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## News Briefs

### Pope denounces abortion practice

VATICAN CITY (CNS) — Pope Francis denounced the practice of administering prenatal tests to determine birth defects that often lead to abortions, comparing it to the Nazi-era eugenics program that determined what lives were worth keeping or eliminating.

Children are God's greatest gift and should be welcomed "as they come, as God sends them, as God allows, even if at times they are sick," the pope said during a meeting with members of Italian family associations.

"I have heard that it is fashionable — or at least common — to do certain examinations in the first months of pregnancy to see if baby is not well or has some kind of problem. The first proposal in that case is, 'Should we get rid of (the baby)?' — the killing of children. And to have a more tranquil life, an innocent is done away with," he said.

Despite the atrocious nature of that practice, he continued, the practice of eugenics continues today "because the protocol of many doctors — many, not all — is to ask, 'Is something wrong (with the child)?'"

The term "eugenics" was coined in the 1880s and the concept centered on the belief that the human race needed to be protected from those deemed "unfit" or "feeble-minded."

The idea rose to prominence in Nazi Germany with the passing of the Eugenic Sterilization Law in 1933, which ordered doctors to sterilize anyone suspected of suffering from hereditary disease.

The policy is believed to have been the precursor to the Nazi's "Final Solution," resulting in the genocide of an estimated 6 million European Jews.

### Abuse allegation is found credible

WASHINGTON (CNS) — Cardinal Theodore E. McCarrick, retired archbishop of Washington, said he will no longer exercise any public ministry "in obedience" to the Vatican after an allegation he abused a teenager almost 50 years ago has been found credible.

"While shocked by the report, and while maintaining my innocence, I considered it essential that the charges be reported to the police, thoroughly investigated by an independent agency and given to the review board of the Archdiocese of New York," the cardinal said in a statement June 20. "I fully cooperated in the process."

Cardinal McCarrick said that "some months ago" he was informed of the allegation by New York Cardinal Timothy M. Dolan.

"My sadness was deepened when I was informed that the allegations had been determined credible and substantiated," Cardinal McCarrick said.

The cardinal, who turns 88 July 7, was ordained a priest of the New York Archdiocese May 31, 1958. He was named auxiliary bishop of New York in 1977. He was appointed the first bishop of Metuchen, New Jersey, in 1981 and was named archbishop of Newark, New Jersey, in 1986.

He was installed as archbishop of Washington in 2001. He was made a cardinal in Feb. 21, 2001, and retired as head of the Washington Archdiocese May 16, 2006.

## Bishop Sheldon is among jubilarians honored



Diocese of Steubenville Bishop Jeffrey M. Monforton stands with Bishop Emeritus Gilbert I. Sheldon, who is celebrating 65 years of ordination to the priesthood. Also pictured are diocesan priests, active and retired, permanent deacons and seminarians at the Annual Clergy Jubilee Celebration. Msgr. Patrick E. Gaughan, who celebrates 50 years of ordination to the priesthood, was the homilist (homily/Page 7). Other jubilarians at the June 18 celebration at St. Mary Church, St. Clairsville, include Father Thomas R. Nau, 40 years, and Father Timothy J. Huffman and Father John J. "Jack" McCoy, 25 years. Msgr. Robert J. Kawa, recently retired from active parish ministry, was also honored. Jubilarians, not pictured, include Msgr. James A. Boehm, 60 years, Father Thomas J. Graven, 50 years, Father Frederick C. Kihm, 25 years and Permanent Deacon Gerald Hickey, 40 years. (Photo by Campbell)

## Holy Family parishioners celebrate 60 years of faith



Holy Family Church, Steubenville

(Photo by Orsatti)

By Dino Orsatti  
Editor

STEUBENVILLE — Established by Bishop John King Mussio, the first bishop of Steubenville, Holy Family Parish celebrated its 60th anniversary with Masses June 16-17.

Holy Family Parish came into existence June 14, 1958,

as houses were being built in a newly created residential area in the city, off Sunset Boulevard. It became Steubenville's seventh parish and followed the bishop's philosophy of smaller parishes to better serve the community. Steubenville native Father Joseph P. Malara was named Holy

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## Diocese asks Ohio attorney general to investigate

STEUBENVILLE — "We have reported to the Ohio attorney general the results of an independent investigation of the diocesan financial office," according to attorney for the Diocese of Steubenville, Tom Van Dusen. That office has been asked to investigate and determine whether any criminal charges should be filed. Van Dusen also said, "We are in preliminary discussion with legal counsel for a former diocesan employee concerning a possible civil action."

As the bishop stated in the May 4 edition of The Steubenville Register, "payroll taxes were withheld from employees' checks for many years, but the former comptroller did not send the money to the appropriate taxing authorities." Because of this failure to pay withholding taxes, the diocese had to pay \$3.5 million, which included accrued interest, to proper taxing authorities by liquidating unrestricted diocesan investments.

Van Dusen said, "The diocese fully cooperated with independent legal counsel and forensic auditors upon discovery of the financial irregularities."

Bishop Jeffrey M. Monforton addressed the people of the Diocese of Steubenville: "Please know of my gratitude for your patience these past five months, beginning Feb. 9, with the announcement of our forensic investigation in the diocesan Finance Office. Please accept my apology for the lack of proper stewardship of the diocesan finances for this nearly decade and a half."



# Drake McCalister will be ordained this evening as a transitional deacon

By Matthew A. DiCenzo  
Staff writer

STEUBENVILLE — Drake McCalister will be ordained as a transitional deacon this evening, June 29, during a 7 p.m. Mass at Holy Family Church, Steubenville, celebrated by Diocese of Steubenville Bishop Jeffrey M. Monforton. He is expected to be ordained to the priesthood in the summer of 2019.

McCalister and his wife, Crystal, have five daughters — Haley, Madison, Corissa, Emiliana and Gemma. The McCalister family are parishioners of Holy Family Parish.

In the Diocese of Steubenville, McCalister will be the first married priest ordained for the diocese; however, he will not be the first married priest to serve in the diocese. Father Raymond Ryland, who was a Protestant minister that converted to the Catholic faith, served in the Steubenville Diocese and was a married priest. He was not ordained in the Diocese of Steubenville, but moved to Steubenville and served at Holy Family Parish, from 1998-2001, and at St. Peter Parish, Steubenville, from 2001 until his death in 2014.

A married priest in the Catholic Church is not a change in the church's discipline of celibacy. The Eastern rite (for example, Byzantine churches) have allowed married men to be ordained to the priesthood since the beginning of the church (see, Catechism of the Catholic Church, Paragraph 1580). The Roman rite made celibacy the norm for priesthood (see, Catechism of the Catholic Church, Paragraph 1579).

In 1967, after the Second Vatican Council, Blessed Paul VI wrote the encyclical "Sacerdotalis Caelibatus" (On Celibacy of the Priest) stating, "a study may be allowed of the particular circumstances of married sacred ministers of churches or other Christian communities separated from the Catholic communion, and of the possibility of admitting to priestly functions those who desire to adhere to the fullness of this communion and to continue to exercise the sacred ministry" ("Sacerdotalis Caelibatus," No. 42). Since Blessed Paul VI, popes (including St. John Paul II, Pope Emeritus Benedict XVI and Pope Francis) have granted dispensations to Protestant clergy converts, on a case by case basis, McCalister said. In 1980, St. John Paul II established a pastoral provision, which created a process for Episcopalian/Anglican clergy, who have converted to the Catholic faith, to receive dispensation.

McCalister was a former Foursquare minister, which is a Pentecostal denomination. Beginning his Pentecostal ministry in Fresno, California, he moved to Washington, to serve as an associate pastor and



**Drake McCalister, pictured left, will be ordained as a transitional deacon this evening, June 29, during a 7 p.m. celebration of Mass, at Holy Family Church, Steubenville. He and his wife, Crystal, pictured right, have five daughters. Standing in the front, from left, are Emiliana and Gemma. Standing in the back, from left, are Madison, Haley and Corissa. McCalister is expected to be ordained to the priesthood in the Diocese of Steubenville during the summer of 2019. (Photo provided)**

music director. In Seattle, Washington, he served as a Foursquare pastor for 5 years.

While driving in his car one day in Seattle, McCalister was scanning the radio and found a station that sounded to be religious. "I am a pastor — it's religious — it just made sense to listen to it," McCalister said.

As he listened to the station, he soon realized it was a Catholic radio station, which caught him by surprise. He said he never heard of a Catholic radio station, let alone one in Seattle. He said he was never anti-Catholic, and in fact, "it was a great time to learn about Catholicism, while no one was watching," he explained. As he listened, he heard people who were very enthused about their faith. McCalister said, "They sounded like I would have things in common with them." He continued, stating: "They were evangelical, charitable, Christ-centered and they knew their Bible." He said the discussions were about the Church Fathers — some who he never heard of — and church doctrine. He, at first, thought they were "secret documents," but soon realized the rest of the world already knew of these Church Fathers and church doctrine.

After listening to the radio program, McCalister said he was intrigued by the Church Fathers. He said, "The Church Fathers are the interpretative lens of Scripture. Reading Scripture through the lens of

the Church Fathers helps bring clarity to the intent of the New Testament writers." He decided to research the Church Fathers to learn more about them. McCalister

said they were a major influence on him, because of their love of the Lord. He said he focused on the Church Fathers from the time of the apostles to A.D. 300. McCalister said that the historical evidence — which was also biblical, logical and reasonable — made him consider the unsettled questions he had about the evidence he was discovering. "What the Church Fathers taught was handed down from the apostles — which also shows us how the apostles lived," he said. McCalister said that when he was looking through history, he could not find evidence of distinctive Foursquare theology anywhere until the 16th century Protestant Reformation. But, around the time of Jesus, he found the roots and evidence of the Catholic Church.

In the summer of 2003, McCalister was set to speak at a Foursquare high school camp. The man who managed the camp, who McCalister had not previously met, approached him while he was at the camp. He said that the man was praying and wanted to share an image he received in prayer. McCalister said the man told him he pictured Drake and his family standing on the seashore, and in the ocean, was a large ship that said, "Queen Mary." McCalister said, "I was not Catholicized enough to think of the Blessed Virgin Mary, so immediately I thought, a cruise!" He also remembered that there was a ship named the "Queen Mary" in California. But, the

To Page 3

## Teacher Opening, St. John Central High School, Bellaire

**St. John Central High School, 3625 Guernsey St., Bellaire, Ohio**, has an opening for a mathematics teacher for grades nine through 12 for the 2018-19 school year.

The teacher will be responsible for implementing innovative academic instruction in whole group, small group, project based and one-on-one settings, meeting the needs of all learners.

**Qualifications include:** being a practicing Christian in good standing, a bachelor's degree in related field, valid state licensure, effective organization and communication, the ability to work harmoniously as a member of an interdisciplinary team and the willingness to spend additional time needed to effectively meet challenges and objectives of the school and its students.

Send letter of intent, resume, three professional references, transcripts, credentials, and philosophy of education to **Jarett Kuhns, principal**, at **jarett.kuhns@omeresanet.net**. Perspective applicants will be expected to provide three letters of recommendation at the time of interview, one being from the applicant's pastor.

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## Principal named for St. Mary School, Marietta

By Matthew A. DiCenzo  
Staff writer

MARIETTA — Molly Frye has been named the principal of St. Mary School, 320 Marion St., Marietta.

The appointment was announced by Msgr. John Michael Campbell, pastoral administrator of St. Mary School and rector of the Basilica of St. Mary of the Assumption, Marietta; Diocese of Steubenville Bishop Jeffrey M. Monforton and Permanent Deacon Paul D. Ward, director of the diocesan Office of Christian Formation and Schools.

Frye officially became the principal of St. Mary School June 1.

Frye taught art at St. Mary School for the past six years, she said. She also served as the assistant principal for the 2017-18 school year, while continuing to teach art and religion.

Frye earned a Bachelor of Arts degree in economics from Denison University, Granville, Ohio, and a Master of Arts degree in sports management from The Ohio State University, Columbus, Ohio. Prior to teaching at St. Mary School, Frye said she worked in mortgage banking.

She and her husband, Dr. John Frye, are the parents of twin sons, Tyler and Max, who will be in the sixth grade at St. Mary School. They are residents of Mari-



Molly Frye

(Photo provided)

etta, and parishioners of the Basilica of St. Mary of the Assumption.

Frye said she looks forward to being the principal of the school. "I think St. Mary's is a wonderful place," she said.

## Bishop Monforton's Schedule

- June 30 Mass and perpetual vows, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, motherhouse, Toronto, 11 a.m.
- July 1 Mass, St. Casimir Church, Adena, 11 a.m.
- 2 Mass, Holy Family Fest, Apostolate for Family Consecration, Bloomingdale, 9 a.m.
- 3 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 4 Mass, Holy Family Church, Steubenville, 9 a.m.
- 8 Mass, St. Mary Church, Martins Ferry, 10 a.m.
- 10 Mass, Holy Rosary Church, Steubenville, 7 a.m.



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Aug. 25-26.

## Drake McCalister

From Page 2

man at the camp told McCalister, "Maybe you are supposed to have something to do with the Catholic Church?"

McCalister said that led to a more intense year of study, with all conclusions pointing to the Catholic Church. He said during this time he was sick to his stomach for a week, asking the Lord to be anything but Catholic. McCalister said he tried to find something, anything, to disprove the claims of the Catholic Church, but he could not find a reasonable counterargument. He told Crystal and she asked if they could believe the teachings of the Catholic Church and just be something else other than Catholics. But, he, as well as his wife, continued to feel that the Lord was calling them to Catholicism, realizing it was becoming evident.

In the summer of 2004, McCalister went to speak at the same camp again. Once they arrived, the man who managed the camp approached him and asked, "So, how's the 'Queen Mary?'" At this point, they knew they were going to become Catholics and did not want that to come out during the camp. McCalister said that they needed to follow where God was taking them. They attended their first celebration of Mass in Utah.

In August 2004, McCalister resigned as pastor of his Foursquare church. On Dec. 12, 2004, the feast of Our Lady of Guadalupe, Drake and Crystal, as well as their three daughters at the time, became Catholics and entered the Catholic Church. He said it was like Mary said in John's Gospel, "Do whatever he tells you" (see, John, Chapter 2, Verse 5).

In 2005, McCalister came to Steubenville. In 2007, he was hired at Franciscan University of Steubenville, and began teaching in the theology/catechetics department. The coordinator of the catechetical practicum, McCalister helps students get field experience in parishes, schools and the diocese.

McCalister was part of the first diaconate class in the Diocese of Steubenville in 2010, when Bishop R. Daniel Conlon was bishop of the Diocese of Steubenville. As the process started, McCalister said he felt the Lord calling him to inquire about a dispensation for the priesthood. After speaking with his spiritual director, he decided to approach Bishop Conlon, who agreed with the idea. Bishop Conlon connected McCalister with existing married priests to help aid his discernment and had him withdraw

from diaconal formation.

Bishop Conlon was assigned as the bishop of the Diocese of Joliet, Illinois, in 2011, which slowed the process, McCalister said. For about a year, the Steubenville Diocese had a vacant see, until Bishop Monforton was appointed the bishop of Steubenville in 2012. McCalister said after Bishop Monforton arrived and was settled in Steubenville, the formation process continued. In 2016, Bishop Monforton arranged for McCalister to begin meeting with Father James M. Dunfee, pastor of St. Agnes Parish, Mingo Junction, and currently serving as vicar general; Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville; Father Paul E. Hrezo, pastor of Christ Our Light Parish, Cambridge; and Father Daniel Heusel, pastor of St. John Parish, Bellaire, and Sacred Heart Parish, Neffs. McCalister said he has regular meetings with the four Diocese of Steubenville priests, which have helped him prepare for his future ministry in the church. He said he will continue to meet with them for the next year. The formation and timeline were approved by the Congregation for the Doctrine of Faith, as well.


On March 24 of this year, at Holy Family Church, Bishop Monforton held a "Call to Candidacy to Holy Orders" for McCalister at a celebration of Mass. This was followed by the installation to the ministries of a lector and acolyte for McCalister, April 21, at Mass.

During this process, McCalister said he has felt a "great peace." He said: "My desire is to serve Jesus Christ to the fullest extent possible in whatever way the church allows. The only reason I have pursued this is because I feel the Lord calling me; that is the sole reason. I need to walk in obedience. I feel the tangible weight of the call, not in a bad way, but in what is before me. It is a long process, but it is the Lord's perfect timing."


McCalister said he is not worried about the future. He said, "People ask me, 'why do I have to become a priest?' I tell them, 'I do not have to become a priest; my desire is to simply be obedient to God's call and that is leading me to the priesthood.'" He said that "my goal is to simply say yes to the next thing" and is focused on what is ahead of him as he puts all his trust in the Lord.

He referenced Proverbs: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Prv 3:5-6).

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# Bishop Monforton joins US bishops to OK abuse charter revisions

FORT LAUDERDALE, Fla. (CNS) — New medical directives governing health care partnerships and revisions to the charter on the protection of young people were approved during the U.S. Conference of Catholic Bishops' spring general assembly.

During their June 13-14 meeting, the bishops, including **Diocese of Steubenville Bishop Jeffrey M. Monforton (see column/Page 7)**, also approved what is described a "pastoral response" to Asian and Pacific Island Catholics and, after a long discussion, they decided to supplement their quadrennial document on Catholic participation in public life with a short letter, a video and other supplementary materials.

The meeting opened with a statement decrying Attorney General Jeff Sessions' decision that asylum seekers fleeing domestic or gang violence cannot find protection in the United States.

"At its core, asylum is an instrument to preserve the right to life," the bishops' statement said. They urged the nation's policymakers and courts "to respect and enhance, not erode, the potential of our asylum system to preserve and protect the right to life."

Sessions' decision "elicits deep concern because it potentially strips asylum from many women who lack adequate protection," the bishops said. "These vulnerable women will now face return to extreme dangers of domestic violence in their home country."

Just after opening prayer, **Cardinal Daniel N. DiNardo** of Galveston-Houston, USCCB president, and **Steubenville native**, read the statement from the dais, and the bishops voiced their support.

In his remarks, Cardinal DiNardo said he joined Bishop Joe S. Vasquez of Austin, Texas, chairman of the bishops' Committee on Migration, "in condemning the continued use of family separation at the U.S.-Mexican border as an implementation of the administration's zero tolerance policy."

"Our government has the discretion in our laws to ensure that young children are not separated from their parents and exposed to irreparable harm and trauma," the cardinal said. "Families are the foundational element of our society and they must be able to stay together."

"Separating babies from their mothers is not the answer and is immoral," he added.

The bishops voted 183-2 with two abstentions to revise ethical and religious directives governing key moral questions when Catholic and non-Catholic institutions are preparing to cooperate or merge.

Under development since 2015, the changes are limited to Part 6 of the "Ethical and Religious Directives for Catholic Health Care Services" developed by the U.S. Conference of Catholic Bishops.

Bishop Robert J. McManus of Worcester, Massachusetts, chairman of the bishops' Committee on Doctrine's Subcommittee on Health Care, told the assembly the new directives will help bishops decide whether a health care partnership can occur under the church's moral teaching.

The revisions offer more specific guidance to health care administrators confronted with an increasingly complicated business environment and widespread consolidation within the industry.

The bishops also approved changes in language to clarify several articles of the

"Charter for the Protection of Children and Young People." The changes are the first since 2011 as the work to update the document took several years longer than planned to wind through the review process established by the bishops.

Bishop Timothy L. Doherty of Lafayette, Indiana, chairman of the Committee for the Protection of Children and Young People, presented the changes, saying they will strengthen protections for young people.

The changes generally tighten requirements for all individuals working with children and add wording to individual articles of the charter or clarify terms used in the document.

In the lead up to the vote, Francesco Cesareo, chairman of the National Review Board, cautioned the bishops to guard against complacency in carrying out the charter's requirements. He urged them to "never waver" in their commitment to protect minors and vulnerable adults from sexual abuse.

Cesareo said signs of complacency surfaced in some dioceses and eparchies as auditors compiled an annual report on compliance with the charter during the period July 1, 2016-June 30, 2017. While progress is being made as the number of allegations during the period declined from the two previous years, he cautioned the bishops to remain vigilant.

"Despite the progress we have made in the church and the ongoing efforts of dioceses, many among the faithful and in society at large question the commitment of the church, and, in particular the bishops, in addressing the sexual abuse of children," he told the assembly.

In another vote, the bishops accepted a new document focused on guiding the American church in addressing the pastoral needs of Asian and Pacific Island Catholics.

"Encountering Christ in Harmony" is meant to provide support and offer ideas for ministry to the nation's nearly 3 million Asian and Pacific Island Catholics.

Bishop Oscar A. Solis of Salt Lake City, chairman of the bishops' Subcommittee for Asian and Pacific Islander Affairs, told the assembly the document addresses the fastest growing minority community in the United States church.

"Asian and Pacific Islanders are ready for pastoral engagement in the church's mission of evangelization," he said.

"It's a response to the call of Pope Francis to go to the peripheries to proclaim the Gospel," he added.

The bishops agreed to develop new supplementary materials and a video to complement its long-standing document guiding Catholic participation in public life.

The new materials were proposed by a working group that included the chairman of USCCB committees that work on public policy issues. They would supplement the bishops' "Forming Consciences for Faithful Citizenship" and will "apply the teaching of Pope Francis to our day."

The document traditionally has been updated and released about a year before the presidential election every four years with its last update in 2015. The new materials are expected to be completed in time for the bishops to approve them at their November 2019 general assembly.



**Prelates vote June 14 during the U.S. Conference of Catholic Bishops' annual spring assembly in Fort Lauderdale, Florida. (CNS photo/Bob Roller)**

The bishops heard a planned pastoral letter addressing racism is on schedule for a November vote during the bishops fall meeting.

Bishop Sheldon J. Fabre of Houma-Thibodaux, Louisiana, chairman of the bishop's Ad Hoc Committee Against Racism, said the pastoral letter is on schedule for a November vote when the bishops reconvene in Baltimore.

The document will focus on contemporary concerns affecting Native Americans and African-Americans and the "targeting" of Hispanics with racist language and actions, he said.

The pastoral letter will be rooted in the clear message of Micah, Chapter 6, Verse 8, which calls on the faithful "to act justly and to love mercy and to walk humbly with your God," he added.

On the religious freedom front, Archbishop Joseph E. Kurtz of Louisville, Kentucky, chairman of the bishops' Committee for Religious Freedom, said challenges to religious liberty continue to emerge and the U.S. Catholic Church will remain steadfast in addressing them to serve the common good.

In response, he explained, the committee has developed a plan to change the narrative about what religious freedom truly means.

The effort will include "choosing our language carefully" through the use of "inspiring and relatable language that promotes the 'gift' of religious freedom," he said. He used the example of faith-based agencies that face the threat of government shutdown because of their religious or moral convictions.

A second component will focus on telling stories of people facing questions of conscience, such as a nurse who was forced to assist in carrying out an abortion.

The committee's next action was to focus on Religious Freedom Week, which concluded June 29.

Archbishop Kurtz said a series of eight videos examining various issues related to the free practice of faith were planned to be released for the week. Its theme is "Serving Others in God's Love," and Catholics were being encouraged to pray and act in support of religious freedom in the U.S. and elsewhere during the week.

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## Parish networking sessions are held throughout the Steubenville Diocese

CARROLLTON/ST. CLAIRSVILLE/ATHENS — The semiannual parish networking sessions were held throughout the Diocese of Steubenville June 5 at Our Lady of Mercy Church, Carrollton, June 7 at St. Mary Church, St. Clairsville and June 12 at Christ the King University Parish, Athens.

The two presentations included a newly created Records Management Policy, the first such policy ever produced for the Steubenville Diocese, and disaster recovery preparation.

Linda A. Nichols, diocesan chancellor who has worked for the diocese for 36 years, along with diocesan archivist, Emily Teachout, presented a PowerPoint presentation on the new Records Management Policy. Information was shared regarding the benefits of the policy, retention schedule, protection, storage and disposal of various records, such as financial, employee, deeds, child protection, schools and more. Nichols announced, "All diocesan locations are bound to follow the new policy, which will be promulgated July 1."

This policy, designed with help from the Diocese of Columbus' Records Management Policy, serves as a tool for proper records management, helping diocesan staff and clergy as well as staff members at parishes, schools and diocesan entities. It will determine the best practices for their location.

Martin B. Thompson, diocesan director of information and technology, gave a presentation on backing up parish documents, files and folders on the computer and preparing for disaster recovery. Knowledge and discussion was shared about the types of backup, what information is crucial to day-to-day operations and the preparation, scheduling and storage of the data. "Disaster recovery could be recovering one file that is important to one person



Parish networking sessions for the Diocese of Steubenville are conducted by, from left, Martin Thompson, director of information and technology, Linda Nichols, chancellor, and Emily Teachout, archivist. (Photo by Orsatti)

or losing everything acquired throughout the years from a fire or natural disaster," Thompson explained.

Thompson, who has worked for the diocese for more than 31 years, conceived the idea of the parish networking sessions, which began in December 2016, with the hope they would be a useful tool to better serve the people of their parish (es).

"They were designed to build a community of people to include the secretaries, pastors, parochial vicars and volunteers who are involved in the day-to-day opera-

tions of the parish office. No matter what our job title is, we are all trying to accomplish the same mission of spreading the gospel and building God's kingdom," Thompson said.

Following the session, Wendy Serbonich, from Christ the King University Parish, said, "Thank you for facilitating the networking session for us. I learned quite a bit about the importance of safe and proper maintenance of records, as well as how important it is to be sure to have backup procedures in place."

## Bishop Monforton and Cardinal Turkson



Diocese of Steubenville Bishop Jeffrey M. Monforton stands with Cardinal Peter Turkson, prefect of the Vatican Dicastery for Promoting Integral Human Development, former president of the Pontifical Council for Justice and Peace, and archbishop emeritus of Cape Coast, Ghana, at a priests', deacons' and seminarians' retreat, held at Franciscan University of Steubenville. (Photo provided)

## New book on pope is available

WASHINGTON — The U.S. Conference of Catholic Bishops (USCCB) is making available a new book, "Pope Francis: Embrace of Hope – Compassion in Times of Illness." The book is filled with the pope's insight and inspiration for all who face the test of sickness and illness.

In this book, Pope Francis shows how hope is found in seeing and experiencing illness in the light of the good news of Jesus Christ. The Holy Father reveals how grace grows in times of illness when:

- Christians bring the peace of Christ to the sick through service and care;
- Difficult moments become the path to forge stronger relationships with family, communities, and with Christ;
- Men and women in science cultivate and apply God's gift of creation for the treatment and cure of diseases, setting free the oppressed;
- Christ sets one free, helps one endure, and allows suffering for the sake of a greater joy yet to come.

This work is a collection of Pope Francis's most significant words to the sick. It is a series of valuable reflections, considerations and prayers.

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## St. John Paul II The Holy Spirit: Conclusion

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II brings his reflections on the Holy Spirit to a conclusion with a word on two more gifts or “fruits” of the Holy Spirit: fortitude and hope. Fortitude is a virtue that is evident in a situation that calls for courage to act or forbearance to endure. John the Baptist is a good example of courage, as he stood up to King Herod in criticizing his unlawful marriage, which, as we know, led to his death. St. Thomas More was courageous in an almost identical situation for the identical reason and with an identical result! Speaking of death, there have been martyrs in every age that have never ceased to ennoble the history of the church by exemplifying fortitude in their endurance of suffering and death for the faith.

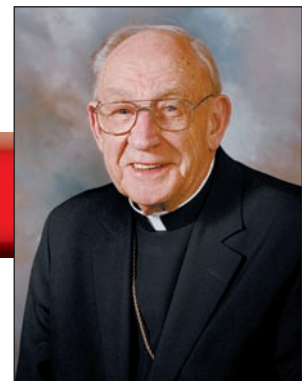
The role of the Holy Spirit in conferring fortitude used to be emphasized in the preparation for the sacrament of confirmation, in which its effects, in the words of the older catechisms, were said to make us “strong and perfect Christians.” Perhaps it is a lack of this fortitude that keeps Catholics from standing up against the “Catholic bashing” that the new media seems to love. The media would never allow it where Jews or Muslims are concerned, but, when it comes to Catholics, it’s simply “freedom of speech.” Likewise, do Catholics respond sufficiently when the very foundation of society, the family, is being consigned to the dust bin of history by the strident voices of gay rights, abortion rights, women’s “health” rights and the like? It may be, too, as has been pointed out, that Catholics have simply become too complacent about their faith, perhaps thinking that, since they have little say in the doctrine or government of the church, defending it is best left to those who make the decisions. The early Christians did not feel that way though. St. Paul, writing to one of his convert communities says: “I kneel before the Father from whom every family in heaven or on earth is named, that he may grant you ... to be strengthened with power through his Spirit ... and that Christ may dwell in your hearts through faith ...” (Eph 3: 14-16). John Paul says: “The Spirit intervenes with a deep, continuing action at every moment and under all aspects of Christian life in

**“Hope keeps us oriented to the goal ahead – in eternity with God.”**

order to guide human desires in the right direction, which is the direction of generous love of God and neighbor. ... For this purpose, the Holy Spirit strengthens the will, making the person capable of resisting temptations and of gaining victory in internal and external struggles. The Spirit enables the Christian to overcome the power of evil and Satan. ...” We might ask, however, do we call upon that strength when it is needed? Do we call upon the gifts of our confirmation? That some Christians do is evident from the number of modern martyrs that we hear about, particularly in sub-Saharan Africa and the Near East!

The other gift of the Spirit is hope. It is not hope in the wishing-well sense: wishful thinking about some good to befall one or an evil to be avoided. Rather, it is hope in the sense of a supernatural virtue that has to do with salvation of the soul and its correct orientation in the plan of God. It is especially important in our own day when secularism has taken hold, and the going philosophy is that of self-fulfillment and self-determination by mankind itself, without reference to or need for God. Pope John Paul uses the term, “Homo Viator” (“Man on Pilgrimage”) to describe our true status in this life: We are wayfarers on our way to a destiny that lies in the future for each of us, or to put it another way: “For we have here no lasting city, but we seek one that is to come” (Heb 13:14). The word to describe it is “eschatological” (Greek: “eschatos”: the “farthest,” the “ultimate”). Hope keeps us oriented to the goal ahead – in eternity with God. Hope is built upon faith in such a goal.

Together with charity, faith and hope comprise the “theological virtues.” St. Paul speaks of hope when he wrote: “In him (Christ) you, also, who have heard the word of truth, the gospel of salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the first installment of our inheritance toward redemption as God’s possession ...” (Eph 1:13-14). The word, “installment” implies more to come, but only with time. The pope points out that hope has a “cosmic” dimension as well, involving all of creation. Quoting St. Paul again: “For creation awaits with eager expectation the revelation of the children of God ... in hope that creation itself could be set free from slavery to corruption and share in the glorious freedom of the children of



Bishop Sheldon

God” (Rom 8:20-21). He says, too: “We must add that the body is also involved in this dimension of hope which the Holy Spirit gives to the human being.” St. Paul tell us: “If the Spirit of him who raised Christ from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies, also, through the Spirit dwelling in you” (Rom 8:11).

Hope gives us confidence that we will indeed reach our heavenly goal because we have the Holy Spirit to assist us on the way: “In the same way, the Spirit, too, comes to the aid of our weakness, for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will” (Rom 8:26-27). St. John Paul concludes his consideration of hope and the Holy Spirit: “In this perspective, the Christian can hold his head high and join in the invocation which ... is the deepest cry which the Holy Spirit raises up throughout history: “The Spirit and the Bride say, Come! Let the hearer say, Come! Let the one who wants it receive the gift of life-giving water say ... Come, Lord Jesus” (Rv 22:17-19).

• This concludes Bishop Sheldon’s series on the third volume of St. John Paul II’s general audience addresses on the creed and on the Holy Spirit. In the next edition of *The Steubenville Register*, he will begin a series on “Volume Four: The Church: Mystery, Sacrament, Community.”

## “I Say, ‘Arise!’” 13th Sunday in Ordinary Time, Cycle B

By Father Paul J. Walker

The first reading for this Sunday’s liturgy (13th Sunday in Ordinary Time, Cycle B, July 1) makes the very bold and direct statement: “God did not make death. ...” Then, the Gospel reading for this Sunday confronts us with what appears to be the death of Jairus’ (a synagogue official) young daughter. As the story unfolds, one can note the old liturgical formula “lex orandi” – “lex credendi,” which loosely translated declares that “the law of prayer (worship) constitutes the law of faith” (and vice versa). This is to say



Father Walker

that the church believes as the church prays. So, if one wanted to know what the church believes about baptism, the best place to go would be the *rite of baptism* as it is laid out and celebrated in the church’s liturgical books. One could apply the same formula regarding the church’s understanding of death and eternal life: check the books laying out the rubrics and prayers for the *rites of Christian burial*.

What prevailed in funeral rites in Jesus’ day was a lot of commotion: loud weeping and wailing, some of which was genuine and heartfelt, but much of it was professionally staged. Here could be hired flute players, who orchestrated the mourning for the girl. People might tear the hair from their heads to signal a mind distraught over so great a loss. Clothes were ripped to express the rending of the heart within. All the water jars in the house were emptied because the angel of death had entered the house and contaminated it. The water would be replaced after the funeral.

This tumult and commotion stood out starkly from the serenity of Jesus and his ability to bring hope and life into this human quandary. He, the lord of life, moves through and beyond the shades of death, lifting up those who had come to mourn.

As I was growing up in the 50s and early 60s, I remem-

ber, as an altar server, the rites attending death and burial were no more hopeful than those mourners attending Jairus’

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P.O. Box 160, 422 Washington St.  
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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

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## Bishop Monforton reflects on Religious Freedom Week and recent USCCB Meetings

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

### Religious Freedom Week

Our recent celebration of the memorial of Sts. John Fisher and Thomas Moore, both martyrs for the faith, is a tangible reminder that a truly free society is defined by how it embraces or does not, religious freedom. These two English saints stood for the truth even when that very truth was not politically correct, to the point that their lives were asked of them.

Recent studies show that persecution for one's faith is presently on the rise globally. The fact is there is much to be done when it comes to religious tolerance and a person's right to live their faith, not just within the walls of their place of worship, but throughout their everyday life.

In the past, we Catholics in the United States have celebrated the Fortnight for Freedom, which has been replaced with the Religious Freedom Week. On the lighter side of things, many perhaps did not understand the Shakespearean concept of the Fortnight.

In this Religious Freedom Week, each day has been designated by the U.S. Conference of Catholic Bishops for a different focus encouraging and celebrating our religious freedom. We pray for our continued liberties for religious freedom and the freedom of conscience laws.

History instructs that freedom of conscience laws

provide litmus test evidence of a truly free society devoid of coercion. Let us keep our own nation in prayer that our religious freedom and freedom of conscience laws be preserved and respected.

### Recent USCCB Meetings

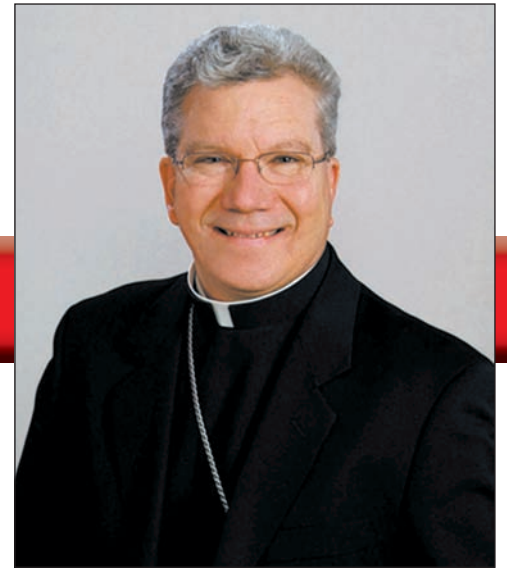
As you may have read in The Steubenville Register, namely in my calendar, I had an opportunity to join my brother bishops in Fort Lauderdale, Florida, for our semi-annual U.S. Conference of Catholic Bishops meetings. Before I go any further, the answer is no, we had no beach volleyball tournament. Now, would that not be a YouTube video gone viral!

Those of you who followed our meetings, whether on television or on internet feeds, may have noticed that several topics were addressed. We certainly did have a full docket for the recent June meetings.

What you may also have recognized is that while we all are of one mind in following the Good Shepherd, we have differing opinions on how to address certain issues. The civility of our discussions indicated that we are fellow brother shepherds.

If one is unfamiliar with the history of disagreements in the church, I refer you to the writings of St. Paul as well as the Acts of the Apostles. In order to recognize the promptings and direction of the Holy Spirit, the apostles needed to sit down and discuss differing positions on critical issues of their day.

I'm very grateful to the members of our bishops' confer-



Bishop Monforton

ence, as well as for the support staff. Everyone, clergy, religious and lay has a pivotal role in our ability to evangelize. The work of the USCCB impacts more than our local church, for we reach out to peripheries of the entire world's population.

*In this summer season, please join me in prayer that warm hearts and cool minds will prevail in our own nation as our civil leaders negotiate the challenges of our day. God bless the Diocese of Steubenville.*

## Msgr. Gaughan reflects on 50 years in the priesthood

By Msgr. Patrick E. Gaughan

Almost 74 years ago, on Oct. 21, 1944, Pope Pius XII issued a decree which stated that nine counties were to be separated from the Archdiocese of Cincinnati and attached to the Diocese of Columbus, (Ohio), and that 13 counties were to be severed from the Diocese of Columbus, to form a new diocese – the Diocese of Steubenville.

Nearly six months passed without a bishop being assigned. Then, journalist Martin Stevens wrote that on May 1, 1945, the "Very Rev. Msgr. John Mussio, chancellor of the Archdiocese of Cincinnati, returned to the cathedral (of St. Peter in Chains) to be consecrated the first bishop of Steubenville. To have attained the fullness of priesthood (the office of bishop) less than a decade after ordination was an honor, indeed. To have been named the first bishop of Steubenville was a headache, which neatly balanced the honor. (Bishop) John (King) Mussio was the man to take both in stride."

On his 25th anniversary as bishop, Msgr. James A. Boehm interviewed Bishop Mussio and asked him, "What was your reaction when you were informed that you were to be the first bishop of Steubenville?" Bishop Mussio replied, "I don't tell many people this – because it sounds

kind of foolish now – I was sitting at my desk in my office and this telegram came and I remember opening it up and the first thing I saw was, 'The Holy Father has seen fit ...' and I closed it up and put it in my drawer, because I didn't know what it was exactly. It shook me so much. So, I went on with my work. And about 10 minutes later, I took it out again and read some more, 'has seen fit to name you the first...' and I closed the thing and put it back in the drawer again. It took me over half an hour to read that telegram. I know it sounds peculiar, but it was something that was so unbelievable to me. I never dreamed that I would ever be appointed a bishop, because at the time there were men like Msgr. O'Brien, Msgr. Heiker, and a great number of men that had higher positions than I – and more responsibility. It never dawned on me that I would be made a bishop before so many men of such real stature. When I finally finished the telegram, I was told not to in any way let this information get out." On May 22, 1945, (Bishop) Mussio arrived in Steubenville, and got to work building a diocese.

In our reading (see Jeremiah, Chapter 1, Verses 4-9), God calls Jeremiah to be a prophet to the nations. Jeremiah is perplexed and objects, "Ah, Lord, I know not how to speak, I am too young." But, God does not accept Jeremiah's objection. Instead, God responds: "to whomever I send you, you will go, whatever I command you, you shall speak." It is clear that God is the one responsible for what is to be said. He provides the message, not Jeremiah. God goes on to say, "have no fear before them, because I am with you. See, I place my word in your mouth."

The pattern found in this passage is found in many places in the Scriptures before and after Jeremiah. Moses experienced it and so did Jonah. Peter and Paul had a similar experience. First, there is the call – unexpected. Second, the one called is perplexed – often questioning the call. And finally, despite any objections, God works in and through the one called.

Even Mary experienced this pattern. At the annuncia-

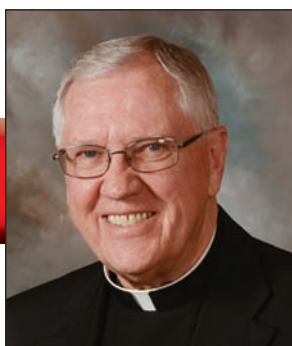
tion, Luke tells us she was troubled by the angel's greeting, and she was perplexed and asked Gabriel, "How can this be, since I have no relations with a man?" In the end, she surrenders to the Lord, "I am the handmaid of the Lord. May it be done to me according to your word." And, Jesus came into the world through her.

For some mysterious reason, God has called everyone of us here today. We may be perplexed by his call, or by something that is going on in our life, or by something that is going on in our diocese, or by an assignment we have received, or by the people with whom we work, or those whom we are called to serve. We might even question our readiness or our abilities. But, the Scriptures assure us that the mission for which God calls us doesn't depend on our efforts or our words. It is God's mission, and he will see that it is accomplished.

The message I take from the Scriptures is this: If we agree to accept God's call and become God's servants, he promises to be with us and to guide us through the perplexities of our lives. He will be with us in prayer, in the Eucharist, in our brother priests and deacons, in the people with whom we live and work and in the people we serve. And he will accomplish his will through our words and actions and our lives will be full.

As I celebrate half a century in the priesthood, I thank God and I thank all of you who like Bishop Mussio have accepted the call to serve in the Diocese of Steubenville. You have been an instrument of God's grace and compassion to me and to all those you serve. May God bestow his mercy and peace on us all.

**Msgr. Gaughan is a Diocese of Steubenville priest, retired from active parish ministry, who resides in Reynoldsburg, Ohio. This is the homily that he delivered at the Annual Clergy Jubilee Celebration June 18 at St. Mary Church, St. Clairsville. He celebrates 50 years of ordination to the priesthood.**



Msgr. Gaughan



## "I Say, 'Arise!'"

From Page 6

daughter. The whole atmosphere was rather grim in tone. The priest in black vestments sent the soul on its way with the awesome gravity of that pre-Second Vatican Council funeral ritual: six black candlesticks surrounded the coffin with a black funeral pall covering it. But, even more grim than the rituals were the texts that were sung or recited. It is hard to forget the *sequence* that was sung before the Gospel was read – the “Dies irae.” My translation of this prayer is rusty, but you catch the “tone” that carries the rest of the prayer:

*“Day of wrath day renowned  
Shall destroy earth in ashes ...  
What trembling (there is) going to be  
When the judge is about to come  
All things to strictly examine ...  
The judge therefore when he is seated  
Whatever is hidden shall make clear,  
Nothing unpunished shall remain ...  
Let me not be lost  
on that day. Be merciful lest  
I burn in fire.”*

The prayer ends with little relief from

the fearful images. The absolution over the deceased at the end of Mass is likewise stark and even scary:

*“Deliver me O Lord  
from death everlasting,  
in (that) day of doom and terror...  
Day of doom, day of anger of calamity  
and misery ... day momentous and  
exceedingly bitter. ...”*

The late departed soul was in a near hopeless condition. The use of incense and holy water was for a final absolution to send the deceased on his/her way to a frightening encounter with the Judge.

How different are the present day funeral rites! There is no *sequence* prayer required and the final absolution is now the final commendation and song of farewell. It is clear that we can see distinct attitudes of faith in the face of death: hopeful, going to God via the life, death and resurrection of Jesus; no longer threatening and pessimistic: arriving before Christ as judge with the “book.”

It is worth sitting down with the present Order of Christian Funerals to hear a word

of hope for the deceased and comfort for the living.

Just as Jesus walked through the crowd of mourners at the house of Jairus, so the current funeral rites walk with those suffering and proclaim light and everlasting life.

Our culture will most likely continue to struggle anytime the mystery of death bids us enter its shadows. There can be no shadows without light! What does the church now believe about “the last things?” “lex orandi” – “lex credendi” (“The law of prayer is the law of faith”).

*“Saints of God, come to his aid!  
Hasten to meet her, angels of the Lord!  
... May Christ who called you  
Take you to himself; may angels lead  
You to the bosom of Abraham  
Eternal rest grant unto him O Lord,  
And let the perpetual light  
shine upon her.*

(Song of Farewell, No. 230, Order of Christian Funerals)

Ultimately, we shall be able to welcome “Sister Death,” as Francis of Assisi named

the encounter. The serenity and peace that await us is offered in the journals of 16th century doctor of the church, Theresa of Avila, who addresses this “sister,” yes, even this friend.

*“Bridegroom and Lord,  
the longed-for  
hour has come!  
It is time for us  
to see one another,  
my Beloved, my Master.  
It is time for me to set out.  
Let us go!”*

(Taken from “The Wisdom of the Saints: An Anthology,” Jill Haak Adels, New York, 1987)

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. Father Walker regularly writes a column for The Steubenville Register.

## Court upholds Trump’s travel ban, says directive within president’s scope

By Carol Zimmermann

WASHINGTON (CNS) — In a 5-4 decision June 26, the U.S. Supreme Court upheld President Donald Trump’s travel ban on people entering the U.S. from some Muslim-majority countries, saying the president’s action was within his power.

The court’s much anticipated decision in the last case it heard this term reversed a series of lower court decisions that had struck down the ban as illegal or unconstitutional.

Chief Justice John Roberts issued the opinion, supported by Justices Anthony Kennedy, Clarence Thomas, Samuel Alito and Neil Gorsuch. It said the president’s proclamation is “squarely within the scope of presidential authority” in the Immigration and Nationality Act.

In sharply worded dissent, Justice Sonia Sotomayor, joined by Justice Ruth Bader Ginsburg, said the court’s decision “fails to safeguard” this nation’s fundamental principle of religious liberty and “leaves undisturbed” a policy that “now masquerades behind a facade of national-security concerns.”

Immediate reaction on Twitter included Trump’s message: “SUPREME COURT UPHOLDS TRUMP TRAVEL BAN. Wow!”

Catholic reaction included this tweet from the Sisters of Mercy: “This decision is disappointing and runs counter to this country’s founding principles and values. Upholding this travel ban only exacerbates the scapegoating and attacks already directed against vulnerable communities, including immigrants, Muslims and people of color.”

And John Gehring, Catholic program director at Faith and Public Life, tweeted: “Imagine a travel ban for people from

countries with heavily Catholic populations. Irish Catholic immigrants were once demonized and viewed as a threat to democracy. SCOTUS ruling makes a mockery of our commitment to religious liberty.”

When this case was argued before the court April 25, the majority of justices seemed to indicate they would uphold the president’s ban.

The challengers to the ban – Hawaii, several individuals and a Muslim group – argued that Trump’s policy was motivated by an antagonism toward Muslims and that it violated federal immigration law and the U.S. Constitution’s prohibition on the government favoring one religion over another.

Trump has said the travel ban is necessary to protect the United States from terrorism by Islamic militants who could enter the U.S. The current version of the directive is indefinite about how long it will be in place and applies to travelers from five countries with predominantly Muslim populations: Iran, Libya, Somalia, Syria and Yemen. It also blocks travelers from non-Muslim countries: North Korea and some Venezuelan government officials and their families.

The president’s first travel ban, issued right after he took office, was blocked by several U.S. courts. A few months later, a second version of the ban was similarly blocked by several lower courts but the Supreme Court voted last December to allow the policy to take effect until it heard oral arguments about it.

Catholic Church leaders expressed their objection to the travel ban in an amicus brief filed March 30 by the U.S. Conference of Catholic Bishops, Catholic Charities USA and Catholic Legal Immigration Network.

They said the ban singles out “popu-

lations of six overwhelmingly Muslim nations for sweeping immigration restrictions” that do not exist elsewhere in the world.

The brief said the president’s order showed “blatant religious discrimination,” which is “repugnant to the Catholic faith, core American values, and the United States Constitution.” It also said the Supreme Court should relegate the order

“to the dustbin of history, so it will do no further harm.”

The Catholic groups said Trump’s action posed a major threat to religious liberty and also failed the basic test of religious neutrality. If it stands, they said in the brief, it will prevent countless refugees from escaping persecution and starting a new life in this country with the help of church resettlement agencies.

### Newly professed Franciscan Friars



Third Order Regular Franciscan Brothers Kolbe Spencer, son of Robert and Eileen Spencer of Steubenville, pictured left; and Augustine J. Murphy, son of David and Deniece Murphy of Modesto, California, pictured right; made their first profession of vows at St. Francis Friary, Mount Assisi Chapel, Loretto, Pennsylvania. Pictured, center, is Third Order Regular Franciscan Father Richard L. Davis, minister provincial. The brothers are graduates of Franciscan University of Steubenville, and will begin their theological studies at The Catholic University of America, Washington. (Photo provided)



# Pope tells Catholics in Geneva that forgiveness turns evil into good

By Carol Glatz

GENEVA (CNS) — At the end of a day dedicated to celebrating 70 years of an ecumenical fellowship forged by the World Council of Churches, Pope Francis turned to the region's Catholics, reminding them of what lies at the heart of the faith.

The Lord's Prayer "offers us a road map for the spiritual life" by reminding people they are part of one human family, that they should live a simpler, more caring life and that forgiveness works miracles in history, he said.

"There is no greater novelty than forgiveness, which turns evil into good," he told 40,000 Catholics from Switzerland, France and other nations not far from this landlocked country, whose history was built on the values of peace and neutrality.

The pope was in Geneva June 21 "as a pilgrim in quest of unity and peace," for a one-day journey celebrating the 70th anniversary of the founding of the World Council of Churches — a fellowship of 350 ecclesial communities, including many Orthodox churches, who represent some 500 million Christians worldwide. The Catholic Church, which cooperates extensively with the council, is not a full member.

Celebrating Mass at the city's enormous indoor expo center, the pope pointed to the essential lessons contained in the Lord's Prayer, which Jesus teaches his disciples in the day's Gospel reading.

The pope first circled the vast indoor center in a small white electric cart, greeting the faithful and blessing babies. Former pontifical Swiss guards in traditional uniform were present, standing at attention, representing their service rendered for more than 500 years in Rome.

"Father, bread, forgiveness," Pope Francis said in his homily. These are the three words in the Lord's Prayer "that take us to the very heart of our faith."

When praying "Our Father, who art in heaven," people are reminded that God "does not group us together in little clubs, but gives us new life and makes us one large family."

This prayer says that "every human being is part of us," he said, and that "we are called to be good guardians of our family, to overcome all indifference toward" everyone. "This includes the unborn, the older person who can no longer speak, the person we find hard to forgive, the poor and the outcast."

God commands his children to love each other from the heart, he said.

When praying, "Give us this day, our daily bread," it is asking God to "help me lead a simpler life."



**Pope Francis greets the crowd as he arrives to celebrate Mass at the Palexpo convention center in Geneva June 21. (CNS photo/Paul Haring)**

"Life has become so complicated," he said, with everyone acting "pumped up, rushing from dawn to dusk, between countless phone calls and texts with no time to see other people's faces, full of stress from complicated and constantly changing problems."

"We need to choose a sober lifestyle, free of unnecessary hassles," the pope said, pointing to the example of a fellow Jesuit, St. Aloysius Gonzaga, whose feast day is June 21. The 16th-century Italian saint renounced his family's wealth and desired an austere religious life to better serve others.

With so much abundance in the world, the pope said, it fills up people's lives and empties their hearts.

May people rediscover "the courage of silence and of prayer" and "let us choose people over things so that personal, not virtual relationships may flourish."

"Daily bread" also means to never forget the life-giving power of Jesus; "he is our regular diet for healthy living. Sometimes however, we treat Jesus as a side dish."

Without him every day, life is meaningless, the pope said.

Finally, the prayer calls for forgiveness, which is not easy, but it is a gift.

God forgives everything and yet, "he asks only one thing of us: that we in turn never tire of forgiving. He wants to issue a general amnesty for the sins of others."

Offer up to God those lingering dregs of resentment and bitterness that prevent complete forgiveness, the pope said.

Imagine taking an X-ray of the heart, and point to the "stones needing to be removed," the pope said. Pray to God, "You see this stone? I hand it over to you and I pray for this person, for that situation; even if I struggle to forgive, I ask you for the strength to do it."

Forgiveness renews and works miracles, he said. After receiving God's forgiveness, "each of us is born again as a new creation when we love our brothers and sisters. Only then do we bring true newness to the world."

The pope said God is pleased "when we love one another and we forgive each other from the heart."

"Let us take the first step, in prayer, in fraternal encounter, in concrete charity" and, like God, love without ever counting the cost.

## Individual bishops must decide about Communion in mixed marriages

By Carol Glatz

ABOARD THE PAPAL FLIGHT FROM GENEVA (CNS) — The question of allowing Protestants married to Catholics to receive Communion at Mass in special cases has to be decided by each individual bishop and cannot be decided by a bishops' conference, Pope Francis told reporters after a one-day ecumenical journey to Geneva.

During an inflight news conference June 21, the pope was asked about his recent decision requesting the Catholic bishops' conference of Germany not publish nationwide guidelines for allowing Communion for such couples.

He said the guidelines went beyond what is foreseen by the Code of Canon Law "and there is the problem." The code does not provide for nationwide policies, he said, but "provides for the bishop of the diocese (to make a decision on each case), not the bishops' conference."

"This was the difficulty of the debate. Not the content," he said.

Cardinal-designate Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, had written the bishops that "the Holy Father has reached the conclusion that the document has not matured enough to be published."

Pope Francis expanded on that by saying it will have to be studied more. He said he believed what could be done is an "illustrative" type of document "so that each diocesan bishop could oversee what the Code of Canon Law permits. There was no stepping on the brakes," he said.

The bishops' conference can study the issue and offer guidelines that help each bishop handle each individual case, he said.

When asked about countries' recent reluctance to take in refugees, the pope underlined the basics every nation should provide, "welcoming, accompaniment, (help with) settling in, integrate."

He added that each government must act with "prudence" and understand how many people it can educate and integrate and help.

In response to another question, the pope said human rights are in a serious state of crisis today, having become relative or unimportant in the eyes of some parts of the world.

Today there is a "crisis of hope, a crisis of human rights, a crisis of mediation, a crisis of peace," he said.

Pope Francis said he and leaders of the World Council of Churches discussed this crisis during a private lunch, and one Protestant pastor commented that "perhaps the first human right is the right to have hope."

The lack of belief in and enthusiasm for basic human rights is a serious concern, he said, and "we have to look for the causes for how we got here — that human rights today are relative, even the right to peace is relative. It is a crisis of human rights."

Conflicts in the world should not be resolved the way Cain tried, with violence, he said, referring to the biblical story of Cain and Abel. "Resolve them with negotiations, with dialogue, with mediation."

Recounting remarks he had heard, he said: "If a Third World War is waged, we know what weapons will be used. But if there were to be a fourth, it will be waged with sticks, because humanity will have been destroyed."



**Bellaire** — St. John Parish CWC is collecting white socks for veterans. For additional information or to make a donation, telephone the parish office at (740) 676-0051.

**Marietta** — The Basilica of St. Mary of the Assumption CWC will be selling chicken salad, ham salad and cheese salad the weekend of July 7 and July 8, following the celebration of Masses. Salads will be sold in the back main entrance and the social hall. Cost is \$5 for a one-pound container. For additional information, telephone the parish office at (740) 373-3643.

**Steubenville** — “FunFest 2018” will be held at the Catholic Central High School pavilion, 320 West View Ave., July 13 and July 14, from 5-11 p.m. The event will include food, games, entertainment and fireworks. The Catholic Central High School Marching Band will open the Friday event at 5 p.m., followed by the Tri-State Community Band at 6 p.m. John Paul Von Arx, music artist, will perform at 7 p.m.; fireworks will begin at dark. Saturday events will begin with Tom Zielinsky, who will perform Polish and “Oldies” music at 5:30 p.m. The Flash-back 80’s Band will perform at 8 p.m. There will be raffles and prizes. Admission is free.

**Toronto** — A limited supply of nut, apricot and poppy seed rolls are available for purchase, sponsored by the Toronto Catholic community CWC. For additional information, telephone Judy Wnek at (740) 537-4715.

**Winterville** — Brown paper bags are being collected by the St. Vincent de Paul Ministry for their distributions. Bags can be dropped off under the porch of the St. Joseph Center at Blessed Sacrament Church.

The Winterville Catholic community men’s club will sponsor a raffle. Tickets are \$5. Prizes will include \$500, \$300 and \$200 gift certificates to Riesbeck’s Food Markets. The drawing will be held Sept. 3; winner does not need to be present. For additional information, telephone (740) 264-0868.

## Around and About

**Cambridge** — A presentation, sponsored by Guernsey County Right to Life, will be held at 6:30 p.m., July 8, at St. Benedict Church social hall. Rita Marker, author and speaker, as well as executive director of the patients rights council, will be the presenter. For more information, telephone (740) 439-1199 or visit [www.patientsrightscouncil.org](http://www.patientsrightscouncil.org).

**Glouster/Nelsonville** — The Glouster Public Library, 20 Toledo St., and the Nelsonville Public Library, 95 W. Washington St., will be offering a free meal from noon-1 p.m., Mondays through Fridays, throughout the summer. Meals must be eaten at the library. Children up to 18 years of age, and adults 19-21 years of age with disabilities, are eligible for the meals.

**Lowell** — The Lowell Area Ecumenical Council will sponsor a vacation Bible school from 6:30-8:30 p.m., July 23-27, at Lowell United Methodist Church, 323 Fourth St. For additional information, telephone Sherry Wittekind at (740) 885-9439.

**Steubenville** — An “Applied Biblical Studies Conference” will be held at 7 p.m., July 26, at Finnegan Fieldhouse, on the campus of Franciscan University of Steubenville. Larry Feingold, author and assistant professor of theology at the Ave Maria University Institute for Pastoral Theology, will present “Typology and the Divine Plan to Unite All Things in Christ.” A Holy Hour will follow, led by Bishop Arthur J. Serratelli of the Diocese of Paterson, New Jersey. Registration is not required. For additional information, telephone (740) 283-6315.

A “Defending the Faith Conference” will be held at 7 p.m., July 28, at Finnegan Fieldhouse, on the campus of Franciscan University of Steubenville. Scott Hahn, an author and professor at Franciscan

## St. Lucy, Yorkville, annual chicken dinner



St. Lucy Parish, Yorkville, will hold a third annual chicken dinner from noon-4 p.m., July 8, at St. Lucy Church hall, St. Lucy Avenue and Walter Street. For a \$10 donation, people can dine in or carry out a roasted half of a chicken, mashed potatoes with gravy, green beans and a roll. The purchase of a dinner ticket enters the ticket holder for a chance to win a prize, a Coleman Roadtrip LXE portable grill, pictured above. Beverages are \$1 each and desserts will be for sale. A 50/50 raffle will be held and baskets will be raffled. For tickets, telephone (740) 859-6833 or (740) 859-4018. Tickets will also be available at the door. Committee members announcing the dinner on a recent evening are, seated from left, Michele Vinci, Don Rakoski, Sandy Rakoski, Helen Frangos, Marge Talarico and Frances Pearl. Standing, from left, are Sam Motto, Barbara DiCenzo, Danny DiCenzo, Father William D. Cross, pastor of St. Lucy Parish and St. Joseph Parish, Tiltonsville, as well as judicial vicar for the Diocese of Steubenville, Rita Buksa, Jane Fetty, Eleanor Outward, Donna Prati, Joyce Baiocco and Judy Motto. (Photo by DiCenzo)

## St. Joseph, Bridgeport, installs CWC officers



Father John F. Mucha, pastor of St. Anthony of Padua and St. Joseph parishes, Bridgeport, pictured at right, installs officers to the St. Joseph Parish Catholic Woman's Club. Pictured, from left, are Barbara Trytko, president; Theresa Bryniarski-Leo, vice president; Betty Timko, treasurer; Nancy Morris, secretary; and Donna Turner, historian. Father Mucha serves as moderator of the CWC. (Photo provided)

University, will present “Finishing Strong: Partakers of the Fourth Cup.” A Holy Hour, led by Father Paul Scalia, episcopal vicar of clergy for the Diocese of Arlington, Virginia, will follow the presentation. Registration is not required. For additional information, telephone (740) 283-6315.

**Steubenville** — A retreat for engaged couples will be held Aug. 25-26. For additional information, visit the Steubenville Catholic Engaged Encounter website at [www.steubenvillecee.org](http://www.steubenvillecee.org). The retreat fulfills one part of the marriage preparation requirements for the Diocese of Steubenville.

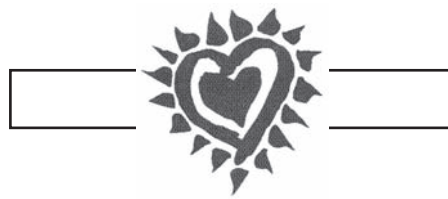


# Immaculate Heart Fund collection benefits parochial school students

By Dino Orsatti  
Editor

STEUBENVILLE — Nearly 100 students in parochial schools in the Diocese of Steubenville will benefit from the diocesan Immaculate Heart Fund for the 2018-19 school year.

Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools, said the students will receive awards, ranging from \$100 to \$450. The maximum total award a family could receive is \$1,200. Awards this year totaled



\$19,950. "While the Immaculate Heart Fund is a small program, in terms of the amount of total tuition grants provided each year, it nevertheless serves a very important role in helping families who need tuition assistance, to fill the difference

between what a family can afford and the amount of assistance provided through school or state grants and scholarships," noted Deacon Ward.

Of the 13 Catholic elementary and high schools in the diocese, 11 had families who chose to participate.

Deacon Ward said the families who received awards were from the following schools: Bishop John King Mussio Central Elementary and Junior High schools and Catholic Central High School, Steubenville; St. Mary Central School, Martins Ferry; St. Mary Central School, St. Clairsville; St. John Central (Grade) and High schools, Bellaire; St. Benedict School, Cambridge; St. Mary School, Marietta; St. Lawrence Central School and St. Joseph Central High School, Ironton.

The Immaculate Heart Fund was created by former Steubenville Bishop R. Daniel

Conlon (now bishop of the Joliet, Illinois, Diocese) in 2006, to provide tuition assistance to fill gaps that occur for parents of Catholic school children not satisfied by other means, such as parishes or schools.

The fund was established through private donations, after a study determined that cost is the largest factor that prevents parents or guardians from sending their child or children to parochial schools in the diocese.

Contributions to the Immaculate Heart Fund can be made through parishes, online at [www.diosteub.org/Immaculate-Heart-of-Mary-Fund](http://www.diosteub.org/Immaculate-Heart-of-Mary-Fund) or mailed to the Immaculate Heart Fund, P.O. Box 969, Steubenville, OH 43952.

A special collection will be taken by parishes in the fall to help support the fund. This year's annual collection is scheduled Sept. 22-23.

## Bishop visits youth from St. Bernard



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated a closing Mass at Franciscan University of Steubenville, June 17, at a youth conference held at the university. Pictured above are youth from St. Bernard Parish, Beverly, who were in attendance, with Bishop Monforton. Father Timothy J. Kozak is pastor of St. Bernard Parish and St. James Parish, McConnelsville. (Photo provided)

## Pope Francis says support life at all stages, avoid 'dirty work of death'

VATICAN CITY (CNS) — Behind the indifference toward human life lies a contagious illness that blinds people to the lives, challenges and struggles of others, Pope Francis said.

Like the mythical figure Narcissus, people risk becoming infected by a "contagious spiritual virus" that turns them into "mirrored men and women who only see themselves and nothing else," the pope said.

"Evil looks to persuade us that death is the end of all things, that we have come to the world by chance and that we are destined to end in nothingness. By excluding the other from our horizon, life withdraws in itself and becomes just a good to be consumed," he said.

The Pontifical Academy for Life began its general assembly, reflecting on the theme "Equal beginnings, but then? A global responsibility." The pope told members that the "ethical and spiritual quality of life in all its phases" must inspire the church's "behavior toward human ecology." He also said that life from conception, childhood, adolescence, adulthood, old age, as well in those moments when it is "fragile and sick, wounded, offended, demoralized, marginalized and those cast aside" is "always human life."

"When we surrender children to deprivation, the poor to hunger, the persecuted to war, the elderly to abandonment, we are not doing our own work, but rather the dirty work of death. And where does the 'dirty work' of death come from? It comes from sin," he said.

Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, said it was the first time the pope used the phrase "dirty work of death" to describe issues that threaten

the sanctity and dignity of human life.

"The dirty work of death means all areas — even legislative decisions — in which life isn't helped but rather weakened, hindered, not helped and not supported in all its forms," Archbishop Paglia said.

"In this sense, the pope exhorts us to do, in every way possible, the beautiful work of life and not be like Pontius Pilate, who washes his hands and allow the dirty work of death to cast innocents aside," he added.

Pope Francis also highlighted the need for "a global vision of bioethics" inspired by Christian thought, in which the value of one's life is not determined by sickness and death but by the "profound conviction of the irrevocable dignity of the human person."

Citing his 2015 encyclical, "Laudato Si", on Care for Our Common Home, the pope called for a "holistic vision of the person" and the importance of articulating clearly the universal human condition "beginning from our body."

"Our body itself establishes us in a direct relationship with the environment and with other living beings. The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation," the pope said.

Encouraging the Pontifical Academy for Life's work in promoting a culture of life in the field of bioethics, Pope Francis said that this culture must always look toward "the final destination" where every person is called to be in communion with God.

## Boy Scout receives religious medal



John Frank, a parishioner of St. Joseph Parish, Tiltonsville, pictured right, receives the Boy Scouts of America "Parvuli Dei" ("Children of God") medal, which was presented and blessed by Father William D. Cross, pastor of St. Joseph Parish and St. Lucy Parish, Yorkville, as well as judicial vicar of the Diocese of Steubenville, pictured left. John is a member of Pack 146, which is chartered by St. Adalbert Parish, Dillonvale. The medal is given to Scouts who have completed the religion requirements in Scouting, which includes study and service. John was the only Scout in the region to receive the optional "Parvuli Dei" medal, Father Cross said. (Photo by DiCenzo)

## Obituaries

**Carmela Cerasoli**, 88, St. John, Bellaire, June 9.

**Barbara Kenefick**, 89, Triumph of the Cross, Steubenville, June 14.

**James A. Kliner**, St. Peter, Steubenville, June 2.

**Marjorie E. Koslick**, 83, Triumph of the Cross, Steubenville, June 18.

**Norma C. Ossio**, 87, Steubenville, Holy Family, June 12.

**Thomas E. Ryan**, 81, Steubenville, Holy Family, June 11.

**Patricia A. Zeik Smith**, 75, Bridgeport, St. Anthony of Padua, June 12.

**Edgar R. Smithberger**, 84, St. Henry, Harriettsville, April 16.

**Earl C. Westlake**, 84, Mingo Junction, St. Agnes, June 15.

**Wade Wright**, 87, Steubenville, Holy Family, June 4.



## Holy Family parishioners

From Page 1

Family's founding pastor. He was named a monsignor June 17, 1971.

Parishioner Bill Demjan, one of the original members of Holy Family Parish, has fond memories of Msgr. Malara and recalls all of the changes that the parish has been through over the past six decades, but he said one thing is constant, "We are a family here, and you can tell, as we know and greet each other."

Documents reveal that a charter parishioner estimated 107 families made up the original congregation. Most recent figures list 705 families and more than 2,007 people.

The first Mass for Holy Family Parish was celebrated in a converted storefront at the corner of Sunset Boulevard and Pico Street. At that June 29, 1958 Mass, parishioners were told that a site had been purchased by the diocese for the construction of a church.

On Oct. 5, 1958, Mass was celebrated in a newly purchased rectory/church on Hollywood Boulevard that was capable of seating more than 100 people. Parish records indicate that the first marriage took place Nov. 22, 1958, between Raymond Bates and Audrey Dunn, and the first baptism, Aug. 10, 1958 was Catherine Ann Marie Tost, the

daughter of Peter and Janet Tost.

Less than a year after the establishment of the parish, on May 17, 1959, a groundbreaking ceremony took place for the new church that would be built at the corner of Alexander and Pico.

Less than a year after groundbreaking, the first Mass was celebrated April 3, 1960. On the third anniversary of the founding of the parish, June 14, 1961, Bishop Musio formally dedicated and blessed the church, anticipated to serve as the foundation for the future church and then turned into a parish hall.

During the late 1960s and '70s, campaigns were held to reduce the parish debt and continue the building program. One of the most successful campaigns, in the spring of 1965, was conducted under the direction of Father Vincent J. Huber, who was an assistant pastor. Then, more than \$52,000 was pledged. But, attempts to finance the church were met with monetary and logistical obstacles. The cost of construction was accelerated by inflation, and the church basement was deemed unsuitable as a foundation.

On Aug. 18, 1980, Bishop Albert H. Ottenweller named Father Richard J. Maciejewski pastor of Holy Family Parish. Shortly thereafter, parishioners determined con-

struction plans could not be realized. Thus, the church was completely refurbished with the outer roof structure converted from a basement to a church building. The sanctuary was remodeled and raised.

On June 13, 1991, Father Richard J. Tuttle became the third pastor of Holy Family Parish, and under his leadership a new church was built. Retired Bishop Gilbert I. Sheldon gave permission March 19, 1995, for the church to be constructed. Construction started after the official groundbreaking that began with a Mass, celebrated by Bishop Sheldon May 1, 1998.

The first Mass was celebrated in the new church on Holy Thursday, April 1, 1999. The church hall was also renovated.

Demjan said he has witnessed the congregation increase significantly over the years, and attributes the recent growth to the leadership and guidance of Msgr. Gerald E. Calovini, pastor of the parish for nearly 10 years. However, Msgr. Calovini wouldn't take any credit for the growth and the longevity of the parish, saying, "What a wonderful blessing from God that Holy Family Parish has been in existence for 60 years; prayer is so essential in promoting the glory of God and sharing the good news of Jesus."

## 60-year anniversary celebration



A banner is displayed in the back of Holy Family Church, Steubenville, top left, which depicts the celebration of "60 years of faith." Diocese of Steubenville Bishop Jeffrey M. Monforton, pictured in the top right photo, celebrates Mass. Standing behind the bishop are, from left, Permanent Deacon Edward G. Kovach; Msgr. Gerald E. Calovini, pastor of Holy Family Parish; Father Thomas A. Magary, a Diocese of Steubenville priest, retired from active parish ministry; and kneeling, Deacon-candidate Drake McCalister. Above, Bishop Monforton, Father Magary and Msgr. Calovini process into the church, prior to the celebration of Mass. Bishop Monforton blesses the congregation at the conclusion of Mass, bottom right. (Photos by Orsatti)