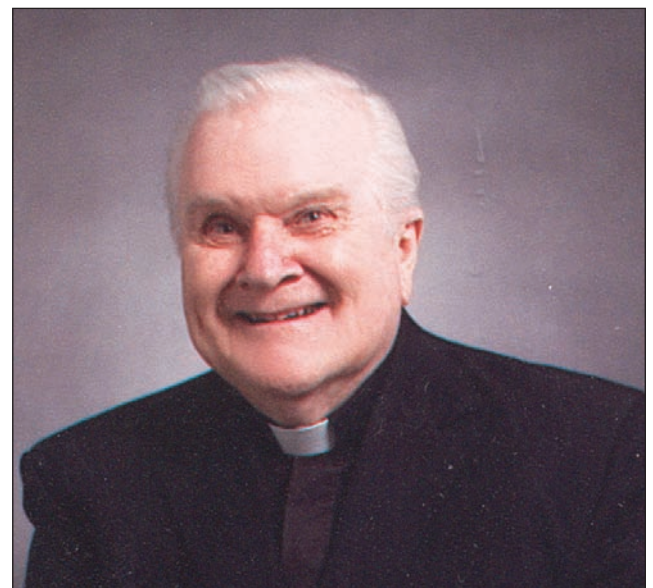
Msgr. William R. Cornelius dies at the age of 87

STEUBENVILLE — Msgr. William R. Cornelius, of Steubenville, died Jan. 12 at his home. Born March 30, 1930, in Detroit, the son of the late William R. and Margaret Garman Cornelius, he was one of three children, who included Benjamin and Mary Margaret, both deceased.

His education included attending grade and high schools in Detroit; the University of Michigan, Ann Arbor, Michigan, from 1948-49; St. John Vianney Seminary, Bloomingdale, 1951-54; The College of Steubenville, summers, 1952-57, where he earned a bachelor's degree; St. Francis Seminary, Loretto, Pennsylvania, 1954-58; and The Catholic University of America, Washington, D.C., 1958-59, from which he earned a master's.

Ordained to the priesthood on May 31, 1958, at Holy Name Cathedral, Steubenville, by Bishop John King Mussio, Msgr. Cornelius' assignments included serving as: principal and teacher, St. Joseph Central High School, Ironton, and administrator, St. Ann Parish, Chesapeake, 1959-62; principal, Catholic Central High School, Steubenville, 1962-64; assistant to the superintendent of schools for the diocese, 1964-66; diocesan superintendent of schools, 1966-81; and pastor, St. Pius the Tenth Church, Steubenville, 1981-2000.

In addition, he was named a monsignor (domestic prelate) in 1969; awarded an honorary doctor of pedagogy from the College of Steubenville, 1969; and served as a member of



Msgr. William R. Cornelius

(File photo)

Bishop Albert H. Ottenweller's core staff, the diocesan College of Consultors and Presbyteral Council.

Msgr. Cornelius retired from active ministry in July 2000. In retirement, he resided in Steubenville and assisted pastors when called upon in parishes throughout the diocese.

Msgr. Cornelius remembered

(Reaction taken from the Diocese of Steubenville and Friendship Room Facebook pages)

"He was a joy to me personally and a true pastor to me in all things. The church could use a few more Msgr. Cornelius'." – Ed Pankus

"I absolutely loved him." – Toni Heavlin

"I will miss Msgr. Cornelius and remember him fondly. He was a special pastor and he remembered you by name. He came to my aid when I needed it." – Jean Lamatrice

"He was kind, loving and his smile was contagious." – Chris Olenick

"He was a wonderful mentor, friend and a holy and faithful priest." – Michael Francis Barrett

'Ask the Bishop'

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

Q: Is being a bishop hard or confusing?

**Tyler Ialenti
Steubenville**

A: At times I can answer "yes" to either part of the question. I am a firm believer that if we are to serve Our Lord in the Christian vocation he has given us, then hard work is required. I cannot simply sit back and watch our brother priests exercise their pastoral care in the parishes without having myself personally involved in the everyday working of the diocese, which includes our parishes, schools and various care centers. As you may imagine, some days entail more extensive labor than others. Even prayer is hard work if we take it seriously.

As for confusing, there are times when I can receive mixed messages and, therefore, am in need of additional counsel. It is important to remember that your bishop depends on so many good and holy people. I am grateful for the grace from the Holy Spirit as your bishop to seek counsel from others such as our clergy, religious and laity. Please continue to remember me in prayer, especially at Mass, for the consequent gifts from your prayers make me a better bishop.

Q: Have you ever met the pope?

**Natalie Lucas
Richmond**

A: Yes, yes and yes. In December 1992, I had the honor to introduce my mother and father to (now saint) Pope John Paul II. My parents came to Rome, Italy, as I was ordained a deacon at St. Peter's Basilica by Cardinal (Aloysius) Hickey of the Archdiocese of Washington, D.C. The second "yes" is when I had the opportunity

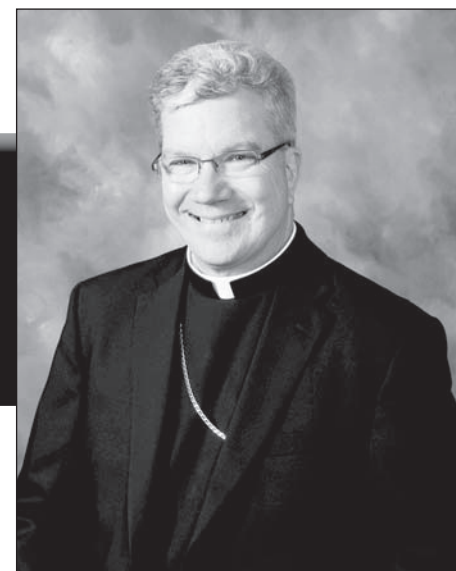
Q: Why does the age that we receive confirmation vary in different dioceses?

**Shay Kiedrowski
Bloomingdale**

A: If you travel the United States and happen to attend a liturgy where the sacrament of confirmation is being administered, you may recognize that the people being confirmed differ in age to our own diocese or other dioceses. As chief shepherd of our diocese, I am obliged to take care that the, "sacrament of confirmation is conferred on subjects who properly and reasonably seek it." (Code of Canon Law, Canon 885).

In other words, as bishop, I exercise the pastoral care especially regarding the integrity of the sacrament. The age of confirmation in a specific diocese is at the discretion of the bishop which, of course, respects church law that requires the individual to have been baptized as well as to have reached the age of reason.

If you check with three different dioceses, you may see three different ages in which the subjects are confirmed. In order for us to have continuity in age for the sacrament of confirmation to be conferred in the Diocese of Steubenville, I have provided the directive that the common age for confirmation in our diocese is to be fifth grade, or the age equivalent. The sacrament of confirmation imprints a character on each person, strengthening them by the gift of the Holy Spirit as they continue their path as fellow Christians.



Bishop Monforton

to meet Pope Benedict XVI twice, once as a priest in Detroit and the second time as your bishop, after just completing "baby bishops' school." The third "yes" is for when I had the privilege to briefly greet Pope Francis on the Wednesday immediately following the canonizations of Sts. John XXIII and John Paul II.

You may imagine that each moment is a remarkable time in my life, for one cannot replicate the privileged moment to greet the vicar of Christ. How humbled I am to also serve the pope now as one of his bishops.

In this extraordinary Ordinary Time may we deepen our encounter with Jesus Christ in our prayer and in our pastoral

work. God bless you and your family.

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation and Schools, Permanent Deacon Paul D. Ward, director.

To "Ask the Bishop," contact Carolyn A. Crabtree, catechetical consultant, Diocese of Steubenville, Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; 422 Washington St., Steubenville; telephone (740) 282-3631; email ccrabtree@diosteub.org.

NEED A PASSPORT?

Citizens of Ohio, West Virginia and Pennsylvania come to the Jefferson County Auto Title Department or Rayland, Ohio Auto Title Department.

Both offices open Monday – Friday and Rayland office is also open every Saturday from 10 a.m. to 2 p.m. **EXCEPT** when a holiday falls on a Friday or a Monday.

Upon purchase of your **PASSPORT** with us, your photo I.D. is "**FREE.**"

This can be a savings of \$7 to \$50.

Call (740) 283-8509 or (740) 859-0411

NO APPOINTMENT NECESSARY

••• ALLOW 4 TO 6 WEEKS FOR DELIVERY •••

JOHN A. CORRIGAN JR., CLERK OF COURTS
www.jeffersoncountyoh.com

Preplanning your final wishes is essential
Prefunding is an option but not a requirement
We have affordable **interest free** payment plans available
Call us today for a free "Funeral Cost Estimate"



Mosti Funeral Homes, Inc.
Sunset Chapel 44.35, Sunset Blvd., Steubenville, Ohio 43953

740-264-4767

321 South 4th Street, Steubenville, Ohio 43952

740-282-2541

"A Funeral Service For A Life Remembered"

GENERATION AFTER GENERATION, RIESBECK'S FOOD MARKETS HAS ALWAYS BEEN A NAME YOU CAN RELY ON FOR TOTAL SERVICE. IN OUR FULL SERVICE BAKERIES, YOU'LL FIND GRANDMA RIESBECK'S ORIGINAL RECIPES STILL BEING USED TODAY. THAT'S JUST ONE WAY RIESBECK'S CONTINUES TO SERVE YOU.

GENERATION AFTER GENERATION.

**Riesbeck's®
Food Markets**

BARNESVILLE • BRIDGEPORT • CAMBRIDGE • FOLLANSBEE
ELM GROVE • NEW CONCORD • SHADYSIDE
SOUTH ZANESVILLE • ST. CLAIRSVILLE • TORONTO
WINTERSVILLE • WOODSFIELD • ZANESVILLE

**Riesbeck's®
PHARMACY** 
Service You Can Trust!

BRIDGEPORT • CAMBRIDGE • SHADYSIDE
SOUTH ZANESVILLE • ST. CLAIRSVILLE
WINTERSVILLE

Stay connected to Riesbeck's!
www.riesbeckfoods.com

 Like us on Facebook |  follow us on twitter

Catholic Men's Day of Renewal is being planned

CALDWELL — For the ninth consecutive year, the Diocese of Steubenville is sponsoring a Men's Day of Renewal March 3, from 9 a.m. to 3:30 p.m. (optional rosary and Chaplet of Divine Mercy at 8:30 a.m.) at St. Stephen Church, 1036 Belford St., Caldwell. The patron saint of the conference is St. Joseph.

Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate the Mass. The featured speaker will be Mike Aquilina. He is the executive vice president and trustee of the St. Paul Center for Biblical Theology, a Catholic research center, based in Steubenville.

Aquilina is an author of more than 50 books, particularly on the early church and how the early Christians lived their faith. The books have been translated into many languages, from Croatian and Portuguese to German and Braille.

Aquilina is a nationally known speaker, appearing frequently on Relevant Radio and EWTN in which he has hosted 10 television series and two independently produced featured documentaries.

He also has experience as a poet and songwriter, even collaborating with Rock and Roll Hall of Fame artist Dion DiMucci with two albums. Aquilina's journalism experience includes being a past editor of New Covenant magazine and the Pittsburgh Catholic (diocesan newspaper of the Diocese of Pittsburgh).

He and his wife, Terri, live in the suburbs of Pittsburgh with their children, who are the subject of his book, "Love in the Little Things."

The theme of the conference is titled, "Being a Cloud of Witnesses." Aquilina will show that the witness of the early Christians coincides very well with church teaching today in a continuity over the centuries through 267 popes, said Don Coen, chairman of the steering committee.

Aquilina drifted from the faith and became an agnostic in his youth, but through the witness of history and St. Thomas Aquinas, he discovered the beauty and splendor of the Catholic Church, Coen said.

Aquilina's morning talk is titled, "The Strength of Heaven." The afternoon session will focus on the martyrs of the early church.

Music will be provided throughout the day and the event will include the sacrament of reconciliation; lunch



Mike Aquilina

(Photo provided)

will be included.

All men are welcome to attend the renewal and bring their teenage sons.

To register for the lenten retreat, a \$25 registration fee check, made out to the Diocese of Steubenville, can be mailed to Roger Huck, P.O. Box 54, Beverly, OH 45715. You can also email him at huck4816@roadrunner.com.

Registration forms are also available in churches throughout the diocese.

More information can be obtained by telephoning Coen, at (740) 264-0155 or (740) 632-1565, or by emailing him at donandmargcoen@yahoo.com.

For additional information on the men's conference and articles on men's spirituality, visit <http://diosteubmen.blogspot.com>.

Bishop Monforton's Schedule

- Jan. 28 Confirmation Mass, St. Agnes Church, Mingo Junction, 10 a.m.
- 29 Diocesan Liturgical Commission meeting, Steubenville, noon
- 30 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 31 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990AM, 10:15 a.m.
- Feb. 1 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
"Misa con Hermanas," Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 8:30 a.m.
- 3 Mass, Communion and Liberation, Holy Rosary Church, Steubenville, 8:30 a.m.
- 4 Mass, Our Lady of Lourdes Church, Wintersville, 9:30 a.m.
- 5 Diocesan/Parish Share Campaign, major gift dinner, Knights of Columbus Bishop Watterson Council 1405 hall, Ironton, 7 p.m.
- 6 Mass, St. Joseph Church, Ironton, 8 a.m.
DPSC major gift dinner, Ohio University Inn, Athens, 7 p.m.
- 7 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
DPSC major gift dinner, Lafayette Hotel, Marietta, 7 p.m.
- 8 Mass, Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.
DPSC major gift dinner, Undo's, St. Clairsville, 7 p.m.
- 9 Diaconate formation weekend Mass, followed by informal talk and social with aspirants and wives, Sts. Peter and Paul Oratory, Lore City, 7 p.m.
- 10 Annual natural family planning gathering, St. Benedict Church, Cambridge, 11 a.m.
Confirmation Mass Sacred Heart Church, Pomeroy, 5:30 p.m.

Diocesan faith formation seminar set for Feb. 10

STEUBENVILLE — Catechists and Catholic school teachers in the Diocese of Steubenville can earn credit toward their initial or ongoing catechist's certification and Catholic identity contact hours during a Feb. 10 faith formation seminar at Our Lady of Mercy Church, Carrollton.

The topics that will be discussed in the seminar will include Christian anthropology and Christian morality.

Petroc Willey, director of the catechetical institute at Franciscan University of Steubenville, and Carolyn A. Crabtree, catechetical consultant, Diocese of Steubenville Office of Christian Formation and

Schools, will be the speakers during the formation seminar.

The first discussion titled, "Christian Anthropology 1," will begin at 9 a.m. From 10-10:30 a.m., there will be a brunch break for the participants. The second discussion, "Christian Morality 1," will be held from 10:30-11:30 a.m. The final topic of discussion, "Christian Morality 11," will begin at 11:45 a.m. and will conclude at 12:45 p.m.

For additional information about the faith formation seminar or to make reservations, email Crabtree at crcrabtree@diosteub.org or telephone (740) 282-3631, ext. 155.

FORT STEUBEN BURIAL ESTATES ASSOCIATION
801 Canton Road – Wintersville OH 43953
(740) 266-6101

*"Where the Memory of Beautiful Lives
Will be Kept Beautiful . . . Always"*

Pre-need planning for graves, vaults, bronze memorials and chapel mausoleum.

LIBERTY BANK

"Serving the Community Since 1896"

314 PARK AVE., IRONTON
(740) 532-2856 • (740) 886-9491

www.libbk.com

FDIC



INSULATION CONCEPTS

MICHAEL CUMBERLEDGE, JR.

1051 State Route 144, Coolville, Ohio
Phone: (740) 667-3530
toll free: (877) 835-5490
email: insconcepts@windstream.net
web: www.applegateinsulation.com

Free, courteous estimates, day or evening; all-year-round work; licensed, bonded and insured



Samaritan House

Thrift Store - Emergency Food & Clothing Bank

424 Washington Street (740)282-0563
Hours: M,T,TH,F 9:30-3:30

Volunteer opportunities available!
Faith Classes Daily!

*Food, clothing & household donations accepted.
Clothing & houseware donations must be clean & in good condition. We are not accepting TVs or furniture.*

STEUBENVILLE  DIOCESE

ENGAGED ENCOUNTER

www.steubenvillecee.org

. . . a wedding is just a day . . . a marriage is a lifetime

Eighty-four churches now designated basilicas in the United States

WASHINGTON (CNS) — The Vatican's Congregation for Divine Worship and the Sacraments declared St. Mary Church in Alexandria, Virginia, a minor basilica, making it the 84th basilica in the United States.

A committee from St. Mary began to research the application process for becoming a basilica last January, according to Father Edward C. Hathaway, pastor of the Alexandria church. Bishop Michael F. Burbidge of Arlington, Virginia, approved the application in June, and sent it to the U.S. Conference of Catholic Bishops' Secretariat of Divine Worship. USCCB officials approved the plan in July, and sent it to the Vatican's Congregation for Divine Worship and the Sacraments.

"It is an extraordinary honor to announce that the Holy See has designated St. Mary's in Old Town to be the newest basilica in the United States," Bishop Burbidge said. "This historic announcement recognizes the important role St. Mary's has played in the diocese, the city of Alexandria and even the very founding of our country."

To be named a basilica, a church must have architectural or historic value and meet liturgical requirements, such as an adequate amount of space in the sanctuary and a fitting number of priests. There are only four major basilicas, all in Rome — St. Peter's, St. John Lateran, St. Paul Outside the Walls and St. Mary Major.

There are thousands of minor basilicas throughout the world, including the Basilica of the National Shrine of the Immaculate Conception in Washington, the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore and the Basilica of St. Mary of the Immaculate Conception in Norfolk, Virginia.

In all, 33 states and the District of Columbia have churches designated as minor basilicas. The earliest extant structures to be so designated are Minneapolis' Basilica of St. Mary and Our Lady of Victory National Shrine and Basilica in Lackawanna, New York, both in 1926. Virginia's Basilica of St. Mary is the latest. New York has the most of any state, with nine; California, Florida and Pennsylvania each have six.

Following is a listing of all 84 U.S. basilicas alphabetically by state, and alphabetically by city within a state where necessary, plus the year it was designated a basilica.

Alabama: Mobile, Cathedral Basilica of the Immaculate Conception, 1962;

Arizona: Phoenix, St. Mary's Basilica, 1985;



Basilica of St. Mary of the Assumption, Marietta (Photo provided)

California: Alameda, St. Joseph's Basilica, 1972; Carmel-by-the-Sea, Basilica of Mission San Carlos Borromeo de Carmelo (Carmel Mission), 1960; San Diego, Basilica of Mission San Diego de Alcala, 1975; San Francisco, Basilica of Mission San Francisco de Asis (Mission Dolores), 1952; San Jose, Cathedral Basilica of St. Joseph, 1997; San Juan Capistrano, Mission Basilica San Juan Capistrano, 2000;

Colorado: Denver, Cathedral Basilica of the Immaculate Conception, 1979;

Connecticut: Stamford, Basilica of Saint John the Evangelist, 2009; Waterbury, Basilica of the Immaculate Conception, 2008;

District of Columbia: Washington, Basilica of the National Shrine of the Immaculate Conception, 1990;

Florida: Daytona Beach, Basilica of St. Paul, 2006; Jacksonville, Basilica of the Immaculate Conception, 2013; Key West, Basilica of St. Mary Star of the Sea, 2012; Orlando, Basilica of the National Shrine of Mary, Queen of the Universe, 2009; Pensacola, Basilica of St. Michael the Archangel, 2011; St. Augustine, Cathedral Basilica of St. Augustine, 1976;

Georgia: Atlanta, Basilica of the Sacred Heart of Jesus, 2010;

Hawaii: Honolulu, Cathedral Basilica of Our Lady of Peace, 2014;

Illinois: Chicago, Our Lady of Sorrows Basilica, 1956; Chicago, Queen of All Saints Basilica, 1962; Chicago, Basilica of St. Hyacinth, 2003;

Indiana: Notre Dame, Basilica of the Sacred Heart, 1991; Vincennes, Basilica of St. Francis Xavier, 1970;

Iowa: Des Moines, Basilica of St. John, 1989; Dyersville, Basilica of St. Francis

Xavier, 1957;

Kansas: Victoria, Basilica of St. Fidelis, 2014;

Kentucky: Bardstown, Basilica of St. Joseph Proto-Cathedral, 2001; Covington, Cathedral Basilica of the Assumption, 1953; New Haven, Basilica of the Blessed Virgin of Gethsemani, Abbey of Gethsemani, 1949;

Louisiana: Natchitoches, Basilica of the Immaculate Conception, 2009; New Orleans, Cathedral Basilica of St. Louis, King of France, 1964;

Maine: Lewiston, Basilica of Sts. Peter and Paul, 2004;

Maryland: Baltimore, Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, 1937; Emmitsburg, Basilica of the National Shrine of St. Elizabeth Ann Seton, 1991;

Massachusetts: Boston, Basilica and Shrine of Our Lady of Perpetual Help, 1954; Chicopee, Basilica of St. Stanislaus, 1991; Webster, St. Joseph Basilica, 1998;

Michigan: Grand Rapids, Basilica of St. Adalbert, 1979; Royal Oak, National Shrine of the Little Flower Basilica, 2015;

Minnesota: Minneapolis, Basilica of St. Mary, 1926; Winona, Basilica of St. Stanislaus Kostka, 2011;

Mississippi: Natchez, St. Mary Basilica, 1998;

Missouri: Nodaway County, Basilica of the Immaculate Conception, Conception Abbey, 1940; St. Louis, Basilica of St. Louis King of France (Old Cathedral), 1961; St. Louis, Cathedral Basilica of St. Louis, 1997;

New Jersey: Newark, Cathedral Basilica of the Sacred Heart, 1995;

New Mexico: Mesilla, Basilica of San Albino, 2008; Santa Fe, Cathedral Basilica

of St. Francis of Assisi, 2005;

New York: Brooklyn, Basilica of Regina Pacis, 2012; Brooklyn, Basilica of Our Lady of Perpetual Help, 1969; Brooklyn, Cathedral Basilica of St. James, 1982; Lackawanna, Our Lady of Victory National Shrine and Basilica, 1926; Lewiston, Basilica of the National Shrine of Our Lady of Fatima, 1975; New York, Patrick's Old Cathedral, 2010; Olean, Basilica of St. Mary of Angels, 2017; Southampton, Basilica of the Sacred Hearts of Jesus and Mary, 2011; Syracuse, Basilica of the Sacred Heart of Jesus, 1998;

North Carolina: Asheville, Basilica of St. Lawrence, 1993; Belmont, Basilica of Our Lady Help of Christians (Belmont Abbey), 1998; Wilmington, Basilica Shrine of St. Mary, 2013;

North Dakota: Jamestown, St. James Basilica, 1988;

Ohio: Carey, Basilica and National Shrine of Our Lady of Consolation, 1971; Canton, Basilica of St. John the Baptist, 2012; **Marietta, Basilica of St. Mary of the Assumption, 2013;** North Jackson, Basilica and National Shrine of Our Lady of Lebanon, 2014; Youngstown, Basilica of Our Lady of Mount Carmel, 2014;

Pennsylvania: Conewago Township, Basilica of the Sacred Heart of Jesus, 1962; Danville, Basilica of Sts. Cyril and Methodius, 1989; Latrobe, St. Vincent Archabbey Basilica, 1955; Loretto, Basilica of St. Michael the Archangel, 1996; Philadelphia, Cathedral Basilica of Saints Peter and Paul, 1976; Scranton, Basilica of the National Shrine of St. Ann, 1997;

Tennessee: Chattanooga, Basilica of Sts. Peter and Paul, 2011;

Texas: Beaumont, St. Anthony Cathedral Basilica, 2006; Galveston, St. Mary's Cathedral Basilica, 1979; San Antonio, Basilica of the National Shrine of the Little Flower, 1998; San Juan, Basilica of the National Shrine of Our Lady of San Juan del Valle, 1999;

Virginia: Alexandria, Basilica of St. Mary, 2018; Norfolk, Basilica of St. Mary of the Immaculate Conception, 1991;

West Virginia: Charleston, Basilica of the Co-Cathedral of the Sacred Heart, 2009;

Wisconsin: Hubertus, Basilica of the National Shrine of Mary Help of Christians at Holy Hill, 2006; Milwaukee, Basilica of St. Josaphat, 1929.



Knights of Columbus®
INSURANCE
YOUR SHIELD FOR LIFE®

John Spencer

740-444-9632

John.Spencer@kofc.org

Kofcspencer.com

Protecting Catholic families since 1882.



**Life Insurance • Long-Term Care
Retirement Annuities • Disability**



Memorials
Creative, Affordable, Forever

Serving Families Throughout the Diocese of Steubenville

Hayslip Memorials

175 Main St., Wintersville, OH

(740) 264-0823

Gallagher & Son's Monuments

St. Clairsville, OH

(740) 695-4800

Malaga, OH

(740) 472-1210

Cambridge Monuments

Cambridge, OH

(740) 432-5462

Miller Memorials

Marietta, OH

(740) 373-5041

Cardinal says serving isolated parishes may mean ordaining married men

By Cindy Wooden

VATICAN CITY (CNS) — The idea of exceptionally ordaining older married men of proven virtue to celebrate the Eucharist in isolated Catholic communities is something that should be discussed, said Cardinal Beniamino

Stella, prefect of the Congregation for Clergy.

“It is not about being in favor of or against something, but about attentively evaluating various possibilities without being closed or rigid,” the cardinal said in a new book in Italian, “Tutti gli Uomini di Francesco” (“All Francis’ Men”) released Jan. 22 by Edizioni San Paolo.

The book, by Italian journalist Fabio Marchese Ragona, includes interviews with churchmen named to the College of Cardinals by Pope Francis.

Pope Francis was asked by the German newspaper Die Zeit last year about whether, in the Latin-rite church, he could see allowing married “viri probati” – men of proven virtue – to become priests.

“We have to study whether ‘viri probati’ are a possibility. We then also need to determine which tasks they could take on, such as in remote communities, for example,” Pope Francis said.

The issue is expected to come up in the 2019 special gathering of the Synod of Bishops to study questions related to the church’s pastoral work in the Amazon. Already at synods in 1990 on the priesthood and 2005 on the Eucharist, some bishops – especially from Brazil’s Amazon region – suggested ordaining married men as the only way to ensure Catholics in isolated villages could receive the Eucharist regularly.

Cardinal Stella said that in the Amazon or in some remote Pacific islands, “but not only there, there is acute suffering because of a real ‘sacramental emergency,’ which the few priests present are not able to accommodate.”

The discussion Pope Francis wants the church to have, he said, is to look seriously at all the options for responding to people’s real hunger for the Eucharist and honoring its central place in the life of the church.


While the Catholic Church throughout the world, especially in the more secularized West, must improve its vocations work, Cardinal Stella said, it also should study the possibilities and see if “the Spirit suggests something.”

One possibility to explore is the exceptional ordination of older married men in remote communities, he said. “Continuing to maintain their family and jobs and receiving a formation contextualized for their environment, they could offer part-time service to the community they come from in order to guarantee the sacraments, especially by presiding at the eucharistic celebration.”

But an “attentive study and a widespread ecclesial discernment” are necessary before moving in that direction, he said, adding that the ordination of elders in those cases would never mean changing the usual requirements for and ministry of priests in the Latin rite and “in no way would lead to optional celibacy.”




Steubenville Catholic Central High School Principal Thomas J. Costello details plans of the Chesterton Academy curriculum for freshmen and sophomores during the 2018-19 school year. The new curriculum will include ancient history, literature, religion, philosophy and Latin as elective courses. Deacon Michael McKeating, executive director of the Chesterton Academy Network, gave a presentation on how the classical curriculum will be offered at the high school. Nearly 100 people attended the community meeting in Berkman Theater, Lanman Hall, at the school. (Photo provided)



JOSEPH A. GABIS, M.D.
DANIELLE HERRICK POZIVIAK C.N.P.

CARDIOLOGY

Medical Office Building
 92 North Fourth Street
 Martins Ferry, OH 43935
PHONE: (740) 633-6462



MT. CALVARY CEMETERY

94 Mt. Calvary Lane
 Steubenville, OH 43952

Phone: (740) 264-1331
 Fax: (740) 264-9203
 E-mail: mtcaltvarcyemetery@att.net

Eternal Rest Grant Them, O Lord


Richard A. Pizzoferrato, Superintendent

**CAWLEY & PEOPLES
 FUNERAL HOMES**

Marietta (373-1111) Lowell (896-3000)
 Barlow (678-2277)

WE CHOOSE LIFE

The Knights of Columbus is proud to support life.



James B. Valent
 General Agent
 740-280-0280
 james.valent@kofc.org

LIFE INSURANCE DISABILITY INSURANCE LONG-TERM CARE RETIREMENT ANNUITIES

TROUTEN LAW OFFICES, LLC



Attorney David Trouten

Serving Belmont, Monroe and Harrison Counties

Telephone (740) 695-1965

“When you need an attorney, hire one who shares your faith and values.”

Refrigeration • Heating • Air Conditioning

Morrison INCORPORATED
 Colegate Drive, Marietta
373-5869

Real Living McCarthy Real Estate

Real People. Real Service. Real Results.
 318 2nd St., Marietta, OH 45750
 740-373-1523
 800-367-9558
 www.MariettaRealEstate.com

Schuetz Funeral Home

Mingo Junction, Ohio
(740) 317-7282
 Jeffrey Schuetz LIC

Full service casket and vault \$4,999

Tri-State Printing Company
 Commercial Printing

157 N. 3rd St.
 Steubenville

740/283-3686
800/642-1166

St. John Paul II The Spirit and Catholicity

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

The third “mark” of the church is Catholicity (Greek: “kata” equals throughout, plus “holos” equals whole), i.e., “throughout the whole world.” Its origin is in God, acting through the Holy Spirit, who is present throughout the entirety of his creation. Before the coming of the Spirit on Pentecost, the revelation of the true God was limited to the chosen people and their leaders and prophets, beginning with Abraham and continuing through his progeny through Moses, the Judges, and the prophets of the Old Testament.

That would change with the coming of the Son of God and the Holy Spirit. Jesus himself “broke the ice,” so to speak, when he spoke to the Samaritan woman at the well of Jacob. The Samaritans looked to Mount Gerizim in Samaria as the center of true worship, while the Israelites looked to Jerusalem. Our Lord told her that true worship would no longer be centered in one place, but “in spirit and truth,” meaning in the souls of human beings wherever they were in the world (see, John, Chapter 4, Verses 4-42). At the coming of the Holy Spirit at Pentecost, we read that there were present “devout Jews of every nation under heaven ... and with them proselytes (converts from Paganism)” hailing from many countries. All would hear Peter and the apostles speaking in their own native languages, indicating that their message was meant for all of humanity (see, Acts, Chapter 2). The language of the Christian church went through several changes in the first 500 years or so: Jesus and the apostles spoke Aramaic, a derivative of Hebrew (as today’s English might be compared to that of Shakespeare or even Beowulf). As the faith spread, the language of choice became Greek, the common language of the Roman Empire. Only after the split between the western and eastern parts of the church did Latin become a common language

and so prevail throughout the Middle Ages. Latin remained the official language of the church, especially in the liturgy, until the Second Vatican Council (both Latin and Greek still have their use in the legal and medical professions).

The “point man” in the spread of Christianity to the world of the Roman Empire was, of course, St. Paul, “the Apostle of the Gentiles.” It is believed that he reached as

far as modern Spain. His letters to the various church communities, established by himself and others, are a priceless asset to both theology and history. Paul was prominent at the Council of Jerusalem, called to deal with questions concerning Gentiles who wished to accept the Christian faith (see, Acts, Chapter 15). We know little of the efforts of the original Twelve Apostles, other than popular legend. St. Thomas, for example, is credited with traveling as far to the east as India! The way east was effectively blocked to Christianity by the advent of Islam in the seventh century, A.D. By the end of that century, it dominated the near east, North Africa, and much of Spain. In the following centuries it would move into India and Southeast Asia to the east and into the west into what is now Turkey and part of the present Balkans. In 1453, it would seize Constantinople, thus setting the stage for the decline of the eastern (Byzantine) part of the Roman Empire. It would be finally checked at the very gates of Vienna, only in 1689. More or less dormant for more than two centuries, Islamism has resumed its thrust into Europe again – not by conquest now, but by immigration!

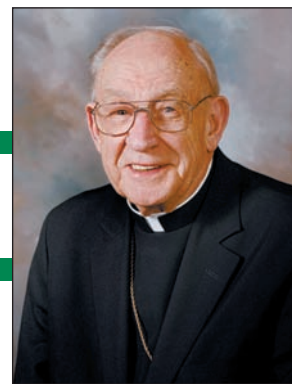
The missionary thrust in the western part of the empire saw the conversion of the Gauls of present-day France and the beginnings of what would be the “Holy Roman Empire” that would exist until the rise of Napoleon Bonaparte. Apostolic saints such as Patrick and Augustine (of Canterbury) would convert the tribes of the British Isles; Boniface would evangelize the German tribes, and Cyril and Methodius the Slavic countries, while Ansgar would do so in Scandinavia.

The year 1492 would open a new era of evangelization. “Iron men in wooden ships” from Spain and Portugal would bring missionaries and the cross to the natives of

South and Central America, as well as Southwest North America. French missionaries would bring the faith to Canada, the Great Lakes Region and down the Mississippi

Valley. They would not stop there. The age of exploration would open the Orient as well, as the company of Ignatius Loyola along with Franciscan and Dominican missionaries would go to Japan, China and India. The Congregation of the Propagation of the Faith (now the Congregation for the Evangelization of Peoples) would be created in 1622 to supervise these efforts. The Society for the Propagation

“Its origin is in God, acting through the Holy Spirit, who is present throughout the entirety of his creation.”



Bishop Sheldon

of the Faith would be founded later, initially as a private organization in France, to support those efforts.

The final decree of Vatican II’s Decree on the Church’s Missionary Activity was that on the missions (“Ad Gentes,” 1965). Applying past experience, it called, among other things, for adaptation of the missionary effort to the various cultures and languages that it addressed; this, in contrast to the prior practice that gave the appearance of imposing an European culture on such people as those of the Orient or the primitive tribes of Africa and the South Pacific. The post-Vatican II popes have actively promoted this work of the council by issuing their own encyclicals, apostolic letters and other documents on the subject of evangelization: Paul VI: On Evangelization in the Modern World (“Evangelii Nuntiandi,” 1975); John Paul II: On the Permanent Validity of the Church’s Missionary Mandate (“Redemptoris Missio,” 1990); Benedict XVI: homily on (“Ad Gentes,” 2005); Francis: On the Proclamation of the Gospel In Today’s World (“Evangelii Gaudium,” 2013).

What they had to say is simply to affirm the great commission of Jesus Christ to the apostles before leaving us as man: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And, behold: I am with you until the end of the age” (Mt 28:19-20). The purpose of this commission was announced by Jesus in his prayer to the Father at the Last Supper: “I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father are in me and I in you, that they also may be one in us, that the world may believe that you sent me” (Jn 18: 20-21).

Pope Francis says don’t rush through silence during Mass

By Junno Arocho Esteves

VATICAN CITY (CNS) — The silence that precedes the opening prayer at Mass is an opportunity for Christians to commend to God the fate of the church and the world, Pope Francis said.

Departing from his prepared text at his weekly general audience Jan. 10, the pope urged priests “to observe this brief silence and not hurry.”

“I recommend this to the priests. Without this silence, we risk neglecting the reflection of the soul,” he said.

Continuing his series of audience talks on the Mass, Pope Francis spoke about the Gloria and the opening prayer.

After the encounter between “human misery and divine mercy” experienced in the penitential rite, the faithful are invited to sing the ancient hymn of praise that was sung by the angels after Christ’s birth, the pope said.

“The feelings of praise that run through the hymn,” he said, “are intertwined with the confident pleading of divine benevolence” that characterizes the entire liturgy and “establishes an opening of earth to heaven.”

After the hymn, the priest invites the assembly to pray

and observes a moment of silence so that the faithful may be conscious of the fact that they are in God’s presence and formulate their petitions, the pope explained.

This silence, he said, is not just an absence of words but a time to listen “to other voices: that of our heart and, above all, the voice of the Holy Spirit.”

“Perhaps we come from days of toil, of joy, of sorrow and we want to tell the Lord, to invoke his help, to ask that he be near us; we have family members and friends who are ill or who are going through difficult trials,” the pope said.

The priest’s posture – with hands outstretched in supplication – is also an important sign as it is an imitation of Christ with his arms open on the cross, the pope said.

“In the crucifix, we recognize the priest who offers pleasing worship to God; that is, filial obedience,” he said.

Pope Francis said that pondering the prayers and gestures, which are “rich in meaning,” Christians can make “many beautiful meditations” that can benefit their spiritual lives.

“To go back and meditate on the texts, even outside of Mass can help us to learn how to turn to God, what to

ask, which words to use,” the pope said. “May the liturgy become for all of us a true school of prayer.”

The Steubenville Register

Biweekly publication of the Diocese of Steubenville
P.O. Box 160, 422 Washington St.
Steubenville, OH 43952-5160
email: register@diosteub.org

Bishop Jeffrey M. Monforton, publisher

Dino Orsatti, editor
dorsatti@diosteub.org
Janice M. Ward, circulation/advertising
jward@diosteub.org
Matthew A. DiCenzo,
staff writer, social media coordinator
mdicenzo@diosteub.org

Telephone (740) 282-3631; FAX (740) 282-3238
Subscription rate \$15 per year in state of Ohio;
\$17 per year outside the state of Ohio;
\$24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X

How Can it All Have a Happy Ending?

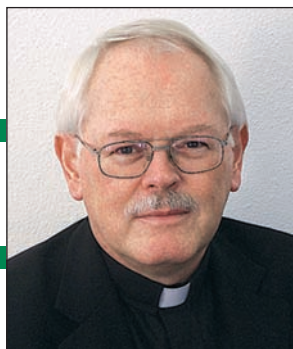
By Father Ron Rolheiser

There's a line in the writings of Julian of Norwich, the famous 14th century mystic and perhaps the first theologian to write in English, which is endlessly quoted by preachers, poets and writers: *But all shall be well, and all shall be well, and all manner of things shall be well.* It's her signature teaching.

We all have an intuitive grasp of what that means. It's our basis for hope. In the end, the good will triumph. But the phrase takes on added meaning when it's seen in its original context. What was Julian trying to say when she coined that phrase?

She was struggling with the problem of evil, sin and suffering: Why does God allow them? If God is both all loving and all powerful what possible explanation can there be for the fact that God lets us suffer, lets us sin, and lets evil be present all over the world? Why didn't God create a world without sin, where we would all be perfectly happy from birth onward?

Julian had heard enough sermons in church to know the standard apologetic answer for that, namely, that God allows it because God gave us the great gift of freedom.



Father Rolheiser

With that comes the inevitability of sin and all its sad consequences. That's a valid answer, though one that's often seen as too abstract to offer much consolation to us when we are suffering. But Julian, despite being a loyal daughter of the church and having been schooled in that answer, doesn't go there. She offers something different.

For her, God allows evil, sin and suffering because God will use them in the end to create for everyone a deeper mode of happiness than they would have experienced if sin, evil and suffering hadn't been there. In the end, these negatives will work toward creating some deeper positives.

Let me quote Julian in the original (the "Middle English" within which she wrote): "*Jesus, in this vision informed me of all that I needed answered by this word and said: 'Sinne is behovely, but alle shalle be wele, and alle shalle be wele, and all manner of thing shalle be wele.'*"

She shares that Jesus says that sin is "behovely." In Middle English, *behovely* has these connotations: "useful," "advantageous," "necessary." In her vision, sin, evil and suffering are ultimately advantageous and even necessary in bringing us to deeper meaning and greater happiness. (Not unlike what we sing in our great Easter hymn: O happy fault, O necessary sin of Adam).

What Julian wants us to draw out from this is not the idea that sin and evil are of little consequence but rather that God, being so unimaginable in love and power, is able to draw good out of evil, happiness out of suffering and redemption out of sin, in ways that we cannot yet grasp. This is Julian's answer to the question: Why does God allow evil? She answers by not answering because, in essence, no adequate answer can ever be imagined. Rather, she sets the question into a theology of God within which, beyond what we can imagine at present and beyond what theology can really account for, God's power and love will eventually make all things well, dry every tear, redeem

every evil, erase every bad memory, unfreeze every cold heart, and turn every manner of suffering into happiness. There's even a hint in this that the final triumph of God will be to empty hell itself so that, indeed, absolutely every manner of being will be well.

In a subsequent vision, Julian received a five-fold assurance from God that God *may, can, will and shall* make all things well and *we ourselves will see it.*

All of this is predicated, of course, on a particular concept of God. The God that Julian of Norwich invites us to believe in is a God who is precisely beyond our imagination both in power and in love. Any God we can imagine is incapable of making all manner of being well (as many atheistic critics have already pointed out). This not just true in terms of trying to imagine God's power, it's particularly true in terms of trying to imagine God's love. It's unimaginable in our present human condition to picture anyone, God or human, who cannot be offended, is incapable of anger, holds nothing against anyone no matter what evil he or she may have perpetrated, and who (as Julian describes God) is completely relaxed and has a face like a marvelous symphony. The God of our imagination, re-enforced by certain false interpretations of Scripture, does get offended, does get angry, does take vengeance and does meet sin with wrath. Such a God is incapable of making all manner of things well. But, such a God is also not the God whom Jesus revealed.

Were we to look into the eyes of God's, says Julian, what we would see there would "melt our hearts with love and break them in two with ecstasy."

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.

Paul VI, Prophet

By Bishop Robert Barron

This coming July, we will mark the 50th anniversary of Pope Paul VI's deeply controversial encyclical letter "Humanae Vitae." I won't bore you with the details of the innumerable battles, disagreements, and ecclesial crises that followed upon this text. Suffice it to say that this short, pithily argued letter became a watershed in the post-conciliar Catholic Church and one of the most significant points of contention between liberals and conservatives. Its fundamental contention is that the moral integrity of the sexual act is a function of the coming together of its "procreative and unitive" dimensions. That is to say, sexual intercourse is ethically upright only in the measure that it is expressive of love between married partners and remains open to the conception of a child. When, through



Bishop Barron

a conscious choice, the partners introduce an artificial block to procreation – when, in a word, they separate the unitive and procreative finalities of the sexual act – they do something which is contrary to God's will.

Again, within the context of this brief article I won't detail the arguments for and against this position. But, I would like to draw particular attention to a remarkable passage in "Humanae Vitae," namely section 17, in which Paul VI plays the prophet and lays out, clearly and succinctly, what he foresees as consequences of turning away from the church's classic teaching on sex. Though he is convinced that artificial contraception is morally bad in itself, he's also persuaded that it would, in the long run, adversely affect general societal attitudes regarding sex. Here is a first observation: "Let them consider how easily this course of action could open wide the way for marital infidelity and a general lowering of moral standards. Not much experience is needed to be fully aware of human weakness and to understand that human beings – and especially the young, who are so exposed to temptation – need incentives to keep the moral law, and it is an evil thing to make it easy for them to break that law." Does anyone doubt that, in the last 50 years, we have seen a profound attenuation of marital fidelity? Could anyone possibly contest that the last half-century has witnessed a significant breakdown of the institution of marriage? Is anyone so blind as not to see that during the last five decades "a lowering of moral standards" has taken place? To be sure, there are multiple causes of these declines, and certainly not all the blame can be ascribed to artificial contraception. However, Paul

VI was intuiting something of great moment, namely, that once we commenced to redefine the nature of the sexual act, we placed ourselves on a very steep and slippery slope toward a complete voluntarism, whereby we utterly determine the meaning of sexuality, of marriage and even of gender. And the rapid rise in pornography use, the sexual exploitation of children and human trafficking are functions of this same arbitrariness. What was only vaguely envisioned and feared 50 years ago is now accepted more or less as a matter of course.

In that same section, Paul VI continues to prophesy: "Another effect that gives cause for alarm is that a man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection." In the post-Weinstein era, we hear practically every day of another celebrity who has treated women with disrespect, turning them indeed into objects for his own use and manipulation. The entire society is rightly outraged at this behavior, but precious few cultural commentators have noted the link between this kind of objectification and the conscious disassociation of the twin ends of the sexual act. When we are permitted casually to separate love from procreation – or as one analyst had it, to sever the link between sex and diapers – we place ourselves on a short road to reducing sexual intercourse to a form of self-indulgent recreation.

To Page 8

Paul VI, Prophet

From Page 7

Section 17 of “*Humanae Vitae*” concludes with a startling act of prescience regarding the political implications of countenancing artificial contraception: “Finally, careful consideration should be given to the danger of this power passing into the hands of those public authorities who care little for the precepts of the moral law. Who will blame a government, which in its attempt to resolve the problems affecting an entire country resorts

to the same measures as are regarded as lawful by married people in the solution of a particular family difficulty? Who will prevent public authorities from favoring those contraceptive methods which they consider more effective? Should they regard this as necessary, they may even impose their use on everyone.” What might have seemed exaggerated, perhaps even slightly paranoid, in 1968 is now a commonplace. The HHS Mandate, which would require even Catholic institutions

to provide insurance coverage for contraception and abortifacients, has been so aggressively pursued that even the Little Sisters of the Poor found themselves battling for their rights in court. Pope Francis, an ardent admirer of Paul VI, has picked up on this theme, bemoaning the “ideological colonization” that takes place when the Western powers attempt, through threat of economic sanctions, to impose their sexual program on the underdeveloped world.

This coming 50th anniversary year would be a good time to take another look at “*Humanae Vitae*.” I might suggest we commence with section 17.

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles. He is the founder of Word on Fire Catholic Ministries, headquartered in Des Plaines, Illinois. A nonprofit global media apostolate, additional information is available on his website: www.wordonfire.org.

Hero's homecoming: Vatican prepares to transfer exiled cardinal's remains

By Carol Glatz

VATICAN CITY (CNS) — In his last will and testament, a cardinal exiled to Rome, who survived the Nazis' Dachau prison camp and 17 years of communist persecution, requested to be allowed back home to Czechoslovakia for burial.

But as Cardinal Josef Beran — ill with cancer — wrote down his wishes, it never occurred to him that the hostility against him by communist officials was so great; they not only denied him the right to return while alive, they would not even want him back dead.

“That's why, even after his death in 1969, he couldn't go home,” Pavel Vosalik, Czech ambassador to the Vatican, told Catholic News Service.

“He was such a gentleman, he couldn't imagine their hatred was so deep,” he said, which meant the cardinal's written request went unanswered for so long and was almost forgotten.

Now, nearly 50 years later, the former archbishop of Prague and symbol of heroic resistance against totalitarianism is finally going home. Pope Francis recently approved a request by the cardinal's relatives and the current archbishop of Prague, Cardinal Dominik Duka, to remove and permanently transfer Cardinal Beran's casket from the grottoes under St. Peter's Basilica.

But it was a difficult decision that not all Czechs wanted to embrace, Vosalik said.

Cardinal Beran is just one of three cardinals to have been given the honor of being buried in a sacred space normally reserved just for popes, close to the tomb of St. Peter.

Also, as the only Czech buried there, his presence underlined the esteem and admiration he enjoyed with Blessed Paul VI, who had held the dying cardinal in his arms and had him buried in the grottoes' Chapel of the Bruised Madonna.

“This gesture was extremely generous and showed enormous respect. We were very proud of it, that our cardinal was among the popes,” Vosalik said.



Czech Cardinal Josef Beran, who made a landmark speech about religious freedom at the Second Vatican Council, was forcibly exiled to Rome in 1965. The Vatican is preparing to transfer his remains from the Chapel of the Bruised Madonna, seen here, in grottoes under St. Peter's Basilica. (CNS photo)

“But in my opinion, Pope Paul was paying tribute at a time when our country wouldn't. It was meant to be an honor for the cardinal, not the nation, and I am sure we need to respect his will,” he said.

While it is not unheard of for relics or mortal remains to be moved from one part of the grottoes or basilica to another, it is the first time they will see a permanent removal, said the archpriest of the basilica.

“I've been here 13 years, and this has never happened,” Cardinal Angelo Comastri told Catholic News Service. In fact, he and Vosalik are still coordinating all the details involved in some unfamiliar procedures, which will have to follow both standard consular protocols and church law.

“We are trying to learn” on the job, Vosalik said.

Cardinal Comastri said that sometime in April, the white stone tomb will be

opened so the remains can arrive in time for the April 23 feast day of St. Adalbert — missionary, martyr and patron saint of the Czech Republic.

Because just the outer tomb and not the casket encasing the body will be opened, they will not have to follow the updated rules regulating the recognition and verification of relics or the mortal remains of servants of God, he said. Cardinal Beran's cause for canonization was begun in 1997, and being named a servant of God is one of the steps toward sainthood.

The ceremony in the chapel will be very private, Cardinal Comastri said, with just a few participants, including himself, two members of the Congregation for Saints' Causes, and most probably the Czech ambassador and delegates from Prague.

While the tomb will be demolished, a plaque will be put up in the chapel honoring “with much veneration” the place

where the cardinal had first been laid to rest, Cardinal Comastri said.

Then-Father Beran was one of more than 2,500 priests imprisoned in Dachau. He spent three years there, nearly dying of typhoid, until U.S. forces liberated the camp in 1945. Pope Pius XII named him archbishop of Prague just a year later, but a communist regime took control of Czechoslovakia in 1948, imposing harsh restrictions on the church and seizing property. The archbishop condemned the creation of government-approved church organizations and proclaimed, “the Catholic Church should enjoy the absolute freedom” that is both a God-given and constitutional right.

Repeatedly outspoken, he was essentially silenced and distanced from Czech society, with house arrests and imprisonment. He pleaded with the pope to accept his resignation, but instead Blessed Paul VI invited him to Rome make him a cardinal in 1965 and to take part in the fourth session of the Second Vatican Council. The cardinal-designate accepted the offer, knowing the communist government would never let him return.

At the council, he gave a landmark speech urging the fathers to be as strong and clear as possible on freedom of conscience in their Declaration on Religious Freedom. In his talk, he lamented the burning of heretics and the forced conversions to Catholicism in his country's history, and he upheld the call for church independence from the state.

Ambassador Vosalik said he believes taking Cardinal Beran back to Prague “will bring more interest to his story” because, with his exile in 1965, “there are two generations for whom he does not exist” in the Czech Republic.

With a number of important anniversaries falling in 2018 — the 130th anniversary of the cardinal's birth, the 80th anniversary of the Nazi invasion and end of democracy, and the 70th anniversary of the country's communist coup — Vosalik said, “it is quite symbolic he come home now.”

“Maybe it was God's will to wait until 2018,” he said.

Congolese forces use violence to disperse several church-led protests

KINSHASA, Congo (CNS) — Security forces in Congo violently dispersed protesters who were demanding that President Joseph Kabila hold fresh elections.

A spokesman for the U.N. Stabilization Mission said the organization had recorded six deaths, dozens of injuries and more than 240 arrests in Kinshasa when demonstrations were staged after Masses Jan. 21.

The church's lay coordinating committee organized the demonstrations.

U.N. radio in Congo reported coalition parties criticized the church for organizing the protests.

Agence France-Presse reported a 24-year-old female religious novice had been killed when police fired on St. Francis de Sales Church in the capital's

Kintambo suburb.

It added that similar violence had erupted outside Notre Dame Cathedral and in many of the city's 160 Catholic parishes.

U.N. radio in Congo reported coalition parties criticized the church for organizing the protests and for working “against the interests of the DRC.”

The Catholic Church has pressed Kabila

to step down since his second and final term expired more than a year ago.

A church-brokered accord in December 2016 allowed the president to stay in office, alongside an opposition head of government, pending elections by the end of 2017.

However, in November, Congo's Electoral Commission said the ballot would be postponed till Dec. 23, 2018.

Pope Francis challenges Chilean youth to ask, 'What would Christ do?'

By Jane Chambers

SANTIAGO, Chile (CNS) — Pope Francis challenged young Chileans, telling them to always ask themselves, "What would Christ do in my place?"

"At school, at university, when outdoors, when at home, among friends, at work, when taunted: 'What would Christ do in my place?'" he told thousands of young people who came from all over Latin America and Chile to a youth rally at Santiago's Maipu shrine.

"When you go dancing, when you are playing or watching sports: 'What would Christ do in my place?' He is the password, the power source that charges our hearts, ignites our faith and makes our eyes sparkle."

Pope Francis told young people they are the protagonists who will change the church, and the young people responded. Throughout the service they frequently shouted, "This is the pope's young people."

He spoke of the inspiration of St. Alberto Hurtado, founder of the Hogar de Cristo movement, which provides vocational training and other services for young people. The saint "had a golden rule, a rule for setting his heart ablaze with the fire that keeps joy alive. For Jesus is that fire; everyone who draws near to it is set ablaze. Hurtado's password was quite simple — if your phones are turned on, I would like you to key this in. He asks: 'What would Christ do in my place?'"

Several young people were chosen to tell Pope Francis about their dreams and hopes. Ariel Rojas told him, "We recognize in you a way of being, a way of love."

Rojas got a loud cheer when he told Pope Francis, "We want to help you and support you with your faith, and we want you to know that we will help you when you are tired, because of all the many things you have to do."

Many of the pilgrims were wearing purple T-shirts that showed they were affiliated with the Jesuits. One of them, Natalia Tomas, had traveled more than 500 miles from Puerto Montt. She told Catholic News Service she is following Pope Francis' advice to "stir things up and get out and help people."

Many of the young people signed up to be volunteers, like Rodrigo Opazo, 16, from Colina. He told CNS: "I want to help the pope; it makes me happy. And when I am older I can tell my family I helped the pope."

"It's been an incredible experience," said Nicolas Me-



Pilgrims smile while holding crosses as they wait for Pope Francis to arrive for a Jan. 17 meeting with youths in Santiago, Chile. (CNS photo/Luca Zennaro)

rino, another papal volunteer. "We had to help 40,000 people get into the Mass at O'Higgins Park. ... And today I am a pilgrim here in Maipu, and I am very interested in what he says to the young people."

"I want to take the pope's advice and not just treat this as a one-off event, but a catalyst for going out and inspiring others and breathing new life into the church. That is our responsibility as young people," he told CNS.

The meeting was filled with symbolism because Maipu shrine, formally the Basilica of Our Lady of Carmel, honors Chile's patron saint. There was a huge statue of her on the stage, which the pope blessed at the end of the ceremony.

Pope Francis told the crowd, "If you don't love your country, you don't love God."

Participants responded by shouting "chi chi chi che che che viva Chile," a popular chant often used at soccer matches showing a love for Chile.

The young people presented Pope Francis with a miniature Chilean-blue cross with a red ribbon to symbolize the blood of Christ and an alliance that all of Chile is together.

They also presented a white star. Red, white and blue are the colors of the Chilean flag.

Later, the pope met with professors, staff and students at the Pontifical Catholic University of Chile. He told them they can contribute to fostering peaceful coexistence in the country through education.

He also emphasized the need for the university to "progress as a community," and praised the evangelization efforts of the university's chaplaincy, which "is a sign of a young, lively church that goes forth."

"The missions that take place each year in different parts of the country are an impressive and enriching reality. With these, you are able to broaden your outlook and encounter different situations that, along with regular events, keep you on the move," the pope said.

Experiences like evangelizing, he added, should not remain limited to university life because the "present-day culture demands new forms that are more inclusive of all those who make up social and, hence, educational realities."

Women say Eucharist, helping poor is what it means to be Catholic

NEW YORK (CNS) — American Catholic women are increasingly disengaged from the church although they remain affiliated and say helping the poor and receiving the Eucharist are the most important aspects of what it means to be Catholic.

They also have the potential to turn the tide in the 2018 midterm elections, according to a nationwide survey released Jan. 16 by America magazine, a Jesuit-owned publication.

The online survey of 1,508 self-identified Catholic women was commissioned by America Media and conducted in August 2017 by the Center for Applied Research in the Apostolate and the GfK Group.

The survey was offered in English and Spanish and the margin of sampling error is plus or minus 2.5 percentage points. Using survey and data from the U.S. Census Bureau, the Center for Applied Research in the Apostolate estimates that there are 37.3 million Catholic females in the United States, of whom 28.8 million are adults.

The survey showed that while the overwhelming majority of U.S. Catholic women believe in God (98 percent), the numbers of those who attend Mass or participate in the sacrament of reconciliation are dwindling. Younger Catholic women are the least likely to attend Mass. Seventeen percent of millennial respondents attend weekly Mass, compared to 24 percent of all Catholic women.

"This research is a real wake-up call for the Catholic Church to focus harder on its millennial outreach and to engage them in new and creative ways," said Kerry Weber, executive editor of America.

A perceived lack of female role models, especially among the church's visible leadership, is an impediment to further engagement, according to the survey. Six out of 10 Catholic women would welcome the ordination of women to the

permanent diaconate and 21 percent more said they may support female deacons, but want to learn more first.

Pope Francis appointed a commission in 2016 to study the history of the women as deacons in the early church and the possibility of allowing women to serve the church today as deacons.

Most respondents said the priests in their parish "do a good job" of including women in various aspects of parish life. Fewer said "yes, definitely" that priests do a good job of including women on parish councils (50 percent), in lay ministry positions (49 percent), and in the decision-making of the parish (45 percent). Ten percent said they had personally experienced sexism within the Catholic Church.

Adding more women to positions of leadership requires the church to decouple power and the priesthood, according to America's editor-in-chief, Jesuit Father Matt Malone.

"The church needs to ask whether every nonsacramental leadership role currently held by a priest needs to be held by a priest. If not, then these positions should be open to laypeople and the appointment of women to such positions should be a priority," he said.

The survey indicated 74 percent of U.S. Catholic women intend to vote in the 2018 elections. Their views on major issues do not align neatly with either political party. Among those surveyed, care for the environment (83 percent), migration and the treatment of refugees (77 percent), and abortion (76 percent) top the list of the most important political issues.

According to the survey, Democrats have an advantage among these likely voters. Nearly six out of 10 Catholic women identify as, or lean, Democratic, and 38 percent identify as, or lean, Republican.

"One thing that the survey results as a whole indicate is

that in certain congressional districts with this population, a pro-life Democrat would be competitive in a general election," said Father Malone.

The survey indicated 12 percent of respondents considered becoming a religious sister or nun. The percentage is equivalent to 3.5 million adult women who self-identify as Catholic in the United States today. The survey also indicates evidence of an increase in interest in religious life among the youngest Catholic women.

Sixty-three percent of Catholic women are married; 46 percent are married to a Catholic spouse and 1 percent to a non-Catholic spouse. Six percent are widowed and one in 10 are separated or divorced. Six percent live with a partner and 15 percent have never married.

According to the survey, the typical Catholic woman in the United States has had two children and both of those children are Catholic. Most often, she grew up in a household with three brothers or sisters. Thus, her parents often had twice as many children as she did. For the typical Catholic woman, two of her three siblings remain Catholic as adults.

Today, only one in 10 Catholic women has four children (9 percent) and 20 percent have three. Twenty-eight percent have two children, 13 percent have one and 25 percent have none.

Forty percent of respondents said the nightly television news is their primary source for news and 17 percent get it from cable news channels. Eleven percent read their local diocesan newspaper or website.

The survey divided women into four age groups: pre-Vatican II, born before 1943; Vatican II, born between 1943 and 1960; post-Vatican II, born between 1961 and 1981; and millennials, born in 1982 or after. It sought to study the beliefs, practices, experiences and attitudes of Catholic women in the United States.

U
P
and
D
O
W
N
the
D
I
O
C
E
S
E

Bellaire — A quarter auction will be held at St. John Central School gymnasium, 3625 Guernsey St., Feb. 11. Doors for the event will open at noon; the auction will begin at 1 p.m. Tickets cost \$5. Raffles and concessions will also be a part of the event.

Cambridge — Items for the upcoming March 3 annual St. Benedict School auction can be taken to the school office, 220 N. Seventh St., Jan. 26, from 3-4 p.m., and Jan. 27, 11 a.m.-noon. For additional information, telephone the school office at (740) 432-6751.

Carrollton — A cake and punch reception, to recognize Alex David Bauerbach receiving the "Eagle Scout Court of Honor," will be held at 2 p.m., Jan. 27, at Our Lady of Mercy social hall.

Churchtown — Faith formation presentations will be held at St. John the Baptist Senior Center, 17784 Ohio Route 676, Feb. 4, Feb. 11 and Feb. 18, from 7-8 p.m. The Feb. 4 presentation will be titled, "Salvation History – From Adam to Jesus," and will feature an overview of the Old Testament from the time of Adam and Eve to the birth of Jesus. "Why Catholic Bibles are Bigger," based on Gary Michuta's book by the same title, will be the talk for Feb. 11. Michuta is a nationally known author, speaker and apologist. The final evening, Feb. 18, will include a talk on "Confirmation – The Spirit Makes Us Holy," which will be of special interest to parents of children who will be confirmed. Presenter for the programs will be Ken Huck, a teacher at St. John Central School.

Churchtown — St. John Central School will hold a sub sale Feb. 3 and Feb. 4. Cost is \$4 per sub. For additional information, telephone the school office at (740) 896-2697; preorder is available. Proceeds from the sale will benefit the school's field trips.

Ironton — Diocese of Steubenville Bishop Jeffrey M. Monforton recently decreed that a Catholic school finance council should be established by all Catholic schools in the diocese. Volunteers and those being appointed to assist on the Ironton Catholic schools finance council are Cindy Anderson, Bruce Davis, Aaron Heighton, Chris Monte, principal of St. Lawrence Central School and St. Joseph Central High School, and Father David L. Huffman, pastoral administrator for the schools, and pastor of St. Lawrence O'Toole and St. Joseph parishes, Ironton, and St. Mary, Pine Grove.

Ironton — The CWC of the Ironton Catholic community parishes are collecting gently used fall and Christmas decorations, which will be used for resale next year. All items can be taken to the St. Joseph undercroft. Proceeds from the sale benefit parish projects.

Marietta — A pasta dinner fundraiser, to assist St. Mary School alumni Ben Dehmlow, who will participate in a mission trip to Chinandega, Nicaragua, March 17 through March 25, will be held Jan. 27, from 5-7 p.m., at the First United Methodist Church, 304 W. Fifth St., Williamstown, West Virginia. The group traveling to Nicaragua will install pipes for clean water and make improvements to the local school there. Cost is by donation.

Minerva — Fish fry dinners will be sold beginning Feb. 9, from 4:30-7 p.m., at St. Gabriel Church hall. Adult fish dinners cost \$9, rigatoni dinners, \$5; fish dinners for children, ages 6-12, cost \$4, rigatoni dinners, \$3. Children under the age of 6 eat for free. For additional information, telephone Ralph Halter at (330) 205-5958 or Dave Cinson, (330) 205-1324.

Pomeroy — Saturday Masses at Sacred Heart Church will be celebrated at 4:30 p.m. The sacrament of reconciliation will be offered at 4 p.m.

Wintersville — An annual soup sale will be held following the celebration of the 9:30 a.m. Mass at Our Lady of Lourdes Church, Feb. 4. Bean, chili, green pepper, Italian vegetable and wedding soups will be available for purchase; cost is \$6 per quart, no presales are available.



Blessed Sacrament and Our Lady of Lourdes, Wintersville, 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., Wintersville. Announcing the event, from left, are Permanent Deacon Thomas E. Graham; Elane Renzelli, director of the St. Vincent de Paul Ministry; Father Michael W. Gossett, parochial vicar to Msgr. Kurt H. Kemo, pastor of Blessed Sacrament and Our Lady of Lourdes parishes; and Linda Freed, event coordinator. For information on becoming a vendor at the event or to receive an application, telephone 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. (Photo by Ward)

Around and About

Malvern — Brown Local schools, 3242 Coral Road, are providing weekend backpack meals for the less fortunate students in the Malvern area. Donations of snack items such as popcorn, applesauce, pudding, fruit snacks, macaroni and cheese, instant oatmeal, cereal bars, etc., are being accepted to assist in the program. All cans should be pull tabs. For additional information or to donate any of the items, telephone the school office at (330) 863-1355, extension 1006 or email dorra@brownlocalschools.com.

Malvern/Minerva — Knights of Columbus Council 11380 will sponsor a pancake breakfast from 9 a.m.-12:30 p.m., Feb. 4, at St. Gabriel Church hall.

Richfield, Ohio — A "Marriage Encounter Weekend" will be held Feb. 16-18 at Days Inn and Suites Richfield, 4742 Brecksville Road. Applications and additional information are available online at GreatMarriagesOhio.org or by telephoning (330) 305-9963.

Sarahsville — A drug abuse information workshop, sponsored by Noble Local School District, will be held at 6:30 p.m., Jan. 30, at Shenandoah High School auditorium, 49346 Seneca Lake Road. Presenter for the event will be Jason Mackie, a detective and lieutenant. The program will discuss the facts, indicators and dangers of drug usage, as well as local resources. For additional information, telephone the school office at (740) 732-2361.

Steubenville — A upcoming March Steubenville Catholic Engaged Encounter retreat is being planned. For additional information, dates and locations for the event, visit www.steubenvillecee.org.

Steubenville — The Franciscan University of Steubenville Veritas Center for Ethics in Public Life will host a two-day conference titled "The State of American Higher Education, 2018" April 6-7, at the university. Scholars will address how the integrity of the American university can be restored and discuss the issues in depth. Registration fee for the conference is \$50. For a complete schedule, including speaker biographies, a schedule of events or to register, visit www.franciscan.edu/veritas or telephone (740) 284-5360.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will host a pancake breakfast to benefit a new youth organization Trail Life Troop 24, Feb. 4, from 9 a.m. until 1:45 p.m., at St. Peter Church hall. Cost is \$7 for adults, \$6 for students, \$5 for children and \$35 for families.

Wheeling, W.Va. — St. Vincent de Paul Parish, 2244 Marshall Ave., will hold a "Marriage Day," Feb. 10, at the Marist Center, beginning with the celebration of Mass at 5 p.m. A social in the parish center and dinner will follow. The evening will conclude with coffee and cake. Cost is \$45 per couple. Reservations must be made prior to Feb. 7. For additional information, telephone (304) 238-4904 or (304) 424-8156.

Wheeling, W.Va. — The Our Lady of Perpetual Help Ukrainian Church Apostleship of Prayer will sponsor a meat loaf dinner Feb. 4, from 11 a.m. until 4 p.m., at the church annex, 4136 Jacob St. Dinners, which will include meat loaf, mashed potatoes, gravy, green beans coleslaw, dessert and beverage, cost \$8 for adults and \$4 for children ages 6-12. Children under the age of 6 eat for free. Takeout orders will be available by telephoning (304) 232-1777.

At Lima Mass for 1.3 million, Pope Francis preaches message of hope

By Barbara J. Fraser

LIMA, Peru (CNS) — Pope Francis took his message of hope to this sprawling, dusty capital of Peru, celebrating Mass within view of the rocky, waterless Andean slopes where most of the city's poorest residents live.

The day's (Jan. 21) Scripture readings, in which Jonah was sent to Nineveh and Jesus set out toward Galilee, "reveal a God who turns his gaze toward cities, past and present," the pope said in his homily.

Crowds lined the pope's route to the Las Palmas military base, where thousands of people arrived during the night and throughout the morning to participate in the Mass.

Lima's heat and blazing sun did not wither the spirits of the estimated 1.3 million Mass attendees, who chanted and sang as they waited for the liturgy to begin.

Mariana Costa of Lima felt fortunate. She had missed a chance to see Pope Francis in Poland, she said, "and now I have the opportunity to see him in my own country."

As a young adult, she was touched by his words to youth.

"Ultimately, we're the ones who have to work to make sure this faith is not lost," she said.

Sister Maria Lucero of Lima was struck by three messages the pope had for the priests, religious and seminarians with whom he met in Trujillo the day before.

"He said to remember what we are (and spoke of) joy and gratitude to God for everything we have and do not deserve," she said.

His words kindled a desire to renew her efforts, "because the people here need it," she said.

The scores of concelebrants included Boston Cardinal Sean P. O'Malley, who

was in Lima to celebrate the 60th anniversary of the founding of the Boston-based Missionary Society of St. James the Apostle, whose priests have worked in many Latin American countries, including Peru. Cardinal O'Malley had spoken out Jan. 20 about Pope Francis' defense of a Chilean bishop accused of covering up sexual abuse. The cardinal said he understood why victims were hurt by the pope's words.

The place where Pope Francis presided at the liturgy is not far from the vast neighborhood of Villa El Salvador, where Pope John Paul II celebrated Mass in 1985, when it was a dusty shantytown in which community leaders, many of whom were active in parishes, were threatened by terrorist violence.

The poorest neighborhoods form rings around Lima and other Latin American cities, as people migrate from other parts of the country in search of opportunities.

Most build their own houses bit by bit, sometimes in hazardous areas vulnerable to disasters, like the unusual rains in early 2017 that left thousands homeless on the east side of Lima and in cities such as Trujillo, which the pope visited Jan. 20.

The majority also work in the informal economy, eking out a living with day labor, selling goods in markets or working in small, family-run businesses with no health insurance, pension or vacation time.

The pope spoke to them when he talked of "our cities, with their daily situations of pain and injustice," which "can leave us tempted to flee, to hide, to run away."

While some people can build their lives, others are left "living on the fringes of our cities and lacking the conditions needed for a dignified existence," he said. "It is painful to realize that among these 'urban remnants' all too often we see the faces of



Pope Francis arrives in procession to celebrate Mass at Las Palmas Air Base in Lima, Peru, Jan. 21. (CNS photo)

children and adolescents. We look at the face of the future."

Seeing those things, people may be tempted to become "indifferent, anonymous and deaf to others, cold and hard of heart," he said.

Jesus, who entered Galilee upon hearing of John the Baptist's arrest, shows a different way to respond, he said.

Jesus "began to sow the seed of a great hope," and the rippling effect of that joy and good news has been passed down through the apostles and saints, including St. Rose of Lima and St. Martin of Porres, whose relics he venerated in the morning, Pope Francis said.

"It has come to us as a timely antidote to the globalization of indifference," he said. "In the face of that love, one cannot remain indifferent."

Walking through the city with his disciples, Jesus saw people who had "given up in the face of indifference, laid low by the grave sin of corruption," Pope Francis said. "He begins to bring light to many situations that had killed the hope of his people and to awaken a new hope."

Jesus taught his disciples to see things they had overlooked before and to notice new needs, he said.

"The kingdom of heaven means finding in Jesus a God who gets involved with the lives of his people."

His words rang especially true after six days in which he raised issues such as corruption, rapacious consumerism, environmental devastation, organized crime, violence against women and industrial activities such as mining and industrial agriculture, which strip indigenous peoples of their lands and livelihoods.

As he often does, the pope challenged bishops and clergy to avoid clericalism and walk closely with the people. He called on government officials to listen to and respond to the needs of native peoples, youth, the elderly and children.

Jesus "continues to walk on our streets. He knocks today, as he did yesterday, on our doors and hearts, in order to rekindle the flame of hope," the pope told the throng of Massgoers.

"Today the Lord calls each of you to walk with him in the city, in your city. He invites you to become his missionary disciple, so you can become part of that great whisper that wants to keep echoing in the different corners of our lives: Rejoice, the Lord is with you!"

Obituaries

Barbara R. Foit Arthur, 88, Ironton, St. Joseph, Nov. 19.

Christopher M. Black, 59, 2510 S. 10th St., Ironton, St. Joseph, Dec. 25.

Donald Joseph Blair, 85, St. Peter, Steubenville, Jan. 13.

Dorothy Curry, 85, 5074 County Road 6, Kitts Hill, Ohio, St. Joseph, Ironton, Oct. 24.

Joan M. Giannini, 84, Drums, Pennsylvania, St. Peter, Steubenville, Jan. 14.

Linda Faye Thomas Griffith, 71, Belpre, St. Ambrose, Little Hocking, Jan. 10.

Geraldine L. Burnett Holtzapfel, 85, 2324 N. Second St., Ironton, St. Joseph, Jan. 5.

Mary M. Jones, 93, St. Peter, Steubenville, Jan. 15.

Betty M. Jordan, 92, Culter, St. Ambrose, Little Hocking, Jan. 14.

Barbara A. Keating Lewis, 55, Ironton, St. Lawrence O'Toole, Nov. 15.

William Joseph "Bill" McDermott III, 81, Vincent, St. Ambrose, Little Hocking, Jan. 9.

Patsy Jo Ruth Miller, 82, 2416 S. Eighth St., Ironton, St. Joseph, Oct. 11.

Mildred A. Schweickart Payne, 84, 211 Derek St., Ironton, St. Lawrence O'Toole, Jan. 14.

Stephen A. Rudmann, 70, 116 S. Sixth St., Ironton, St. Lawrence O'Toole, Jan. 6.

David E. Stephen, 84, Assumption of the Blessed Virgin Mary, Barnesville, Jan. 8.

Linda L. Rogers Sydow, 74, 1720 Thomas St., Ironton, St. Lawrence O'Toole, Nov. 28.

Frances Riccelli Wilson, 91, 602 Mackey Ave., Martins Ferry, St. Mary, Jan. 10.



Knights of Columbus Council 1641 presents scholarships to, from left, Colin Harshbarger, \$1,000 college scholarship; Alexa Harshbarger, \$1,000 college scholarship; Shawn Lucas, \$1,000 college scholarship; and Josh Merva, \$500 high school scholarship. Grand Knight Steve Storch, pictured left in the back row, and Bud McCutcheon, scholarship chairman, pictured right in the back row, presented the scholarships. (Photo provided)



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates the funeral Mass for Msgr. William R. Cornelius, who died Jan. 12 at his home, at the age of 87. Nearly 30 priests and deacons from the diocese as well as Bishop Gilbert I. Sheldon attended the Mass at Holy Rosary Church, Steubenville. (Photos by Orsatti)

Groups from the Diocese of Steubenville attend annual March for Life

WASHINGTON/STEUBENVILLE (CNS) — Thousands of anti-abortion advocates traveled to Washington Jan. 19 for the annual rally to formally advocate the overturning of *Roe v. Wade*, the 1973 U.S. Supreme Court landmark decision that legalized abortion.

In the Diocese of Steubenville, Father Michael W. Gossett, chaplain of Catholic Central High School, Steubenville, vocations director and parochial vicar to Msgr. Kurt H. Kemo, pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, led a group of students from Catholic Central, Bishop John King Mussio Central Junior High School and Connect Youth Ministry, a youth group from the Wintersville Catholic parishes.

Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge, and Father Christopher H. Foxhoven, pastor of Holy Cross Parish, Glouster, and St. Mary Parish, Nelsonville, led a group of 80 marchers from the southern end of the diocese. The marchers were from Guernsey, Noble and Washington counties, as well as Galipolis, Athens and Little Hocking.

Busloads of students from Franciscan University of Steubenville also attended the march.

Ed York made the two-hour drive to the National Mall from his home in Martinsburg, West Virginia, not with a group on a bus pilgrimage, but only with his daughter Autumn and a small homemade placard emblazoned “As a Former Fetus, I Oppose Abortion.”

“This is David versus Goliath, all right,” he said. “The media’s still pumping out some old stuff about human rights. This (abortion) is going to end one day. But, you know, you have to be patient in life.”

On a bright, sunny and almost spring-like morning, it was highlighted by President Donald Trump’s remarks to the rally. “Every unborn child is a precious gift from God,” he said. Trump praised the pro-lifers for having “such big hearts and tireless devotion to make sure parents have the support they need to choose life.”

“Certainly, to have the president show his support for March for Life is encouraging,” said Katrina Gallic, a senior at the University of Mary in Bismarck, North Dakota. However, she added, involvement for others is “more than a political stance, but should be seen as an ethic for all of humanity.”

The University of Mary sent 200 marchers, clad in blue and orange caps, on a 30-hour bus journey from the frigid northern Great Plains.

Gallic, who traveled separately from New Jersey, began attending marches with her family when she was in

stand for both mothers and children.”

Malone wasn’t interested in political discussions, although “politics is the means by which we’re going to end (abortion) eventually.”

Margaret Banloman and Emily Rogge, both freshmen at St. Michael the Archangel Catholic High School in Lee’s Summit, Missouri, had a colorful placard with an image of Mary and the slogan “Our Salvation Began With an Unplanned Pregnancy.” The pair came up with the idea and drew the sign on their cross-country bus ride, which Banloman characterized as “redemptive suffering.”

Caryn Crush, who spent 14 hours on a bus from Louisville, Kentucky, was with a group of 54 from Immaculata Classical Academy, and said she was attending in support of children born with Down syndrome. Appearing at March for Life and opposing abortion, especially for children born with Down syndrome, was her way to “change society’s perception of them and show they do have value.”

“We’re here to be a voice,” she added. “This is more of a celebration of life.”

First-time marchers included Jerilyn Kunkel of Fishers, Indiana, who made the trip with her husband Larry, a member of the Knights of Columbus. “I got a good night’s sleep. That helped a lot,” she said.

Father Kurt Young was accompanying 700 high schoolers from the Archdiocese of New Orleans. They were part of what became a 14-bus caravan in a two-day trip that lasted a total of 32 hours because of icy roads in Mississippi.

Working along the march route were members of the Catholic Mobilizing Network, which opposes the death penalty.

“We’re known for our stickers: ‘Who Would Jesus Execute?’ said Alexandra Carroll, the organization’s vice president. “We use them as conversation starters. They help humanize the death penalty. We think it’s such an important part of the Catholic faith, this kind of constant pro-life ethic.”



Students from Steubenville Catholic Central High School participate in the March for Life rally in Washington. (Photo provided)

elementary school.

“My parents showed us by the way they lived” and dinner-table conversations, she said. “I’m very grateful for it. I think it requires a lifetime commitment on the political level and the cultural level.”

Members of Students for Life from the Moody Bible Institute in Chicago sported yellow umbrellas.

“The yellow stands for joy,” student Molly Malone explained. “The umbrella is representative of how we will



Father Michael W. Gossett, left, is pictured with Diocese of Steubenville seminarians, Jeremiah Hahn, center, and Peter Stetson, right.



Students from Steubenville Catholic Central High School, Bishop John King Mussio Central Junior High and Connect Youth Ministry gather at rally.



Diocese of Steubenville seminarian Fredrick “Wil” Crow IV, left, stands with Austin Winland, a parishioner of St. Paul Parish, Athens. (Photos provided)