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News Briefs

Rockford priest heads doctrine secretariat

WASHINGTON (CNS) — Father Michael J.K. Fuller, a priest of the Diocese of Rockford, Illinois, has been appointed to be the next executive director of the U.S. bishops' Secretariat of Doctrine and Canonical Affairs.

Msgr. J. Brian Bransfield, general secretary of the U.S. Conference of Catholic Bishops, named Father Fuller to succeed Jesuit Father Peter Ryan, who has concluded a three-year term in the post.

Father Fuller's appointment begins Aug. 8. Ordained to the priesthood in 1997, Father Fuller has been associate professor and chair of the Department of Spiritual Theology at the University of St. Mary of the Lake/Mundelein Seminary in Illinois since 2011.

Religious orders need Vatican review

VATICAN CITY (CNS) — Diocesan bishops must consult with the Vatican before establishing a diocesan religious order, Pope Francis ruled.

The consultation "is to be understood as necessary for the validity of the erection of a diocesan institute of consecrated life," said the ruling approved by Pope Francis April 4 and published by the Vatican May 20. The English translation of the Code of Canon Law states: "Diocesan bishops, each in his own territory, can erect institutes of consecrated life by formal decree, provided that the Apostolic See has been consulted."

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life said in a statement that the consultation is necessary because "every new institute of consecrated life, even if it comes into the light and develops within a particular church, is a gift given to the entire church."



Newly ordained Fathers Matthew W.J. Gossett and Ryan B. Gray receive applause from Diocese of Steubenville Bishop Jeffrey M. Monforton; Permanent Deacon Randall Redington, second from left; Msgr. Kurt H. Kemo, diocesan vicar general, second from right; Father William D. Cross, diocesan judicial vicar, right; and others at the conclusion of a May 20 Mass at St. Peter Church, Steubenville. (Photo by DeFrancis)

Bishop Monforton ordains two to priesthood

STEUBENVILLE — Two men — one a Steubenville, Ohio, native, the other a Pennsylvania resident who has adopted the Diocese of Steubenville as his home — have been ordained to the priesthood for the diocese by diocesan Bishop Jeffrey M. Monforton.

Father Matthew W.J. Gossett and Father Ryan B. Gray were ordained during a May 20 evening Mass at St. Peter Church.

Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon, diocesan priests, active and retired from active parish

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Diocese of Steubenville Bishop Jeffrey M. Monforton will lead a Marian procession, beginning at 10 a.m., June 4, at St. Peter Church, 425 N. Fourth St., Steubenville. After the procession through the city's downtown, Mass will be celebrated at noon at St. Peter Church to open the Year of Reconsecration of the diocese to the Immaculate Heart of Mary. (Photo by DeFrancis)

Diocesan jubilarians will be honored next month

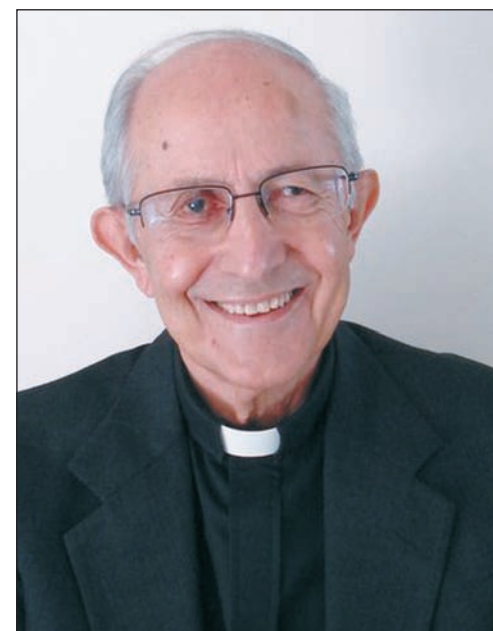
STEUBENVILLE — Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon and priests, who have served the Diocese of Steubenville for 60, 50 and 40 years, as well as one newly retired from active parish ministry, will be honored at the Annual Priests' Jubilee Celebration June 20.

Father Thomas A. Chillog, episcopal vicar for pastoral planning and personnel for the Steubenville Diocese and pastor of St. Mary Parish, St. Clairsville, announced the jubilarians and Mass that will be celebrated, beginning at 4:30 p.m., in St.



(Photo by George)

Bishop Sheldon



(Photo provided)

Msgr. Giannamore

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Ask the Bishop

STEUBENVILLE — Kindergarten through 12th-graders in the Diocese of Steubenville "Ask the Bishop," Jeffrey M. Monforton.

to become a worldwide religion as it is today?

**Zachary Vargo
Martins Ferry**

Q: Why does God sound so stern in the Old Testament, but Jesus is so kind, loving and caring?

**Holly Eberhart
Adena**

A: Many who are familiar with the Old Testament stories from the Book of Genesis through the prophets, prior to the birth of John the Baptist, recognize that time and time again God reprimanded his people for their transgressions. It seems, just when the people began to follow Our Lord, a distraction came, such as trying to replace God with one of their own images.

Still, from the creation of the universe and all through the Old Testament, God was consistently kind, loving and caring to his people, even if they did not always recognize it.

However, with the birth of Jesus and subsequently his early mission, we witness in him God's enduring kindness, charity and mercy. In other words, Jesus exemplifies all the goodness of God, for he is the Son of God.

You are correct in recognizing Jesus, so kind loving and caring, from all the stories we have heard or read in the Gospels and all of the New Testament books. The goodness and kindness that God the Father exercised in the Old Testament, even at times when he had to be quite stern with the Chosen People, as well as other non-believers, comes to fruition in the person of Jesus. How blessed we are that God is so kind, loving and caring.

Q: How long did it take for Christianity

A: Well, the short, simple answer to your question would be, all the way until now; that is, the year 2016. The more complicated answer is that we are not done. In fact, the Catholic Church is a pilgrim church, namely we continue our pilgrimage here among our brothers and sisters in which we also have the character of being a missionary church.

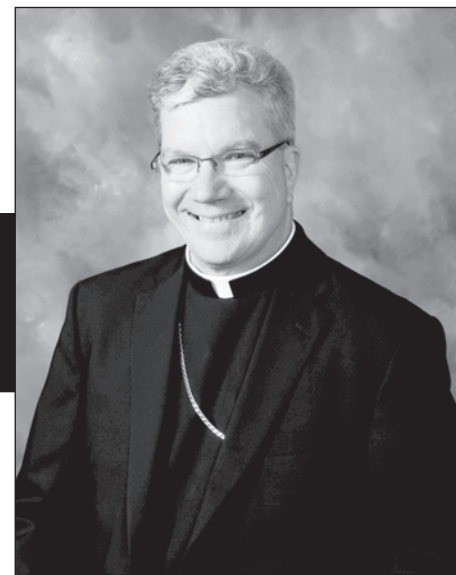
As long as there are people in the world who have not heard the Good News of Jesus Christ and experienced his mercy and compassion, then our church has work to do. Over the course of human history, from the Pentecost gift of the Holy Spirit to the apostles, until now, the Catholic Church has evangelized the globe in numerous ways.

To this end, what is most important is for us not to lose our vigor and zeal to share Jesus Christ with all our brothers and sisters, especially those who may happen to be next door.

Q: If two people get together and God is in their presence, then why would we pray the prayer again tomorrow?

**Nikki Thompson
Steubenville**

A: You are probably referring to the words of Jesus when he says, "For where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:7); and how grateful we are that Jesus is in our presence when we come together in prayer. We must remember, of course, that Jesus remains with us always. Therefore, praying to Jesus is not simply like calling him on the phone and later on disconnect-



Bishop Monforton

ing our communication and going on our way. Jesus remains.

Each day, and hopefully, frequently, we should take time in prayer and conversation with Jesus. He has much to share with us, if only we are willing to listen. And, as you point out, how important it is that we are able to share Our Lord with others in prayer as well.

To borrow a theme from the previous question regarding the missionary status of our Church, you and I can be fellow missionaries by living our faith and demonstrating to others God's enduring presence among us.

Much is said in the New Evangelization within our own culture regarding our assisting others to "rediscover" Jesus. Moreover, we have also entered an era in

which we can evangelize others for them to "discover" Jesus, even if they may come from a Christian family.

As the academic year has come to a close for most, we can keep each other in prayer as fellow missionaries by sharing with others the Good News of Jesus Christ by being kind, loving and caring.

May God bless you and your family.

To "Ask the Bishop," direct questions to the Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; telephone (740) 282-3631.

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Bishop Monforton ordains two

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ministry, families and friends of Fathers Gossett and Gray were among those who filled the church in downtown Steubenville's northern end. Father Timothy J. Huffman is pastor of St. Peter Parish.

Father Gossett, 30, is the son of David and Loretta Campbell Gossett of Steubenville. He attended All Saints Central School, Steubenville, and graduated from Catholic Central High School, Steubenville, in 2004. Father Gossett studied music education at Ashland University, Ashland, Ohio, from which he received a degree in 2008. He continued his education at Kent State University, Kent, Ohio, where he obtained a master's in music in 2010.

While in graduate school, he began work with campus ministry, went on a mission trip to El Salvador with others from the Kent State Newman Center and spent a summer in Germany, where he toured with a band in that country and Italy. During his second year of graduate school, he made a second mission trip to El Salvador, after which he began study for the priesthood at St. Vincent Seminary, Latrobe, Pennsylvania.

Father Gossett graduated from St. Vincent Seminary May 6 with Master of Divinity (cum laude) and Master of Arts in Systemic Theology (magna cum laude) degrees. He, also, received two awards at the commencement. One was the Diakonia Award, given to the student nominated by the entire seminary community, and chosen by the faculty. It honors a graduate who exhibits praiseworthy academic performance, as well as service to the seminary community through building student morale and spirit, exercising leadership within the community and demonstrating creative outreach to others. While in the seminary, he began ministry as a chaplain with sports teams at St. Vincent College, attached to St. Vincent Seminary. He prayed with the team members, ate with them, went to their practices, attended their games. He was awarded the Omer U. Kline, Benedictine, Excellence in Preaching Award, given by the Rector's Council to the fourth-year student who has most clearly demonstrated excellence in preaching during his fourth year of study.

Prior to graduation, Father Gossett was one of 13 seminarians who took part in a trip to the Holy Land, organized by St. Vincent Seminary Academic Dean Benedictine Father Patrick Cronauer, who spent 11 years living and studying there. Father Cronauer was among those recognized by Bishop Monforton at the ordination Mass.

Father Gossett's older brother, Michael, also is a priest for the Diocese of Steubenville. Father Michael W. Gossett, a parochial vicar to Msgr. Kurt H. Kemo, pastor in the Wintersville Catholic community and diocesan vicar general, also, serves as the diocese's vocations director and as chaplain at Catholic Central High School, Steubenville. The brother priests have a sister, Amanda, who was at the ordination Mass with her husband, Matthew Camm, and their young daughter, Sophia.

The newly ordained Father Gossett has been assigned as parochial vicar to Father David L. Huffman, pastor of the Catholic community in Lawrence County.

Father Gray was born Aug. 16, 1985, in Erie, Pennsylvania, the youngest of the five children of Gary E. and C. Eileen Gray. His parents, siblings, their families and the Gray's extended family and friends filled several pews in St. Peter Church for the ordination Mass. They posed afterward for numerous pictures with the newly ordained Father Gray and celebrated after Mass at a reception in the church undercroft, where they received first blessings from Father Gray.

In Pennsylvania, Father Gray attended a Catholic grade school, St. Gregory, and a public high school, North East,

from which he graduated in 2004.

After graduation from high school, Father Gray became a student at Franciscan University of Steubenville and for the first time considered a vocation to the priesthood. Franciscan University has a great environment for a person to grow in his faith, Father Gray said.

Father Gray entered the Pontifical College Josephinum in Columbus, Ohio, after his 2010 graduation from Franciscan University. In 2012, he received a Bachelor of Philosophy degree from the Josephinum.

While studying for the priesthood for the Diocese of Steubenville, Father Gray served in parishes in St. Clairsville – St. Mary – and Marietta – the Basilica of St. Mary of the Assumption.

At the 117th commencement exercises at the Josephinum May 14, Father Gray was awarded Bachelor of Sacred Theology and Master of Divinity degrees. Forty-nine students from 23 dioceses in the United States were members of the 2016 graduating class at the Josephinum, the only pontifical seminary outside of Italy. Msgr. Christopher Schreck, rector of the seminary, was among those Bishop Monforton welcomed to the ordination Mass and thanked for the formation of men for ministry.

Father Gray has been assigned by Bishop Monforton as parochial vicar to Father Thomas R. Nau, pastor of Triumph of the Cross Parish, Steubenville, and rector of Holy Name Cathedral, Steubenville.

Once Joshua Erickson, a Diocese of Steubenville seminarian, read the first and second readings and the Gospel was read (Permanent Deacons Thomas F. Maedke and Randall Redington were ministering deacons), the then Transitional Deacons Gossett and Gray were called and presented to Bishop Monforton for ordination. After their election for ordination, Bishop Monforton, as chief pastor and teacher of the diocese, delivered his homily in which he instructed the elect of the duties of the priesthood.

Bishop Monforton, in reference to the Gospel – John, Chapter 15, Verses 9-17 – said, "Jesus Christ states and restates the commandment of love. As God the Father loves the Son, so, too, the Son loves us, and, so too, Christian disciples should love one another. This is all placed within the context of Jesus' words: 'It was not you who chose me, but I who chose you and appointed you to go out and bear fruit that will remain.'"

To the two men to be ordained, Bishop Monforton said, "The gifts you receive at ordination today will be shared with the world, but their source is not of this world. In other words, what you share has infinite world-transformation qualities, because the source is in God's enduring love."

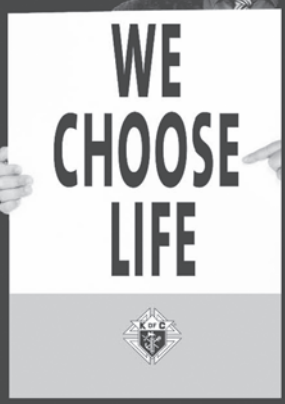
He continued, "You have been chosen. Jesus Christ has taken the initiative to make you his priest. Remember, in Chapter 13 of the Gospel of John, at the foot washing the

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Bishop Monforton's Schedule


June

- 4 Marian procession, St. Peter Church, Steubenville, 10 a.m.
Mass of reconsecration to the Immaculate Heart of Mary, St. Peter Church, Steubenville, noon
Confirmation Mass, St. Mary Church, St. Clairsville, 4:30 p.m.
- 5 Confirmation Mass, St. Joseph Church, Bridgeport, 10:30 a.m.
- 6 Mass, Camaldolese Hermits of Monte Corona, Italy, Holy Family Hermitage, Bloomingdale, 11 a.m.
Golf with Blessed Sacrament Men's Club, Steubenville, 5:30 p.m.
- 7 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Diocesan Council of Catholic Women pre-convention dinner, Froehlich's Classic Corner, Steubenville, 7 p.m.
- 8 Diocesan Council of Catholic Women convention Mass and dinner, Holy Family Church, Steubenville, 11 a.m.
- 9 Mass and nursing home visit, Adena Health and Rehabilitation Center, 2:30 p.m.
- 12-16 U.S. Conference of Catholic Bishops' meeting
- 17 Archbishop's Gala, Sacred Heart Major Seminary, Detroit, 5:30 p.m.



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Joe Billante

Diocesan jubilarians

From Page 1

Mary Church, St. Clairsville. Dinner will follow in St. Mary's Marian Hall.

In 2016, Bishop Sheldon is celebrating 40 years as a bishop.

Msgr. Anthony J. Giannamore is celebrating 60 years of ordination to the priesthood, while Father Martin J. Holler and Father Thomas A. Magary are celebrating 50 years; Father Robert D. Borer, Msgr. Gene W. Mullett, Father Joseph N. Safranec and Father Richard J. Tuttle, 40 years; and Father Paul J. Walker, newly retired.

The third bishop of the Diocese of Steubenville, **Bishop Emeritus Gilbert I. Sheldon** was born Sept. 20, 1926, in Cleveland, one of 12 children of Ignatius P. and Stephanie J. Olszewski Sheldon.

He received his early education at St. Philip Neri Elementary, Cleveland, and Cathedral Latin High School, Cleveland, and went on to receive degrees from John Carroll University and St. Mary Seminary, both in Cleveland, and the Ohio Consortium of Seminaries, Columbus, Ohio. In addition, Bishop Sheldon has been awarded honorary degrees from Franciscan University of Steubenville and Wheeling Jesuit University, Wheeling, West Virginia.

A member of the U.S. Army Air Force, 1944-45 (having enlisted immediately after high school, at the age of 17) he was ordained to the priesthood Feb. 28, 1953, by Archbishop Edward F. Hoban.

As a priest in the Diocese of Cleveland, Bishop Sheldon was an associate pastor, St. Rose, St. Clare and SS. Philip and James; director of the Society for the Propagation of the Faith; chaplain, Magnificat High School; pastor, Sacred Heart; episcopal vicar, Lorain County; notary, diocesan Tribunal; prosynodal judge, diocesan Tribunal; academic board, St. Mary Seminary; board of trustees, Borromeo College; instructor, St. John College; chaplain, Serra Club West; chaplain, West Park Knights of Columbus; diocesan consultor; and member Catholic Charities Board and National Board, Society for the Propagation of the Faith.

On June 11, 1976, he was ordained a bishop by Bishop, and later Cardinal, James A. Hickey. As an auxiliary bishop for the Cleveland Diocese, Bishop Sheldon was the vicar, Marriage and Family Concerns; vicar, Summit County; and vicar, Southern Region.

On April 2, 1992, he was installed as

the bishop of the Diocese of Steubenville. While Steubenville's bishop, he served on U.S. bishops' committees for Latin America, administration, National Advisory Council, missions and nominations, as well as was a member of the Pontifical College Josephinum, Columbus, Ohio, board.

Also, as bishop of the Steubenville Diocese, as well as while in Cleveland, Bishop Sheldon was active in civic and community affairs, including holding membership in the Knights of Columbus, Serra Club, Order of Alhambra, Catholic War Veterans, American Legion and Rotary Club.

Since he started writing a column for The Steubenville Register in 1993, Bishop Sheldon has continued to write biweekly for the diocesan newspaper, which he mandated be sent free to every parishioner in the diocese who wanted to receive it.

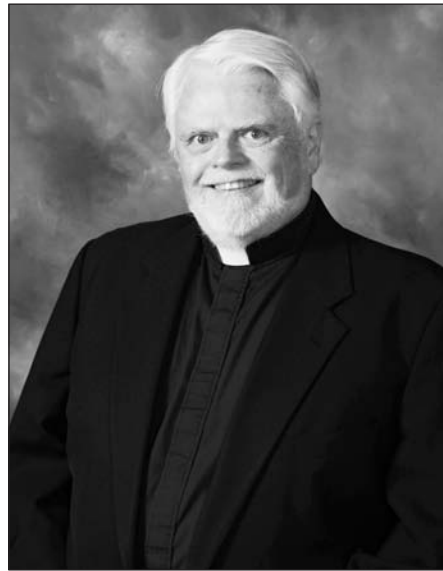
Too, in retirement, Bishop Sheldon continues to serve as a judge in the diocesan Tribunal, which handles marriage cases; has been an adjunct instructor in theology at Franciscan University in the area of medical ethics and has recorded sermons for We Are One Body, a Greensburg, Pennsylvania, radio station.

He helps with Mass and sacraments, when called on, and serves as chaplain of the Brothers of the Immaculate Heart of Mary, with whom he makes his home in Steubenville.

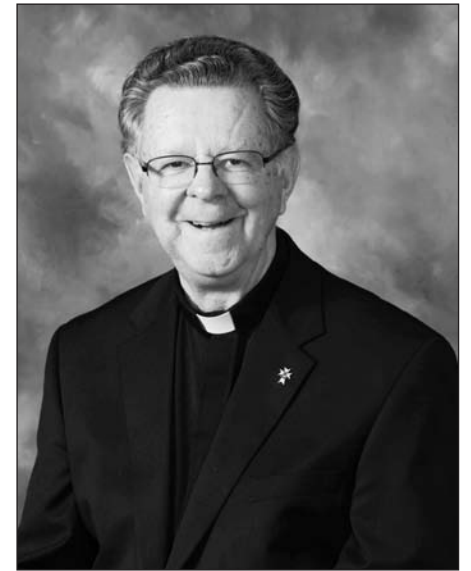
Msgr. Anthony J. Giannamore was born Aug 29, 1928, in Steubenville, one of 10 children of Pietro and Maddalena Ginnetti Giannamore. His sister, Mary, continues to reside in Steubenville.

As a youth, Msgr. Giannamore attended Holy Name Grade School, Steubenville, and Catholic Central High School, Steubenville. He received a bachelor's degree from The College of Steubenville, now Franciscan University of Steubenville; and attended St. Francis, Loretto, Pennsylvania, St. Gregory, Cincinnati, and Mount St. Mary of the West, Cincinnati, seminaries. As well, he obtained a masters from Duquesne University, Pittsburgh, and Mundelein College, Chicago. Msgr. Giannamore did further study in Rome and at Rosary College, Chicago, and St. Michael, Burlington, Vermont.

Msgr. Giannamore was ordained to the priesthood for the Diocese of Steubenville May 26, 1956, at Holy Name Cathedral, Steubenville, by Bishop John King Mussio.



Father Holler (Photo by George)



Father Magary (Photo by George)

After ordination, Msgr. Giannamore was assigned as a member of faculty and spiritual director at St. John Vianney Seminary, Bloomingdale; associate pastor, St. Paul Parish, Flushing; administrator, Our Lady of Lourdes Mission, Wintersville; and pastor, Our Lady of North American Martyrs and Holy Rosary parishes, Steubenville; Sacred Heart Parish, Pomeroy; and St. Lawrence O'Toole and St. Joseph parishes, Ironton.

Also, for the diocese, Msgr. Giannamore served as a consultor, a member of the Priests' Retirement Plan, an Office of Church Law judge, the Priests' Senate chairman, a member of the Priests' Association and Priests' Personnel Board and was the chairman of the social justice office.

In addition, Msgr. Giannamore served a Steubenville Knights of Columbus Council as chaplain, was a member of the Bishop's Election Committee, served the Catholic Central High School, Steubenville, board; and was active in the Steubenville community.

In 1977, he was named a prelate of honor

and in 1980 served Pax Christi International in Chicago.

Then, in 1996, Msgr. Giannamore retired from active parish ministry in the Diocese of Steubenville. However, after retirement, he became moderator/chaplain of St. Leonard's Faith Community, Centerville, Ohio. He now resides in Sun City Center, Florida, and in that state has served at Prince of Peace in Sun City Center and as an assistant at Our Lady of Guadalupe Mission, Wimauma.

Father Martin J. Holler was born Sept. 10, 1940, in Brooklyn, New York, a son of Anthony A. and Gertrude Foery Holler.

He has siblings – Marie Alfieri of Edgewater, Florida, and Rose Schick of Houston, Texas.

Initially, Father Holler was educated at St. Anthony School, Bridgeport, and St. John Vianney Seminary, Bloomingdale. He attended St. Louis University, St. Louis, Missouri; Fordham University, New York; The Catholic University of America, Washington, D.C.; and The College of To Page 5

Position opening

St. Mary School, 320 Marion St., Marietta, Ohio, has an opening for a fourth/fifth-grade teacher.

The applicant should be a practicing Catholic, have a teaching certificate or be in the resident educator program, and be knowledgeable regarding the Ohio Content Standards in the core academic areas.

For additional information, telephone the school office, (740) 374-8181, or email resume, three references, copy of teaching certificate and college transcript to: Susan T. Rauch, principal, St. Mary School, nssm_srauch@seovec.org.

CATECHETICAL CONSULTANT

The Diocese of Steubenville is currently seeking a full-time catechetical consultant for the Office of Christian Formation and Schools.

Primary tasks will include coordination of the diocesan catechist formation program, with teaching responsibilities; diocesan-sponsored efforts for evangelization and adult/young adult faith formation; and performing other tasks, as needed.

The qualified applicant must be a practicing Catholic, have a master's degree in theology or catechetics, and be willing to undergo FBI/BCI background checks.

Applicants should submit a resume, at least three references, transcripts for graduate work and a cover letter to: Paul D. Ward, director, Office of Christian Formation and Schools, Diocese of Steubenville, 422 Washington St., P.O. Box 969, Steubenville, OH 43952, or email pward@diosteub.org.

Application deadline is July 15.

Qualified applicants of interest will be contacted for an interview.

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Bishop Monforton ordains two

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night before he died, Jesus said: 'I know whom I have chosen.' Jesus knows your heart. Be willing to share his sacred heart with those whom you serve. As Jesus indicates through both word and action, 'He came to serve, not to be served.'

"In saying this, we priests are keenly aware of our strengths and weaknesses, but nonetheless are charged to be men for all seasons. We serve at the command of Jesus. Our ministry is to be described not as being distant, but to share God's compassion and mercy as conveyed by the Prophet Isaiah. ... The source of that gift is found in the Eucharist. As you share Jesus' body and blood with others, be fitting examples of his enduring love."

To the soon to be ordained, Bishop Monforton advised: "Translate the ultimate sacrifice, Jesus' self-giving through your public ministry as articulated in (the day's) second reading (1 Timothy, Chapter 4, Verses 12-16): set an example and be diligent in love, faith and purity. ... As priests consecrated for Jesus Christ, you have a distinct role in salvation history to live the office of priesthood as distribu-

tors of God's gifts by proclaiming the Gospel, teaching the faith, celebrating the sacraments, such as sharing God's inexhaustible mercy and compassion in the sacrament of penance, and to be more than simple stewards, but show all that you care. ...

"Strive to bring the faithful together into one family. ... Make the example of the Good Shepherd your own as Jesus came not to be served, but to serve, as well as to seek out and save what was lost. ..."

After the homily, the elect stood before the bishop and affirmed their intention to serve the church as priests, knelt before the bishop whom they promised obedience to, as well as his successors, and prostrated themselves before the altar for the litany of supplication, during which the saints are called to intercede for them.

Then, again, the men knelt before Bishop Monforton who, in silence, imposed hands on them and invoked the Holy Spirit. This ancient sign, in conjunction with the prayer of ordination, constitutes the essential rite of ordination to the priesthood, the Mass worship aid reads.

As newly ordained, the men were vested with the priest's

stole and chasuble. Father Gossett was vested by his brother, Father Gossett, and Father Gray by Father Nau.

Once vested, the palms of Father Gossett's and Father Gray's hands were anointed by the bishop with the sacred chrism, an ancient symbol that they are set apart for a sacred duty.

As the men once again knelt before Bishop Monforton, they were handed the paten with bread and the chalice with wine mixed with water for the celebration of Mass, as a sign of the sacramental service for which they have been ordained.

The bishop shared the sign of peace with the newly ordained, and the other priests present, also, shared the sign to welcome them into the fraternity of the priesthood.

Mass continued with the Liturgy of the Eucharist, for which mothers of the newly ordained served as gift bearers, and concluded as Bishop Monforton extended his hands over the newly ordained priests and the people for a blessing.

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Diocesan jubilarians

From Page 4

Steubenville, now Franciscan University of Steubenville.

On May 21, 1966, he was ordained to the priesthood at Holy Name Cathedral, Steubenville, by Bishop John King Mussio.

Father Holler was assigned as a member of the faculty at St. John Vianney Seminary; as an administrator for St. Joseph Parish, Fairpoint; to the faculty of the Pontifical College Josephinum, Columbus, Ohio; and, then, as pastor, Christ the King University Parish, Athens, from where he retired from active parish ministry for the Diocese of Steubenville in 2011.

While ministering, Father Holler served, too, as the director of campus ministry, Ohio University, Athens; and was the diocesan director of campus ministry; a diocesan consultant and a member of the ad hoc committee on National Strategy for Vocations to the Priesthood and Religious Life in the Dioceses and Archdioceses of the United States.

After retirement, Father Holler has ministered in Mweiga, Kenya, at St. Jude's Academy, and as chaplain for the Brothers of Charity, Archdiocese of Nyeri.

When not serving in Africa, Father Holler resides in Nelsonville, and ministers as a preacher in the United States for Unbound, a lay Catholic sponsorship group that serves in 20 developing countries, currently with more than 300,000 children and aging needy sponsored.

Father Thomas A. Magary was born Dec. 16, 1938, in Mingo Junction, a son of Victor and Mary Maryavi Magary. Two of Father Magary's brothers, Victor and Matthew, are deceased; but a brother, Gary, resides in Canton, Ohio; and a sister, Mary Leah Kovarik, is a resident of St. Louis.

Father Magary's first education was received as a student at St. Agnes Central School, Mingo Junction, and then at Catholic Central High School, Steubenville, and St. John Vianney Seminary, Bloomingdale. He obtained a bachelor's from The College of Steubenville, now Franciscan University of Steubenville; a sacred theology degree from The Catholic University of America, Washington, D.C., and a master's from John Carroll University, Cleveland.

He was ordained to the priesthood May 21, 1966, at Holy Name Cathedral, Steubenville, by Bishop John King Mussio.

First, Father Magary was assigned as a professor at St. John Vianney High School Seminary. He, too, served as a professor and English teacher, head of the English department, choirmaster, religion teacher, moderator of the school newspaper and yearbooks, dean of discipline and studies, vice rector and counselor at St. Joseph Preparatory Seminary, Vienna, West Virginia.

After serving the seminaries, Father Magary was assigned as pastor of St. Mary Parish, Martins Ferry. While ministering in Martins Ferry, he, also, served as pastoral administrator of the parish's St. Mary Central School.

For the diocese, Father Magary has served on the liturgical commission.

Presently, he is a member of the diocesan Priests' Retirement Plan and the diocese's Presbyteral Council, representing his peers on both.

Also, Father Magary has served as the chaplain of the Knights of Columbus Mother of God Council 1421, the Commodore Jack Barry Assembly Fourth-Degree Knights of Columbus and the St. Mary's Infant of Prague Society, all in Martins Ferry, and as president of the Martins Ferry Ministerial Association.

While pastor of St. Mary Parish, Martins Ferry, where he had ministered since 1983, Father Magary retired from active parish ministry.

Since his retirement in 2010, Father Magary has resided in Steubenville and assists in parishes in the Diocese of Steubenville and the Diocese of Wheeling-Charleston (West Virginia), when asked to serve.

Peter's Pence collection will be taken up in diocese June 25-26

WASHINGTON — The annual Peter's Pence collection, which supports Pope Francis' charitable outreach to the suffering and marginalized around the world, will be taken up in many dioceses – including the Diocese of Steubenville – June 25-26.

"Participation in the Peter's Pence collection is particularly important in this Jubilee Year of Mercy," said Archbishop Thomas J. Rodi of Mobile, Alabama, chairman of the Committee on National Collections. "By supporting this collection we become witnesses to charity and help Pope Francis reach out in merciful

love to those who are in need."

The Peter's Pence collection, taken up worldwide, helps support the works of Pope Francis by providing relief to victims of war, religious persecution and natural disasters.

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St. John Paul II The Resurrection

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

In the Nicene Creed, we recite: “On the third day he rose again in accord with the Scriptures.” St. John Paul II comments: “It is a dogma of the Christian faith, based on a fact that historically took place and was verified.” A dogma, we recall, is an officially defined article of faith. The pope continues: “The oldest written testimony is in the First Letter of St. Paul to the Corinthians (written about A.D. 57) where Paul writes: ‘I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas (Peter) then to the Twelve. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James (the apostle), and then to all the apostles. Last of all, as to one untimely born, he appeared also to me’” (1 Cor 15:3-8).

St. Paul was not one of those apostles, we know. He became aware of these facts after his own conversion to Christ. Of that, we read in the Acts of the Apostles when he was struck, blinded, from his horse on the way to Damascus where he went to ferret out and arrest these new followers of Jesus. While blinded, he heard a voice saying, “Saul, Saul, why are you persecuting me?” Paul asked, “Who are you, Sir?” The voice replied, “I am Jesus, whom you are persecuting.” Acts goes on to tell of Paul’s baptism and recovery of sight (see, Acts 9:1-18). From then on, Paul became a “point man” in spreading the faith of Christ.

There are many theories that try to explain away the belief in Christ’s resurrection and the spread of Christianity that it engendered. Most of them attempt to deny the physical fact of the resurrection and see it as an interpretation of Christ’s state after his death in the minds of his followers: a state in which Jesus lived on, not physically, but in their memories as an ideal on which to pattern their lives. This

‘On the third day he rose again in accord with the Scriptures.’

theory is a product of rationalism, that is, the prejudice that nothing exists, or can exist, apart from everyday human experience. It is the same theory that denies the reality of the miracles of Jesus that are reported in the Gospels (as well as any miracles claimed since). However, it cannot adequately explain the existence and growth of the Christian faith since the time of Jesus, a faith that is held and taught by more than a billion people today – over 2,000 years later.

Nor can rationalist theories explain the resurrection of Jesus as the cornerstone of the Catholic Church, the oldest existing institution in recorded history! If we read on in the Acts of the Apostles, we find that the apostles, now reduced to 11, met to choose a successor to Judas who committed suicide (see, Mt 27:5 and Acts 1:15-19). Peter, briefing the others, said: “Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came

and went among us beginning from the baptism of John until the day on which he was taken up from us, *become with us a witness to his resurrection*” (Acts 1:21-22; emphasis added).

The implication of the rationalist theories is that it was the faith of the early Christians, particularly those of the so-called “Jerusalem Community,” that gave rise to the belief in the resurrection of Jesus. In fact, the opposite is the case (and makes more sense): The resurrection of Jesus explains the faith of the early Christians and of Christians ever since! This is shown in the accounts of Jesus’ appearances after his resurrection. Far from eagerness to believe that Jesus had come back, they were frightened and thought they were seeing a ghost. Jesus had to tell them: “Touch me and see, for a spirit has not flesh and bones as you see that I have.” Jesus even asked them for something to eat to further demonstrate the reality of his risen body (see, Lk 24:36-43). The episode with “doubting” Thomas is even more convincing: Jesus challenged him to probe his wounds with his own hands, and, “Be not faithless, but believing,” and (for the benefit of the rest of us) added, “Blessed are those who have not seen, but have believed”

(Jn 20:24-29).

It must be noted also that the risen body of Jesus, human and real as it was, had properties after the resurrection that were not there before. It was now “glorified,” meaning that some natural characteristics of a human body – limitations, that is – were no longer present. Examples: Jesus appeared before them in a locked room where the apostles had gathered without the door being opened (see, Jn 20:19-20); Jesus appeared and disappeared apparently at will, as demonstrated in the incident of his meeting with the disciples on the road to Emmaus (see, Lk 24:13-31).

It may be, too, that something of Jesus’ appearance was changed after the resurrection. The disciples in the Emmaus account did not recognize Jesus until he broke bread with them at table: “With that their eyes were opened and they recognized him, but he vanished from their sight” (Lk 24:31). Earlier, at the tomb of Jesus on the morning of the resurrection, Jesus appeared to Mary Magdalene, but she also did not recognize him at first; but only after he called her by name (see, Jn 20:11-18).

Faith was awakened in these incidents only after – not before – they encountered the risen Christ. It was also only after the resurrection that the disciples understood the real thrust of Jesus’ life and preaching: he came not to restore the temporal kingdom of the Chosen People, but to establish a spiritual and eternal kingdom of all people. His resurrection likewise showed the reality of his promise to offer life “more abundantly” – the very kind of life that they were seeing in his resurrected body (see, Jn 10:10). The Gospel is, in the words of John Paul II, a “Gospel of Life.” For those of us who love life – and who doesn’t? – Jesus Christ is the answer!

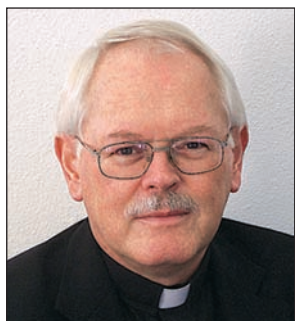


Bishop Sheldon

Youth Today – Who Are They Really?

By Father Ron Rolheiser

A seminarian I know recently went to a party on a Friday evening at a local university campus. The group was a crowd of young, college students and when he was introduced as a seminarian, as someone who was trying to become a priest and who had taken a vow of celibacy, the mention of celibacy evoked some giggles in the room, some banter, and a number of jokes about how much he must be missing out on in life. Poor, naive fellow! Initially, within this group of millennials, his religious beliefs and what this had led to in his life was regarded as something between amusing and pitiful. But, before the evening was out, several young women had come, cried on his shoulder, and shared about their frustration with their boyfriends’



Father Rolheiser

inability to commit fully to their relationship.

This incident might serve as a parable describing today’s young people in our secularized world. They exhibit what might aptly be called a bipolar character about faith, church, family, sexual ethos, and many other things that are important to them.

They present an inconsis-

tent picture: On the one hand, by and large, they are not going to church, at least with any regularity; they are not following the Christian ethos on sexuality; they seem indifferent to and even sometimes hostile to many cherished religious traditions; and they can appear unbelievably shallow in their addiction and enslavement to what’s trending in the world of entertainment, fashion and information technology. Looked at from one perspective, our kids today can appear irreligious, morally blase, and on a heavy diet of the kind of superficiality that characterizes reality television and video games. More seriously still, they can also appear myopic, greedy, pampered and excessively self-interested. Not a pretty picture.

But, this isn’t exactly the picture. Beneath that surface, in most cases, you will find someone who is very likable, sincere, soft, good-hearted, gracious, moral, warm, generous, and searching for all the right things (without much help from a culture that lacks clear moral guidance and is fraught with overchoice). The good news is that most young people, at the level of their real desires, are not at odds at all with God, faith, church and family. For the most part, youth today are still very good people and want all the right things.

But, that isn’t always so evident. Sometimes their surface seems to trump their depth, so that who they really are and what they really want is not so evident. We see the surface and, seen there, our youth can appear more self-interested than generous, more shallow than deep, more blase than

morally sensitive, and more religiously indifferent than faith-filled. They can also manifest a smugness and self-sufficiency that suggests little vulnerability and no need for guidance from anyone beyond themselves.

Hence their bipolarity: Mostly they want all the right things, but, too often, because of a lack of genuine guidance and their addiction to the culture, they aren’t making the kinds of choices that will bring them what they more

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The Steubenville Register

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Arise!

10th Ordinary Sunday, Cycle C

By Father Paul J. Walker

How full Luke's Gospel is of the compassion of Jesus! This Gospel for the 10th Sunday in Ordinary Time (June 5) invites us beyond searching for the facts and pulls us into the story. This means that we are able to see ourselves, our story, in the pages of the four Gospels.

If you are a woman, you can easily put yourself in the scene: you are no stranger to grief or to the specter of death. You have walked behind death's litter before; he has claimed your husband, and now your only son sleeps in his embrace.

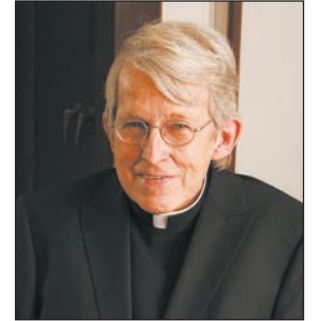
It is here this funeral procession encounters another kind of procession – Jesus at the head, his disciples behind him. Into this mother's unimaginable grief and darkness steps the Light of the world – not blinding, not overpowering, but “moved with pity.” At one glance, with the understanding of his heart, Jesus grasps the misery and sorrow of this mother who is standing alone. Jesus must have gone to the woman, perhaps held her and said, “Do not

weep” – words of comfort, tenderness, compassion. Then he touches the litter and, bearing the blessing of the reign of God, whispers into the dead son's ear, “Young man, I bid you, arise.” God's reign floods the streets of Nain as Jesus gives the boy back to his mother. God is glorified in visiting his people. It is truly a day, as Luke records, for God to be praised. This funeral procession has met up with the resurrection and the life, for this same Jesus who stopped the procession at the city gate of Nain has not done away with death, but he has opened the city gate of heaven. All our funeral processions do not come to an end at the grave.

And what of us? How has dark death touched us? Where do we walk through its shadowlands? What has it sapped, robbed from us? What do we grieve in its wake: a dream, a promise, a future, a loved one? Jesus walks onto the scene of our life procession with the same compassion, the same love; he whispers new life into those places we thought gone forever. There is a proclamation at the heart of life's deepest hurt and greatest loss: the abyss of love and grace

is deeper than the abyss of sin and death.

As Christ's church, we have a story to tell, a proclamation to make: the deepest, darkest mystery of human life is, at its heart, gracious. What appears to be the end, diminishment, finality is in reality fullness of eternal life. For those who go down into this mystery, who walk in its shadowlands as Jesus did – trusting in God – God will not fail to raise to new life.



Father Walker

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry, who resides in his hometown of McConnelsville, where he celebrates Masses at St. James Church.

Jubilee of Mercy

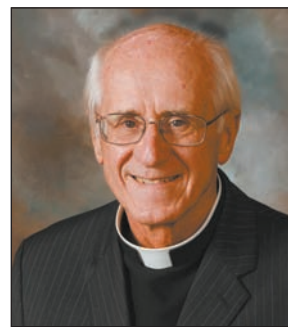
Part 7

By Msgr. Thomas C. Petronek

Let us take yet another look at Luke, Chapter 15. In the Jubilee of Mercy installment for May, we looked at the parable of the prodigal son. In this installment, let's look at the conclusion of that parable – the part about the older brother refusing to party upon the return home of his younger brother (see, Lk 15:25-32).

We are introduced to the elder son by being told that he is returning to his father's house from working out in the field – doing his chores. It is reasonable to assume that he is a hard worker and spent little or no time gazing toward the far country in hopes of seeing his little brother return home – as his father did.

The older brother hears the sounds of a party coming from his father's house. And rather than go right on into the house and take part in the festivities, he remains outside, even though by his own admission he likes “making merry with his friends.” The contrast of the two sons is stark. The elder son remained home – working hard – while his younger brother went to a far country and squandered



Msgr. Petronek

his father's wealth.

One wonders which son lived at a greater distance from the father – at least emotionally. The younger son (?) who went to the far country, but vividly remembered his father's generosity, or the elder son (?) who remained home, but apparently did not allow his father's generous ways to touch his heart.

He asks one of his father's servants what is going on. The servant refers to the younger son as “your brother” and says that their father is throwing a lavish party for the younger son because he has him back safe and sound.

The elder son never refers to his brother as “my brother.” When speaking to his father, he refers to his younger brother as “my brother.”

To Page 8

'Laudato Si' and Global Mindedness

By Paul Symington

A little over one year ago, on May 24, 2015, the Holy Father issued the encyclical letter, “Laudato Si': On Care for our Common Home.” On April 28, 2016, Franciscan University and the Diocese of Steubenville co-sponsored a symposium focusing on the letter. On account of its richness and the many topics it addresses, the symposium was interdisciplinary in nature. It featured introductory remarks by Bishop Monforton, two main lectures (one by climatologist Kenneth Kunkel and the other by Lonnie Ellis, from the organization Catholic Climate Covenant), and eight panel discussants representing such disparate areas of investigation as ecology, psychology, economics, engineering,



Paul Symington

chemistry, philosophy and theology! Since the encyclical deals with a Christian approach to God's creation and the environment, it is no surprise that the discussion was wide-ranging and each perspective brought out aspects unique to their area of expertise. I think that the attendees would agree that the event was edifying on many levels.

Although the range of material was fascinating and helpful for unpacking the material in the letter, the truly blessing feature of the event was the deeply unified common message that came through the various talks. In an age in which people (whether it be professors or politicians) have difficulty constructively communicating their views in a way that meshes with the views of others, the symposium achieved a harmony centered on the message of Pope Francis. However, it wasn't a simple-minded agreement for the sake of politeness. Instead, it was an inspired and objective discussion; an open-minded searching to find solutions to impactful problems.

The reason why I mention this is because I think that this experience of overall unity among the ideas expressed by the participants illustrates a fundamental message of the encyclical letter. Pope Francis is calling us to a deeper realization that we are never isolated: not as an individual, nor as a family, nor as a community, nor even as a nation. Rather, the reality is that we are members of a global community (which includes not just other human beings but the whole of the created order). Just as things that we do to another effects that person, or the actions of one community effects its neighboring communities, some things that we do impact the global community, because we are all terrestrially tied to the earth. The example that Pope Francis highlights in this regard is harmful man-made global warming: the burning of fossil fuels seems to lead

to warming of the earth, which in turn might negatively impact the global community. He is calling us to a deeper sense of the well-being of others, even those who live on other regions of the planet. It is too easy to falsely convince ourselves that our actions only impact ourselves when in reality they have far-reaching effects. Similarly, when we close ourselves into our own subjective or narrow perspectives of the world we fail to see the connections that our beliefs and concepts of the world have on others – how they connect and require supplementation with other perspectives in order to be sound – and in turn we hurt others. I saw in the leadership of Pope Francis on this important issue an interesting parallel with the charity and openness in the vital communication achieved at the symposium.

In being aware of our global neighbors when acting within our own neck of the woods we more richly participate in the goodness of creation, and open ourselves to the blessings of the Creator, who is the source of all unity, truth and goodness.

Symington holds a doctorate and is professor of philosophy and director of scholarly excellence at Franciscan University of Steubenville. He participated in the symposium and is a member of the Diocese of Steubenville Task Force on the encyclical. He, his wife and children are members of Holy Family Parish, Steubenville.

Letters to the Editor

I hope many people read Wayne Forshy's story (The Steubenville Register, May 6) and felt moved to consider being a kidney donor.

Many years ago, I was a kidney donor for my son. Unknown territory for my husband and me. I went to a doctor to be tested. I was telling him about my son. He said, "Mrs. Gordon, you are the only one I'm interested in." The exam showed I had

two good kidneys. The doctor told me some interesting information: There are people born with one kidney and people use only one sixth of the kidney's capacity.

My recovery was very short.

Now my daughter donated a kidney to my son. His first transplant lasted 31 years (he was 5 years old) and I wasn't even a good match.

My daughter returned to work one week

after the surgery.

I hope and pray that someone will come forward to give Wayne a chance at a normal life.

**Mary Gordon
Woodsfield**

Briefly, I was baptized by Father Connie Superfisky at St. Joe's in Tiltonsville; confirmed by Bishop Mussio at St. Mary's, Martins Ferry; married to my wife Frances by Father Charles Mascolino at Mother Cabrini in Colerain and now reside in Wadsworth, Ohio. We attend St. Andrew the Apostle in Norton, Ohio. We, also, have been seasonal at St. Matthias in Freeport.

I write in response to the "Laudato Si'" article on Page 4 of The Steubenville Register, May 6. I can't possibly put all my thoughts down in one short note, so I will call this Part I, to be continued, as Father Tom Petronek does in his teachings.

Ohio is a vast area of forests and streams. Bordered by water and drained of its water predominantly southward, it is nothing, I'm sure, like what was to be charted from that land office in Steubenville in 1803. We still have forests in the south and east but mere

pittance seen by the first man signed in on the record at that office.

I agree with the fossil fuel statements in the symposium article, but my thoughts lean more on the streams and forests. From what I have read, Ohio was all forestland save for small areas of prairie back in 1803. But the land clearing and stream altering was well on its way by the first settlers, known as squatters, before official records were kept.

Take a ride across U.S. 30 and notice, especially in spring, of how treeless the grainfields are and how they set up a path for the wind (Holy Spirit) to follow. As the Spirit reaches our foothills, it is barreling, or, better put, funneling on the treeless super slabs we call highways. The Ohio River is a wind path, nothing like the stream my own dad played in in 1923.

Under the third column, headed "Why is the Earth Warming?", Mr. (Kenneth) Kunkel hints at my point on the lack of understanding what changes in weather may be caused by wind paths or pathways for the Spirit to follow. It, our home, certainly is a complexity of atmosphere and earth (heaven above heaven earth).

**Thaddeus C. "Toby" Galownia
Wadsworth, Ohio/Freeport**

Youth Today

From Page 6

deeply desire. Sexuality is a prime example here: Studies done on millennials indicate that most of them want, at the end of the day, to be inside a monogamous, faithful marriage. The problem is that they also believe that they can first allow themselves 10-to-15 years of sexual promiscuity, without having to accept that practicing 10-to-15 years of infidelity is not a good preparation for the kind of fidelity needed to sustain marriage and family. In this, as in many other things, they are caught between their cultural ethos and their own fragile securities. The culture trumpets a certain ethos, liberation from the timidities of the past, complete with a smugness that belittles whatever questions it. But much of that smugness is actually whistling in the dark. Deep down, our youth are pretty insecure and, happily, this keeps them vulnerable and likeable.

Maybe Louis Dupre, the retired philosopher who taught for some many years at Yale, captures it best when he says that today's young people are not bad, *they're just not finished*. That's a simple insight that captures a lot. Someone can be won-

derful and very likable, but still immature. Moreover, if you're young enough, that can even be attractive, the very definition of cool. The reverse is also, oftentimes, true: More than a few of us, adults, suffer from our own bipolarity: we are mature, but far from wonderful and likable. This makes for some strange, paradoxical binaries.

So who is the actual young person of today? Is it the person who is wrapped up in his or her own world, obsessive about physical appearance, addicted to social media, living outside marriage with his or her partner, smug in his or her own nontraditional moral and religious views? That, I believe, is the surface appearance. The actual young person of today is warm, good-hearted, generous, and waiting, waiting consciously for love and affirmation, and waiting unconsciously for God's embrace.

Father Rolheiser is a Missionary Oblate of Mary Immaculate priest, president of the Oblate School of Theology, San Antonio, a lecturer, retreat master, newspaper columnist and author. His website is www.ronrolheiser.com.

Jubilee of Mercy

From Page 7

brother as "this son of yours." Family relationships are apparently not key to his identity.

So we have an unbelievably generous and merciful father; an, "It's all about me," younger son who returns because he is hungry, confesses his sins and tries to make his act of contrition, and an older brother who refuses to party with the family and remains outside the house.

Why did he remain outside the house and not join in the party?

He was angry!

At whom is the older son's anger aimed? His father who comes outside to entreat him to join the party – his generous and merciful father who begs him to come inside and party with the family? Or the younger son who squandered the family's wealth and is not being held accountable for his degenerate ways? Or both?

Why is he angry? He sees himself as law *righteous* – not a bad start. He sees his younger brother as a *sinner* who devoured the father's wealth with prostitutes – likely despising him. And he sees his father as *foolish* in the extreme not playing by the rules of the society.

We are not told what the older brother's reaction is to his father's explanation:

"Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found."

The story ends there. We do not hear whether the older son went into the party, or was so locked in his anger that he stubbornly refused to act like his mercifully generous father. We do not know whether the two brothers were ever reconciled.

So what about the law of "just rewards"? It is clear that the father applies that principle to the older son's hardworking obedience when he justifies his actions by saying: "Son, you are always with me, and all that is mine is yours."

It is also clear that the father is merciful toward the, "It's all about me," younger son. No beating; no scolding; no accounting of how the younger son squandered the family wealth. New shoes, clothes, a ring and a party!

It is not difficult to see why the Pharisees and the scribes murmured against Jesus. He tells stories about mercy – too much *mercy*!

Msgr. Petronek is a Diocese of Steubenville priest, retired from active parish ministry, who resides in Wheeling, West Virginia, from where he writes.



Father James M. Dunfee, pastor of St. Agnes Parish, Mingo Junction, leads a "Corpus Christi Eucharistic Procession" after a May 29 morning Mass. Processors walked around the perimeter of the St. Agnes property and said prayers at each major compass direction, Father Dunfee said. The prayers included intentions to deepen participants' faith in the Real Presence, as well as for vocations to the priesthood and the sanctity of human life. (Photo provided)

Fortnight for Freedom, June 21-July 4

WASHINGTON, D.C. — The U.S. Conference of Catholic Bishops' annual "Fortnight for Freedom: Witnesses to Freedom" opens with a June 21 Mass, celebrated at America's first cathedral, the Baltimore Basilica, and concludes at noon, July 4, at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Archbishop of Baltimore William E. Lori will celebrate the opening Mass, while Cardinal Donald Wuerl, archbishop of Washington, will celebrate the Mass in

the nation's capital. Bishop David Zubik of Pittsburgh will be the homilist at the July 4 Mass.

In the Diocese of Steubenville, diocesan Bishop Jeffrey M. Monforton will close the Fortnight for Freedom with a 9 a.m. Mass July 4 at Holy Family Church, Steubenville.

This year's theme of the celebration emphasizes the many witnesses to religious freedom, past and present, explained a representative for the USCCB. Relics of St. Thomas More and St. John Fisher will be displayed in several U.S. cities.

USCCB abuse audit warns of complacency, cites ‘room for improvement’

By Mark Pattison

WASHINGTON (CNS) — The annual report on the implementation of the U.S. bishops’ “Charter for the Protection of Children and Young People” warns against complacency in dioceses, and the firm contracted to conduct audits of dioceses and parishes said there was “plenty of room for improvement” in implementing two of the charter’s articles.

In remarks prefacing the report, Francesco C. Cesareo, chairman of the National Review Board, the all-lay group that tracks for the bishops how dioceses address clergy sexual abuse, said this year’s audit results “continue to demonstrate the progress that has been made in ensuring safe environments for children in the church.”

“The bishops need to be acknowledged for keeping the protection of children and young people in the forefront of their leadership by continually enhancing their efforts to comply with the charter,” Cesareo said.

However, he also warned that the U.S. church’s progress can “foster a false sense of security” that can “lead to complacency.”

“Such complacency can lead to a minimalist approach to the charter, which can be seen simply as a series of requirements that need to be checked off, as opposed to an implementation that renders the charter fully operative,” he said.

One example Cesareo gave was that “while every diocese has a diocesan review board, thereby complying with the charter’s requirement, in some cases the diocesan review board rarely meets or had not met in several years.”

In this year’s report, the Diocese of Lincoln, Nebraska, was again found to be not in compliance with the charter, as were the Chaldean Eparchy of St. Peter the Apostle in El Cajon, California; the Eparchy of Our Lady of Deliverance in Newark, New Jersey, for Syrians; the Armenian Eparchy

of Our Lady of Nareg based in Glendale, California; the Ukrainian Eparchy of Stamford, Connecticut; and the Houston-based Personal Ordinariate of the Chair of St. Peter for former Anglican groups and clergy in North America joining the Catholic Church.

The report said the Lincoln Diocese would take part in the next audit, and that four of the other five ecclesial jurisdictions would as well, although which ones were not specifically named.

The Diocese of Santa Rosa, California, was judged to be not in compliance with two articles of the charter having to do with the education of children and those who minister to children about ways to create and maintain a safe environment for children and young people, and with evaluating background of clergy, candidates for ordination, educators, employees and volunteers who minister to children.

“Although the diocese may be providing training for the required categories of individuals, auditors could not accurately gauge participation by their parishes,” said the report, compiled by StoneBridge Business Partners. “Even though all others were deemed compliant with this article, there is still plenty of room for improvement.”

The new report said that between July 1, 2014, and June 30, 2015, 26 allegations of clerical sexual abuse were made by minors, and seven had been substantiated. All allegations were reported to civil authorities. The previous year, 37 allegations had been made, and 43 allegations had been made the year before that.

“While the number of allegations continues to decline, one instance of abuse is one too many,” said Deacon Bernie Nojadera, executive director of the U.S. bishops’ Secretariat for Child and Youth Protection, in the report.

Also in the same time period, 838 survivors of child sexual abuse by clergy came forward in 123 dioceses with 903 specific allegations, according to the report. The

number of allegations is similar to 2013’s numbers; the 2014 numbers had been below 2015. The report attributed the increase to “six dioceses experiencing an influx of allegations during the 2015 audit year,” most commonly reported through from bankruptcy proceedings.

While the report stated that of the 838 victims, 386 of them, or 46 percent, “were offered outreach,” Deacon Nojadera, asked for clarification by Catholic News Service, said all 838 had been offered outreach, and that 386 had accepted the offer.

Of the 903 allegations – some of which date back to the 1940s – the investigation is ongoing in 398 of them. In 213 of them, an investigation has been unable to provide proof, often because the accused priest has died. Another 123 were substantiated, while 53 were unsubstantiated and the status of 116 of them is unknown, although some were referred to the provincial of the priest’s religious order.

The Center for Applied Research in the Apostolate, whose clergy abuse questionnaire to all U.S. dioceses and men’s religious orders also is part of the report, said that responses indicated that 81 percent of abuse victims were male and 19 percent female. Children ages 10-14 were the most common victims of abuse, at 49 percent, while 16 percent were under age 10, and 15 percent were ages 15-17; the age of the others was not known or submitted. Two percent of the allegations had to do with child pornography in the priest’s possession.

During the July 2014-June 2015 time period, dioceses, eparchies and religious institutes reported paying out \$153,619,544 for costs related to allegations. The diocesan costs of \$141,283,794 is 33 percent higher than what was reported the year before, with most of the increase due to settlement payments to victims.

Dioceses, eparchies and religious orders also spent another \$51,021,837 for child protection efforts. Over 2.4 million back-

ground checks were performed on adults at parishes and schools.

The report offered a number of cautions for dioceses.

“A significant number of allegations continue to involve international priests. Dioceses should take note of this and ensure they are utilizing the appropriate methods for evaluating their backgrounds,” the report said.

Turnover of personnel charged with charter implementation is another issue. “Staff turnover in diocesan and parish offices will become more pronounced as the first generation of leaders in our nation, especially those around since 2002 and 2003, begin to retire or move into new positions elsewhere,” the report said. “Dioceses should institutionalize policies and procedures rather than rely on historical knowledge of staff/employees alone.”

While the number of parish audits supplementing diocesan audits increased in 2015 from the year before, “most dioceses and all eparchies” opted not to have StoneBridge conduct parish audits or surveys, the report added. Parish audits are optional but strongly encouraged, it said.

Untimely and incomplete reporting also proved to be limitations.

“Due dates were communicated several times throughout the audit workshops and via email,” the report said, but “dioceses and eparchies continue to submit their documents past the deadline.”

And “despite the frequent phone calls and emails we receive from diocesan/eparchial personnel throughout the year, we noted a significant number of incomplete and/or inaccurate documents submitted during this audit period. Several audit instruments were not completely filled out, which required the auditors to go through each item with the diocese/eparchy, resulting in less efficient use of time spent on-site.”

(As previously reported, the Diocese of Steubenville is in compliance.)

Two appointed to USCCB’s National Review Board; chairman reappointed

WASHINGTON (CNS) — A Catholic school educator and a retired U.S. Navy officer have been named to serve on the U.S. bishops’ National Review Board, the all-lay group that monitors dioceses’ performance in dealing with sexually abusive priests and creating a safe environment for children throughout the church.

Educator Ernest Stark and retired Rear Adm. Garry E. Hall, CEO and president of the Association of the United States Navy were appointed by Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops. Beginning in June, they will serve a four-year term.

The archbishop also reappointed Francesco C. Cesareo, president of Assumption College in Worcester, Massachusetts, as chairman of the board for a four-year term, beginning in June.

Stark is chairman of the review boards for several religious communities, including the Augustinians, Benedictines, Carmelites and Passionists and serves on the review board of De La Salle Christian Brothers. Stark was a teacher and administrator in Catholic secondary schools and colleges for 50 years.

Hall chairs the review board of the U.S. Archdiocese for the Military Services. He was a naval aviator and served in active

duty for 35 years, serving in helicopter squadrons in the Pacific region throughout much of his career.

Cesareo joined the National Review Board in 2012 and became its chairman in 2013. He has held faculty and administrative positions at several Catholic colleges and universities including Duquesne University in Pittsburgh, John Carroll University in suburban Cleveland, Albertus Magnus College in New Haven, Connecticut, and St. John’s University in Jamaica, New York.

Meanwhile, the USCCB’s Secretariat of Child and Youth Protection and the National Review Board released its 2015

annual report on the Implementation of the Charter for the Protection of Children and Young People May 20.

Protection and prevention efforts continue being a priority. Over 4.3 million children and 2.4 million adults have been trained to identify the warning signs of abuse and how to report them. Over 99 percent of priests (35,987), deacons (16,251), educators (162,803), and 98 percent volunteers (1,930,262), and candidates for ordination (6,473), and 97 percent (260,356) of other employees received training.

Over 2.4 million background checks were performed on adults at parishes and schools.

Archbishop Martin says pope to visit Ireland for 2018 meeting of families

DUBLIN (CNS) — Archbishop Diarmuid Martin confirmed that Pope Francis, or his successor, will visit Ireland in 2018 for the World Meeting of Families.

Archbishop Martin confirmed that when he discussed the issue of visiting Ireland with the pontiff, Pope Francis said: “‘I will come’, and he said, ‘if I don’t come, my

successor will come.’”

As well as Dublin, the pope would probably visit Northern Ireland to complete the 1979 historic pilgrimage of St. John Paul II, when rising tensions in the North made a visit there impossible.

The Irish Catholic said Archbishop Martin made his remarks in an interview with

the Irish Independent. The Irish Catholic said that a “well-placed Vatican source” confirmed that “all the indications from Rome are very positive about this. It would obviously be the hope that the Holy Father would make a visit to Northern Ireland and, perhaps, some other parts of Ireland, since many Irish Catholics will want to

have an opportunity to attend Mass with Pope Francis.”

Speculation about a papal visit began in September, after Pope Francis announced in Philadelphia that Dublin would host the 2018 World Meeting of Families. Popes have presided at all but two of the eight meetings held since the first in 1994.

Athens — A mother/daughter book study will be held June 13, July 11, Aug. 8 and Aug. 29, from 6:30-8:30 p.m., at Holy Family Center, which is located at Christ the King University Parish. Daughters should be 12 through 15 years of age to attend. Title of the book study is "10 Ultimate Truths Girls Should Know," written by Kari Kampakis. For additional information or to register, telephone Lisa Averion at (740) 416-7853 or email averion@ohio.edu.

Beverly — The St. Bernard Parish Youth Group will sponsor a rummage sale June 3, from 9 a.m.-5 p.m., and June 4, from 9 a.m.-noon.

Chicken or ham dinners, which will include mashed potatoes and gravy, dressing, noodles, green beans, coleslaw, applesauce, roll, dessert and beverage, will be served from 4-7:30 p.m., June 22, at St. Bernard Church hall. Adults eat for \$8; children, ages 5 through 12, eat for \$5. Carryouts will be available. The event will include a raffle, children's games, bingo, a country store and more.

Buchtel — A rummage sale, sponsored by St. Mary of the Hills CWC, will be held from 9 a.m.-4 p.m., June 4, at the Nelsonville hall, 120 E. Washington St.

Caldwell — St. Stephen Parish will sponsor a parish social from 5-8 p.m., June 12, in the church hall. Special bingo games will be played throughout the evening; a raffle will be held. Homemade shredded chicken sandwiches, noodles and chicken, sold by the bowl, sloppy Joe's, hot dogs, desserts and beverages will be available to purchase.

Cambridge — St. Benedict School will hold a rummage sale from 9 a.m.-5 p.m., June 30 and July 1, and from 9 a.m.-noon, July 2, at St. Benedict Athletic and Events Center, North Seventh Street. Donations of furniture, appliances, tools, household items, children's clothing and miscellaneous items are being accepted and can be dropped off at the gym June 26, following Masses at St. Benedict Church, until noon, and June 27 through June 29, from 9 a.m.-5 p.m. An after-the-sale sale will be held at the gym following St. Benedict July 2 and July 3 Masses; sale items will be free July 5. For more information, telephone Stevie Fairchild at (740) 432-2961.

Chesapeake — Summer Bible study will be held at St. Ann Church June 15 through July 20, Wednesdays, following the celebration of the 6:30 p.m. Mass, at approximately 7 p.m., in the parish hall. For additional information, telephone Sue Pfaffenberger at (740) 867-4184.

Glouster — Holy Cross CWC will hold a bake sale June 4, following the celebration of the 9 a.m. Mass, in the church hall.

Ironton/Pine Grove — Father Matthew W.J. Gossett, recently ordained to the priesthood for the Steubenville Diocese, parochial vicar to Father David L. Huffman, pastor, St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator, St. Mary Mission, Pine Grove, will be welcomed to the Ironton Catholic community June 5, following the celebration of the 9 a.m. Mass, at St. Joseph Church and the 11 a.m. Mass, at St. Lawrence O'Toole Church. Refreshments will be served in the church halls.

Malvern/Minerva — Parishioners of the St. Francis Xavier, Malvern, and St. Gabriel, Minerva, Social Justice and Concerns will assist Habitat for Humanity with constructing a home for a local family July 16. The day will begin at 8:30 a.m. and conclude at 2:30 p.m. For additional information or to volunteer, telephone Ryan Irwin, (330) 205-5475.

Martins Ferry — The Daily Bread Center will be involved with a new endeavor this summer called "The Summer Feeding Program." It will be located at the Martins Ferry Recreation Center, 401 S. Fourth St., June 6 through Aug. 12, Mondays, Wednesdays and Fridays. For additional information, telephone Lil Laughman, (740) 633-1839, or Dorothy Holler, (304) 218-4838.

McConnelsville — A parish meet and greet breakfast, consisting of bacon, eggs and fruit, will be held for St. James parishioners and visitors June 5, following the celebration of the 9 a.m. Mass.



Father Robert A. Gallagher, pastor of St. Ambrose Parish, Little Hocking, accepted the parish school of religion classes invitation to attend classes May 8 for an "Ask the Priest." Participants in the session with Father Gallagher include Anthony and Trinity Reed, Maddie and Jarrett Armstrong, Olivia and Ella Hall, Hannah and Luke Davis, Emily, Cassidy and Allison Lane, Julio, Oscar, Alicia and Thalia Lemus, and Madison and Carrissa Sprigg. Cheryl Hayes, St. Ambrose director of religious education, said the students asked Father Gallagher all kinds of questions about his becoming a priest and about him personally. For example, they wanted to know if priests could have other jobs, as well as be a pastor, and if they should attend college and obtain a degree in some other subject matter before entering a seminary to study for ordination to the priesthood. They, too, got to know Father Gallagher a little better, Hayes said, and learned orange, like his motorcycle, is his favorite color, and why he chose Schnauzer's as his dogs, Riley and Ragan. Since it was May, the month of Father Gallagher's 39th anniversary of becoming a priest, and, also, of his birthday, the students treated him to cake and ice cream, Hayes said. (Photo provided)

St. Clairsville — The St. Francis Society will hold a summer bunco bash June 15 in St. Mary Church Marian Hall. Doors open at 11:15 a.m. Cost of \$6.50 includes lunch, which will consist of baked chicken, parsley potatoes, green beans, dessert and beverage, and bunco games. Reservations are required by June 12. To reserve a spot, call Jan Martin, (740) 695-6273 or Kay Mayor, (740) 695-4419.

Mass will be celebrated in Spanish at 2:30 p.m., June 19, at St. Mary Church. The sacrament of reconciliation will precede Mass, at 2 p.m.

Tiltonsville — A steak fry will be sponsored by St. Joseph Holy Name Society from 5-9 p.m., June 25, at the Warren Township Park, west shelters, 400 Williams St. Ribeye steak, baked potato, salad, dessert and beverages will be available for a \$25 donation. There will be raffles and entertainment, also.

Woodfield — St. Sylvester Central School will sponsor a pizza stand Aug. 24, Aug. 25 and Aug. 27, at the Monroe County Fair. Volunteers are needed to assist at the fundraiser. For more information, telephone the school office at (740) 472-0321.

Around and About

Athens — The Faith Build Coalition of Habitat for Humanity of Southeast Ohio will hold a scrap metal collection from 9 a.m.-1 p.m., June 4, at the Athens County Fairgrounds, 286 W. Union St. For additional information, telephone George Bain at (740) 592-3828, or email gbain45701@yahoo.com.

Carey, Ohio — A special "Year of Mercy" celebration will be held June 5 at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St. Mass will be celebrated at noon; the sacrament of reconciliation will be offered from 11 a.m.-noon. For additional information, telephone the shrine office at (419) 396-7107, or visit www.olcshrine.com.

Columbus, Ohio — The Ohio Council of Churches, Rebecca J. Tollefson, executive director, is urging people to demonstrate a caring spirit toward Muslim Ohioans and place a "Blessed Ramadan" sign in their yards/office window/home window/church during the month of Ramadan, as a gesture of witness and welcome. Ramadan is the month of the Islamic lunar calendar during which Muslims abstain from food and drink from sunrise to sunset. It is June 6 until July 5. The annual observance is one of the five pillars of Islam and is performed to learn compassion, self-restraint and generosity, Tollefson explained. Signs can be ordered — telephone (651) 489-0803 or visit, www.impactprintingstpaul.com.

Dillonvale — Vacation Bible school will be held from 5:30-7:30 p.m., June 20-24, at the Dillonvale

Presbyterian Church, 52 Liberty St. The theme is based on following the light of Jesus and titled "Shine Your Light On the World Today." The week will include Bible stories, music, crafts and more. For additional information, telephone the church office at (740) 769-7765.

Parkersburg, W.Va. — Parkersburg Catholic High School will sponsor an annual "Blue and White Golf Tournament" June 18, at Worthington Golf Course, 3414 Roseland Ave.; shotgun begins at 8 a.m. Cost is \$65 per golfer and includes green fees, cart, dinner on the course and prizes. Hole sponsors are available for \$125. For additional information, telephone (304) 428-7528, or email pcsf@pchs1.com, prior to June 8.

Youngstown, Ohio — Articles are being solicited for the upcoming edition of The Good Shepherd/Dobry Pastier, an annual published by the Slovak Catholic Federation, announced T.L. Wagner, editor. The Dobry Pastier is a compilation of articles that are of interest to Slovak-American Catholics. Deadline for all articles, which can encompass heritage, history, religion, traditions, travel and personal experiences, but are not political in nature, will be accepted until Aug. 1. The annual will be available in the latter part of 2016. Submissions and questions can be sent to the editor at dobrypastierscf@gmail.com. His postal mailing address is T.L. Wagner, 2215 Coronado Ave., Youngstown, OH 44504-1308. The office telephone is (330) 747-3777.

Bishop Monforton discusses confirmation age with Presbyteral Council

ST. CLAIRSVILLE — After discussion about the age of confirmation at parishes in the Diocese of Steubenville, Presbyteral Council members were asked to gather more input from diocesan parish priests, as Steubenville Bishop Jeffrey M. Monforton considers a common age for the sacrament to be conferred on youth in the diocese.

The discussion was held when Presbyteral Council — comprised of priests who aid the bishop in the governance of the diocese — met May 19 at St. Mary Church, Marian Hall, St. Clairsville. Father Thomas A. Chillog, pastor of St. Mary Parish and episcopal vicar for pastoral planning and personnel for the diocese, also chairs Presbyteral Council, and conducted the meeting.

Father Chillog and Msgr. Kurt H. Kemo, diocesan vicar general and pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, said children are confused when the sacrament of confirmation is connected to first Communion. Presently, Steubenville and Wintersville parishes' team-up for the sacrament to be conferred to fifth graders. "It works well," Msgr. Kemo said.

Ages vary for the sacrament in diocesan parishes, such as 10th grade in St. Clairsville; seventh, eighth or ninth grade, St. Anthony of Padua and St. Joseph, Bridgeport, said Father Chillog and Father John F.

Mucha, pastor of the Bridgeport parishes, and high school, said Father David L. Gaydosik, pastor of Monroe County Catholic parishes. "I am open to anything," Father Gaydosik added.

Father Bradley W. Greer, parochial vicar, Steubenville, said the consensus he gathered was for confirmation to be celebrated in fifth grade.

Some priests, however, such as Father Thomas A. Nelson, parochial vicar to Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption, Marietta, favor the restored order of administering the sacraments — baptism, confirmation and first Communion.

Bishop Monforton asked priests for additional information on how much of a hardship it would be for parishes, if confirmation is administered in fifth grade, a practice possibly ushered in over two years. "There would be (the) need for some catechesis," the bishop added.

When asked how often confirmation would occur, Msgr. Kemo said, historically, confirmation is yearly, so a bishop could visit parishes in his diocese. That is not an issue in the Diocese of Steubenville, since Bishop Monforton celebrates Masses in parishes, often, Msgr. Kemo added, thus, confirmation perhaps could be administered every other year.

Bishop Monforton said he is looking for continuity, in regards to age, at least, because of the diversity in the diocese on when youth receive the sacrament.

Prior to the next Presbyteral Council meeting, Sept. 14, members are to talk with their constituents and obtain information from Paul D. Ward, director, diocesan Office of Christian Formation and Schools, on material available to educate youth being confirmed.

In other matters, Presbyteral Council was informed about the issues facing the health of the diocesan Priests' Retirement Plan. Alternatives are being discussed, Father Mucha, chairman of the plan, said, to ensure its longevity.

Though nothing has been decided, if priests were to contribute to the plan, they would be able to take more ownership of it, Father Mucha suggested. Plus, he added, that when a priest looks over his congregation, how many in the pews have fully funded pensions? The people are very generous when they see the needs of priests, he said, thus, for the priest to contribute to the plan would make an important statement.

David A. Franklin, diocesan comptroller, is expected to present possibilities on solidifying the fund, also, to the diocese's finance council. Then, Father Mucha said, a decision will be made how to talk with

active priests about the plan.

At the same time, Bishop Monforton suggested continuity for retirements. Perhaps, June 30 could be used for a priest's retirement date, he said. However, Father Thomas A. Magary, recently retired from active parish ministry in the diocese, said Aug. 1 might be a better date for a priest to retire, because of the need for him to complete financial and sacramental reports, as well as prepare a budget for the new fiscal year.

When priests convene in the fall for their annual convocation, a new order of celebrating matrimony may be discussed. Father Chillog said the new ritual can be used, beginning in September, and is mandatory by December. He and Father William D. Cross, diocesan judicial vicar, obtained the information at a workshop they attended recently, he said.

In further business, Msgr. Kemo provided an update on the 2016 Diocesan/Parish Share Campaign. Census families in the diocese have gone up from the previous year, he said, and the average pledge to the annual DPSC has increased.

Third Order Regular Franciscan Father James Morman participants in council, as a representative of religious priests, along with James G. Piazza, executive assistant to Bishop Monforton.

Life Line Screening available in Toronto

TORONTO — Residents of the Ohio Valley can learn about their risk for cardiovascular disease, osteoporosis, diabetes and other chronic, serious conditions with screenings by Life Line Screening.

Roosevelt Recreation and Senior Center, 600 Loretta Ave., Toronto, will host the screenings June 14.

Screenings by Life Line Screening, the Power of Prevention, Independence, Ohio, can check for the level of plaque buildup in arteries, related to risk for heart disease, stroke and overall vascular health; HDL and LDL cholesterol levels; diabetes risk; bone density as a risk for possible osteoporosis; kidney and thyroid function

and more, a spokeswoman for Life Line Screening, announced.

She said that screenings are affordable, convenient and accessible for wheelchairs and those with trouble walking.

Free parking is available, also.

Packages for the screenings start at \$149, but consultants will work with those who want to visit Life Line Screening June 14 to create a package that is right for the individual, based on his or her age and risk factors, the spokeswoman said.

Telephone (877) 237-1287 or visit the website, www.lifelinescreening.com.

Preregistration is required for the screenings to take place.

Oldest member of College of Cardinals dies

VATICAN CITY (CNS) — The former secretary to a saint and the oldest member of the College of Cardinals died May 26 at the age of 100.

Italian Cardinal Loris Capovilla, who served St. John XXIII before and after he became pope, died in Bergamo, near Milan.

Cardinal Capovilla was born in Pontelongo, Italy, Oct. 14, 1915, and ordained to

the priesthood in 1940. A journalist before starting to work for the future saint, he was described as an energetic and eloquent storyteller, drawing on his remarkable and vividly detailed memory.

The cardinal outlived his employer by half a century and was a custodian of his legacy, running a small museum dedicated to the saint's memory in the late pope's native town, near Milan.



Jane Rush, principal of St. Benedict School, Cambridge, receives a \$672 check from Ronald Engott, Knights of Columbus Council 1641, Cambridge. The Knights council held a charity ticket drive. St. Benedict School partnered with the council to sell tickets and, therefore, earned money for planned activities. All of the money that the Knights earn during the annual campaign is given to charity, Engott said. (Photo provided)

Obituaries

Robert J. Belock, 75, Athens, Christ the King University Parish, May 14.

Dolores Captor, 83, St. Joseph, Tiltonsville, April 29.

Ronald Delatore, 75, Blessed Sacrament, Wintersville, May 12.

Edna M. Dugan, 80, St. Joseph, Tiltonsville, May 23.

Donald A. "Pickle" Fithen, 80, Mingo Junction, St. Agnes, May 17.

William Gunning, 77, St. Clairsville,

St. Mary, May 8.

Bernard Hesske, 81, St. Joseph, Tiltonsville, March 9.

Helen Jackson, 93, Steubenville, St. Peter, May 11.

William A. Lavelle, 91, Athens, St. Paul, May 15.

Michael E. Logue, 77, Little Hocking, St. Ambrose, May 20.

Mary P. Macre, 94, Triumph of the Cross, Steubenville, May 14.

Joseph Moravick, 93, St. Clairsville, St. Mary, May 17.

Martin Mozden, 87, St. Clairsville, St. Mary, May 18.

Mildred C. Nicholson, 98, Columbus, Ohio, St. Peter, Steubenville, May 12.

Kathryn M. Orsini, 91, Steubenville, Holy Family, May 23.

Phyllis Pierce, 76, St. Joseph, Tiltonsville, March 9.

Irma "Nona" Pignalitti, 91, Triumph

of the Cross, Steubenville, May 17.

Frank Porco, 83, Steubenville, Holy Family, May 10.

Roman Schumacher, 86, Malaga, St. Sylvester, Woodsfield, May 16.

William Swiger, 87, St. Joseph, Tiltonsville, May 16.

Louis Vargo, 91, St. Joseph, Tiltonsville, May 16.

Linda Yourkovich, 64, St. Clairsville, St. Mary, May 16.

Bishop Monforton ordains two

From Pages 1/3/5



After standing before Bishop Jeffrey M. Monforton and affirming their intention to serve the church in the office of priesthood and kneeling before him and promising respect and obedience to him and his successors, Deacons Matthew W.J. Gossett and Ryan B. Gray prostrate themselves before the altar as the saints are called upon to intercede for them.

Transitional Deacons Matthew W.J. Gossett, left, and Ryan B. Gray, right, walk toward Diocese of Steubenville Bishop Jeffrey M. Monforton after being called and presented at the beginning of the Rite of Ordination May 20 at St. Peter Church, Steubenville. Father Edward A. Maxfield Jr. walks in front of the two soon to be ordained to the priesthood. Bishop Monforton is flanked by his master of ceremonies, Father Bradley W. Greer, standing, and Permanent Deacon Randall Redington, seated. Visible, seated in front, are, from the left, Msgr. Kurt H. Kemo, diocesan vicar general; Father William D. Cross, diocesan judicial vicar; Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and personnel; and Father Timothy J. Huffman, pastor of St. Peter Parish.



The newly ordained priests are vested with the priest's stole and chasuble – Father Michael W. Gossett prepares to vest his brother, Father Matthew W.J. Gossett, and Father Thomas R. Nau, pastor of Triumph of the Cross Parish and rector of Holy Name Cathedral, Steubenville, right, prepares to vest Father Ryan B. Gray. Permanent Deacon Richard G. Adams stands at left.



Diocese of Steubenville Bishop Jeffrey M. Monforton imposes his hands upon Transitional Deacon Matthew W.J. Gossett and invokes the Holy Spirit. This ancient sign, which he repeated on Transitional Deacon Ryan B. Gray, in conjunction with the prayer of ordination, constitutes the essential Rite of Ordination to the Priesthood. Permanent Deacon Thomas F. Maedke stands behind the bishop, and Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon is visible to the left of Deacon Gossett. Permanent Deacon Mark A. Erste stands by Bishop Sheldon.



At left, Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon shares the sign of peace with the newly ordained Father Ryan B. Gray. All priests shared the sign to welcome the newly ordained into the fraternity of the priesthood. At right, Diocese of Steubenville Bishop Jeffrey M. Monforton receives a first blessing from Father Matthew W.J. Gossett. (Photos by DeFrancis)

