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## Official

**St. James Parish, McConnellsville**, will be clustered with **St. Bernard Parish, Beverly**, effective July 1.

The action is in accord with the Visitation Deanery Pastoral Plan, approved in early 2009.

Diocese of Steubenville Bishop Jeffrey M. Monforton made the following assignments, effective July 1:

**Father Bradley W. Greer**, parochial vicar to Father Thomas R. Nau, pastor of Triumph of the Cross Parish, Steubenville, and rector of Holy Name Cathedral, Steubenville, has been named parochial vicar to Father Timothy J. Huffman, pastor of St. Peter Parish, Steubenville.

Father Greer serves, also, as Bishop Monforton's master of ceremonies.

**Msgr. Robert J. Kawa**, pastor of St. Bernard Parish, Beverly, has been appointed parochial administrator of St. James Parish, McConnellsville.

The appointment is in addition to his current assignment.

Since the June 30, 2015, retirement of Father Paul J. Walker, former pastor of St. James Parish, McConnellsville, Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption has served as administrator of St. James Parish.

**Father Timothy J. Kozak**, pastor of Sacred Heart Parish, Pomeroy, has been named parochial vicar to Msgr. Robert J. Kawa, pastor of St. Bernard Parish, Beverly.

**Father Mark A. Moore**, pastor of Christ the King University Parish, Athens, and St. Paul Parish, Athens, has been appointed parochial administrator of Sacred Heart Parish, Pomeroy.

The appointment is in addition to his current assignment in the Athens Catholic community.

**Father Timothy J. Shannon**, pastor of St. Henry Parish, Harriettsville, and Our Lady of Mercy Parish, Lowell, has been appointed dean of Visitation Deanery.

Msgr. Robert J. Kawa, pastor of St. Bernard Parish, Beverly, has been dean of Visitation Deanery, comprised of parishes in Guernsey, Monroe, Morgan, Noble and Washington counties, since 2003.

**Father John F. Mucha**, pastor of St. Anthony of Padua and St. Joseph parishes, Bridgeport, has been appointed delegate for retired priests, effective April 22, by Bishop Jeffrey M. Monforton.

Father Vincent J. Huber, a Diocese of Steubenville priest who is retired from active parish ministry and resides in Wintersville, has served as delegate for retired priests since Sept. 11, 1992.

**Transitional Deacons Matthew Gossett and Ryan Gray**, who will be ordained to the priesthood for the Diocese of Steubenville, May 20, have been assigned, effective June 1, by Bishop Monforton.

Deacon Gossett will serve as parochial vicar to Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, Ironton, and administrator of St. Mary Mission, Pine Grove.

Deacon Gray will serve as parochial vicar to Father Thomas R. Nau, pastor of Triumph of the Cross Parish, Steubenville, and rector of Holy Name Cathedral, Steubenville.



**Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates Catholic Schools Week in the diocese. The bishop began his visits to all parochial grade, junior high and high schools in the diocese in Ironton and continued northward. During an April 12 Mass at the Basilica of St. Mary of the Assumption, Marietta, Bishop Monforton asks St. Mary School, Marietta, and St. John Central School, Churchtown, students if they are ready to share Jesus with others. (Photo by DeFrancis)**

## Dates set for workshops on diocesan 'decree'

ST. CLAIRSVILLE — Dates have been set for the religious and laypeople who minister to children and young people in the Diocese of Steubenville to review the diocesan "Decree on Child Protection" and safe environment program.

The Diocese of Steubenville Child Protection Board scheduled the annual meetings and outlined their content during an April 13 meeting in St. Mary Church hall, St. Clairsville.

Planned for four locations throughout the diocese, the workshops will be held Sept. 7 in Steubenville, Sept. 8 in Marietta, Sept. 15 in Gallipolis and Sept. 19 in St. Clairsville. In Steubenville, the workshop will be held at Catholic Central High School, Berkman Theater, Lanman Hall; in Marietta, the Basilica of St. Mary of the Assumption social hall; in Gallipolis, St. Louis Church hall; and in St. Clairsville, St. Mary Church Marian Hall.

Diocese of Steubenville Bishop Jeffrey M. Monforton frequents the 6:30-8:30 p.m. workshops, which are conducted by diocesan Child Protection Review Board members, under the chairmanship of Belmont County Common Pleas Court Judge Frank A. Fregiato.

In a letter to priests, school principals and parish catechetical leaders, Msgr. Kurt H. Kemo, diocesan vicar general, reminded the recipients of the obligation to attend a workshop on the decree and any matters pertaining to child and youth protection on a yearly basis.

The workshops are for trainers in parishes and parochial schools in the diocese in charge of child protection, Msgr. Kemo said. Those mandated to be present for one of the conferences include priests (active and retired from active parish ministry and extern who serve regularly), deacons, principals and catechetical leaders. Those people, in turn, return to their parishes or schools and hold training sessions based on the information they have received at the workshops, he wrote.

This year, the workshops are expected to include an overview of the decree, details on the need for paperwork on people who work with children and young people and scenarios that will be offered to test participants' knowledge of the decree.

Mandated by the U.S. Conference of Catholic Bishops, the more than 50-page decree was instituted in the diocese in 2003 and updated in 2009 and again in 2014. The decree came after the bishops had drafted a "Charter for the Protection of Children and Young People," because of sex abuse by some clergy, nationwide.

As stated by Msgr. Kemo, the decree is to prevent the abuse of children and adolescents and to provide a system for handling incidents of abuse after they occur.

Anyone who is a religious or in a paid or volunteer position in the diocese who suspects child abuse is instructed to contact Msgr. Kemo, as well as civilian authorities.

To Page 3

## Catholic schools – faith communities

STEUBENVILLE and WASHINGTON — National Catholic Schools Week 2016 was observed in dioceses around the country earlier this year and in the Diocese of Steubenville earlier this month, as Bishop Jeffrey M. Monforton traversed the diocese to visit the 13 parochial elementary, junior high and high schools.

This year's theme, "Catholic Schools: Communities of Faith, Knowledge and Service," focused on the important faith-building, academic and societal contributions provided by a Catholic education.

"Catholic schools are a vital aspect of the church's mission to preach the Gospel of Jesus Christ and so an important aspect of our own teaching mission," said Archbishop George J. Lucas of Omaha, Nebraska, chairman of the U.S. Conference of Catholic Bishops' Committee on Catho-

lic Education. He noted that Pope Francis reminded Catholic educators at the World Congress held in Rome in November to know the spiritual and corporal works of mercy and to offer them to students in Catholic schools as practical examples of how to live the Gospel. "By teaching the good news of the Gospel, Catholic educators guide our students to Jesus Christ and his healing mercy," Archbishop Lucas said.

Approximately 1.9 million students are currently educated in nearly 6,600 Catholic schools around the country.

The backbone of Catholic education is the relationship between the parent, the school and the church – each doing a part to provide an educational environment that keeps Christ at the center of each child's life within a challenging and nurturing educational setting, Archbishop Lucas said.

## Franciscan extends early bird registration

STEUBENVILLE — The early bird registration deadline for four of Franciscan University of Steubenville summer conferences for adults has been extended until April 29, a spokesman for the university announced.

The \$20 to \$25 discount applies to the following adult summer conferences:

- "Power and Purpose," June 10-12, will highlight the power of baptism, rebirth and renewal through the theme "Awaken." Speakers include, Third Order Regular Franciscan Father Dave Pivonka.

- "St. John Bosco Conference for Catechists and Religious Educators," July 18-21, again will offer training and certification in five tracks for religious educators under the theme "Receive the Father's Mercy." Speakers include Louisville Archbishop Joseph E. Kurtz.

- "Applied Biblical Studies," July 27-29, with the option to also attend "Journey Through Scripture," July 26, will focus on deepening a love for and Catholic understanding of Scripture through the theme, "St. Luke – The Gospel of Mercy." Speak-

ers include Detroit Bishop Michael Byrnes.

- "Defending the Faith," July 29-31, will spread the unchanging truth of Jesus in today's culture through the theme "Speaking the Truth in Love – Morals, Marriage, and Mercy." Speakers include San Francisco Archbishop Salvatore Cordileone.

The early bird price for "Power and Purpose," "Applied Biblical Studies" and "Defending the Faith" is \$130, a \$25 discount. The early bird price for the "St. John Bosco Conference" is \$240, a \$20 discount.

A private donor has made it possible for any seminarian to attend the "Priests, Deacons and Seminarians Retreat," June 20-24, at no charge. The offer covers the cost of registration, and on-campus room and board, a \$405 value. Any priest or deacon who invites and brings a priest or deacon who has never before attended this retreat will receive \$100 off the registration fee, as will the new retreatant.

For information on all summer conferences and to register, visit <http://steubenvilleconferences.com/adult/> or telephone (740) 283-6315.



Linda Schaad, left, receives a check from Susan T. Rauch, center, St. Mary School, Marietta, principal, and Ann Kerenyi, St. Mary Irish Boosters representative. To kickoff St. Mary School's weeklong Catholic Schools Week celebration, during an all-school assembly April 11, to coincide with the daily theme "In Our Community," representatives of local charities were invited, as guests. Partial proceeds from the St. Mary Irish Boosters recent race and donations were presented to Schaad, who represented the Daily Bread Kitchen, a ministry of the Basilica of St. Mary of the Assumption, Marietta, which, also, supports St. Mary School. Approximately 250 meals are served weekly at the Daily Bread Kitchen. (Photo provided)

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**Diocese of Steubenville Bishop Jeffrey M. Monforton prepares to bless the former Aquinas school, Steubenville, which now houses the parish school of religion for Steubenville and Wintersville, and at times, Mingo Junction, parishes. Visible, center, is Immaculate Heart of Mary Brother Patrick Geary who has taught religious education to diocesan youth for more than four decades; Barbara VanBeveren, right, director of religious education, and Permanent Deacon Mark A. Erste, front left. (Photo by DeFrancis)**

## Bishop Monforton's Schedule

- April 23 Confirmation Mass, Holy Rosary Church, Steubenville, 5:30 p.m.
- 24 Confirmation Mass, St. Adalbert Church, Dillonvale, 9 a.m.  
Confirmation Mass, Holy Family Church, Steubenville, 2:30 p.m.  
Annual Knights of Columbus Immaculate Heart of Mary Council 472 dinner, K of C hall, Wintersville, 5 p.m.
- 25 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 26 Mass and nursing home visit, Park Health Center, St. Clairsville, 9:30 a.m.  
Nursing home visit and Communion, Cumberland Pointe Care Center, St. Clairsville, 10:30 a.m.  
Anointing of the Sick Mass, St. Joseph Church, Bridgeport, noon
- 28 "Laudato Si": On Care for Our Common Home" conference, Franciscan University of Steubenville, 2 p.m.  
Mass for "Laudato Si": On Care for Our Common Home" conference, Franciscan University of Steubenville, 4:45 p.m.
- 29 Knights of Columbus Msgr. Joseph F. Dooley Council 4361 awards banquet, K of C hall, Mingo Junction, 6:30 p.m.
- 30 Confirmation Mass, Holy Cross Church, Glouster, 1 p.m.  
Confirmation Mass, Christ the King University Parish, Athens, 5 p.m.
- May 1 Confirmation Mass, St. Ambrose Church, Little Hocking, 11 a.m.
- 2 Mass, the Basilica of St. Mary of the Assumption, Marietta, 7:45 a.m.  
Holy Hour, followed by dinner, Franciscan Sisters Third Order of Regular of Penance of the Sorrowful Mother, Toronto, 5 p.m.
- 3 Ordination and Installation Mass, Msgr. James F. Checchio, fifth bishop of Metuchen, New Jersey, 2 p.m.
- 4 Lunch, with staff, in celebration of 53rd birthday, chancery, noon  
Dinner with priests ordained less than 16 years, Steubenville, 5 p.m.
- 5 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.

## Dates set

From Page 1

In addition, any victim harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville is urged to contact diocesan and secular authorities.

Msgr. Kemo can be reached at the chancery in Steubenville – 422 Washington St., telephone (740) 282-3631 or email [kkemo@diosteub.org](mailto:kkemo@diosteub.org).

In addition to Judge Fregiato, child protection review board members are Daniel P. Fry, an attorney and Belmont County prosecutor; Dr. Joseph DiPalma, dentist and lay volunteer in St. Clairsville; Thomas M. Perrone, chief executive officer, North Point Consulting and Behavioral Health Services, Bethesda, and Bloomingdale resident.

James G. Piazza, executive assistant to the bishop; Michele A. Santin, director, diocesan Office of Family and Social Concerns (Catholic Charities), and Paul D. Ward, director, diocesan Office of Christian Formation


and Schools, attend board meetings as representatives of the diocese.

Jane Engott, a licensed professional clinical and dependency counselor, who has been a member of the Child Protection Review Board since 2008 has resigned, Msgr. Kemo announced.

A Byesville resident and member of Christ Our Light Parish, Cambridge, Engott was lauded by Bishop Monforton, Msgr. Kemo and other board members for her service.

Bishop Monforton will name her replacement on recommendations from the board.


A board meeting was scheduled for 6 p.m., Aug. 23, at St. Mary Church, to finalize plans for September workshops.




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## Communications focus

WASHINGTON, D.C. — The Catholic Communication Campaign is an annual national collection to support evangelization through the Internet, television, radio and print publications and will be taken up in many dioceses, including the Diocese of Steubenville, the weekend of May 7-8.

The Catholic Communication Campaign collection provided funds for coverage of Pope Francis' visit to the United States and provides ongoing support for the U.S. Conference of Catholic Bishops website and Catholic News Service. Funds from this collection have been used, also, for family and ministry projects like For Your Marriage, Por tu Matrimonio, audio podcasts of daily Scripture readings and myUSCCB.

"Without help from the Catholic Communication Campaign, the coverage of Pope Francis' visit to the United States would not have been possible," said Bishop Joseph J. Tyson of Yakima, Washington, chairman of the Committee on Communications' Subcommittee on the Catholic Communication Campaign.

Fifty percent of funds collected remain in the diocese to support local communications projects. The Catholic Communication Campaign also funds projects in developing nations where the local church lacks resources to spread the Gospel message.

## Franciscan Sisters open house May 21 in Toronto

TORONTO — The Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother will hold an open house to enable people to get to know them better, and one of those there will be Sister Maria Teresa Tortorice who is involved in prison ministry, one of the many outreaches of the Franciscan Sisters.

The open house will be held beginning at 11 a.m., May 21, at the Our Lady of Sorrows Monastery, Toronto, and concluding with a 4 p.m. Mass in the Father of Mercy Chapel there.

An outdoor May crowning will occur at 1:30 p.m. and an indoor May crowning is scheduled for 3:45 p.m.

Family activities are planned throughout the day and will include hayrides, inflatable slides, obstacle courses, a petting zoo, face painting, soccer and vocation talks.

On a recent rainy morning, Sister Maria Teresa sat in a room in the monastery, which tops a hill in Toronto, and discussed her path to religious life and interaction now with the imprisoned.

Sister Maria Teresa studied at Franciscan University of Steubenville after graduation



Sister Maria Teresa Tortorice readies for prison ministry. She travels from the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother motherhouse to a prison in St. Clairsville weekly. (Photo by DeFrancis)

Sisters caused her to volunteer with them while a student. "I saw the human side of the TORs and could relate. You did not have to be someone you were not."

So she entered the religious order a year after her 2002 graduation from Franciscan University. She made her perpetual vows in 2014.

While still in college, Sister Maria Teresa said she started visiting the Belmont Correctional Institution in St. Clairsville. "I felt like the Lord was asking me to do prison ministry. It is one of the works of mercy the sisters offered."

However, Sister Maria Teresa said that initially she went reluctantly to the prison. The inmates were kind of like lepers in her mind, she said.

Now, she is a weekly visitor to the prison. While priests, such as Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, hear confessions, she and other volunteers provide conversation and religious education to the prisoners. Early on, one of the men she encountered recounted his sins, studied, became a Catholic and now continues his contact with her since his release from incarceration.

Each weekly visit ends with Mass.

"If one life is changed, it's worth it," Sister Maria Teresa said of her vocation for inmates.

"It is not discouraging," she said of her ministry. "I believe in hope, potential."

"I love them with the love of Christ," even though she said she knows at times that she is manipulated by the prisoners, that she is not told the truth.

For more information on the open house at 369 Little Church Road, Toronto, telephone (740) 544-5542 or log on [www.FranciscanSistersTOR.org](http://www.FranciscanSistersTOR.org).

from a high school in Alabama, the state in which she grew up. While on the Franciscan University campus, she said, she was able to see so many different religious communities. The presence of the TOR

## Closed Belmont County church sold

MAYNARD — St. Stanislaus Church, which was closed Jan. 2, 2015, has been sold.

The former church, parish school/hall and rectory have been sold for \$100,000, said Diocese of Steubenville Attorney Thomas S. Wilson. The structures and five different tracts of land that total an estimated 1.7 acres were part of the sale to the Lloyd Building LLC of St. Clairsville.

Mike Sulek of Sulek & Dutton Real Estate, St. Clairsville, confirmed the sale to the firm, owned by Doug Cash.


Proceeds from the sale of the property, which amounted to \$92,877.84, after closing expenses, were turned over to St. Mary Parish, St. Clairsville, said David A. Franklin, diocesan comptroller.

Closing of St. Stanislaus Church was based on a diocesan Deanery Pastoral


Plan, implemented several years ago, but activated when the parish pastor, Father Thomas J. Graven, retired from active parish ministry. Father Graven relocated to Huntington, West Virginia, Jan. 1, 2015.

The territory of the closed parish was attached to St. Mary Parish, St. Clairsville, per the pastoral plan and by decree of Diocese of Steubenville Bishop Jeffrey M. Monforton. All sacramental and financial records transferred to St. Mary, as well as all real and personal property belonging to St. Stanislaus.

Father Thomas A. Chillog is pastor of St. Mary Parish. He said that religious and household items that belonged to St. Stanislaus have been distributed to Diocese of Steubenville churches, religious associations and individuals or offered for sale by Henninger's, Cleveland.



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# Bishop Monforton hosts family, theologian, authors to discuss ‘Amoris Laetitia’

STEUBENVILLE and WASHINGTON (CNS) — Diocese of Steubenville Bishop Jeffrey M. Monforton hosted a diocesan family from Marietta, a Franciscan University of Steubenville theology professor and a couple, who are authors, counselors and speakers, to discuss Pope Francis’ apostolic exhortation on the family, April 8, the day “Amoris Laetitia,” “The Joy of Love: On Love in the Family” was released in Rome.

Joseph A. Schmidt and his wife Christine and their children, Felicity, Gianna, Therese and Jonathan, who represented the Diocese of Steubenville at the 2015 World Meeting of Families in Philadelphia; Donald Asci, a professor of theology at Franciscan University of Steubenville; Greg and Lisa Popcak, who are authors, counselors and speakers who also presented at the World Meeting of Families; and Paul D. Ward, director, diocesan Office of Christian Formation and Schools, joined Bishop Monforton and members of the media in the chancery in Steubenville.

The church, Bishop Monforton said, is made up of many, many families. “Society is dependent on the health of the family,” he said.

Bishop Monforton suggested (also, See/Page7) that people take the time to pray over the pope’s apostolic exhortation.

For him, as the bishop, he said, he must determine how to apply the apostolic exhortation in the diocese through “DAD” — “dialogue, accompaniment, discernment.”

To Greg Popcak the pope presented a vision to the world of marriage that is worth holding on to.

The exhortation is such a message of hope, said Asci.

Families are called to be missionaries by Pope Francis, reaching out and being witnesses of God’s hope, Joseph Schmidt said.

The apostolic exhortation is posted on the diocesan website [www.diosteub.org](http://www.diosteub.org).

Around the United States, Catholic leaders and observers reacted to Pope Francis’ apostolic exhortation:

- “‘Amoris Laetitia’ is a joyful invitation for families to live the works of mercy and to receive the gift of God’s healing where there is sin and brokenness. As he has done time and again, Pope Francis challenges us to approach the weak with compassion, to ‘enter into the reality of other people’s lives and to know the power of tenderness.’” — Cardinal Sean P. O’Malley of Boston.

- “Personally, I was encouraged by what the pope has to say about preparing men and women for marriage and about our need to accompany couples, especially during those early years when they are just starting out on the path of their life together. I was also touched by our Holy Father’s call for all of us in the church to reach out with compassion to wounded families and persons living in difficult situations.” — Archbishop Jose H. Gomez of Los Angeles.

- “‘Amoris Laetitia’ is a serious and extensive reflection



**Diocese of Steubenville Bishop Jeffrey M. Monforton welcomes participants – the Joseph Schmidt family, which includes wife Christine and children Therese, Felicity, Jonathan and Gianna; Donald Asci, Franciscan University of Steubenville professor of theology; Greg and Lisa Popcak – authors, counselors and speakers; and Paul D. Ward, director, diocesan Office of Christian Formation and Schools – to a discussion on Pope Francis’ apostolic exhortation on the family. The people gathered in the chancery in downtown Steubenville April 8, the day that “Amoris Laetitia,” “The Joy of Love: On Love in the Family” was released in Rome. (Photo by DeFrancis)**

on Christian marriage. While it changes no church teaching or discipline, it does stress the importance of pastoral sensitivity in dealing with the difficult situations many married couples today face. Pope Francis is skilled at analyzing the cultural forces that make Christian marriage a unique witness, and often a special challenge. His recognition of the importance of children and the value of adoption are great expressions of support for family life. Happily, the kind of pastoral discernment called for in ‘Amoris Laetitia’ is already happening in many of our parish communities, and the Holy Father’s encouragement, coming just months after the World Meeting of Families, is a great gift.” — Archbishop Charles J. Chaput of Philadelphia.

- “With ‘Amoris Laetitia,’ Pope Francis has provided the church with an in-depth reflection on Christian marriage, the intricacies of relationships, and the struggles that people face in modern society. ... In the introduction of ‘Amoris Laetitia,’ Pope Francis advises everyone to carefully read through the document because of its length and sometimes complex passages on matters of great significance. While many commentators and pundits will make their interpretations known in the media in the coming days, the Holy Father’s advice is sound. I will also follow this advice and will offer my own thoughts after careful reflection and consideration.” — Archbishop Samuel J. Aquila of Denver.

- “This compassionate approach asks the church to walk with families, to help them navigate the many challenges they face in the world today with the guidance of the Holy Spirit and the truth of Catholic teaching. Our priests, dea-

cons and laity are accompanying these people, staying close to them and reaching out to them. While the journey toward ideal situations might seem slow in coming, God is working in their lives, and we should appreciate that fact. ‘Amoris Laetitia’ ... is a joyful invitation to families to live the works of mercy and to receive the gift of God’s healing where there is sin and brokenness.” — Archbishop Gustavo Garcia-Siller of San Antonio.

- “It is very important to note that Pope Francis is writing to us during the Jubilee Year of Mercy. Everyone is to be an agent of mercy and closeness wherever family life lacks peace and joy. Strong, loving families strengthen the individuals within them and our communities as a whole. The church must provide pastoral support for families in good times and bad, empowering them to witness that marriage, children and life-long faithful commitment are a beautiful and fulfilling way to live.” — Bishop David A. Zubik

of Pittsburgh.

- Pope Francis stresses the very different challenges families face around the world and calls on Catholics to “let us make this journey as families, let us keep walking together. Pope Francis clearly sees the challenges Catholic Relief Services faces in serving more than 100 countries around the world. He sees the single mother with her children fleeing violence in Syria, he sees the farmer realizing that his children will not have enough food for the next season. He also shows us the way ahead by calling us to walk together with these families. It is beautiful that he calls for us to act as one human family to strengthen families throughout our world.” — Carolyn Woo, president of Catholic Relief Services.

- “‘Amoris Laetitia’ offers a theologically compelling vision of marriage and family life for the church. ... He deals with divorce and cohabitation pastorally, building the case for a scriptural and theological formation of conscience. It’s a document that will have an influence upon the church’s theology of and pastoral practice for marriage for the next generation.” — Timothy O’Malley, director of the Notre Dame Center for Liturgy.

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## St. John Paul II Words from the Cross

By Diocese of Steubenville  
Bishop Emeritus Gilbert I. Sheldon

In his reflection on the crucifixion of Jesus, St. John Paul II considers those famous “last words” that Jesus spoke as he was about to die. In the last article, we considered the plea of Jesus for his executioners: “Father, forgive them, for they know not what they do” (Lk 23:43). His next words take cognizance of his mother’s presence beneath the cross: “When Jesus saw his mother and the disciple whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home” (Jn 19:26-27).

There was no such thing as welfare or Social Security in those days. Widows had to depend on family, specifically sons, for their support. The fact that Jesus designated the disciple (who, without question, was the Apostle John) for this duty, tells us, among other things, that Mary had no other children, certainly no male children, who would have been obligated by Jewish custom to assume her care. This is another indication of the perpetual virginity of Mary!

More significantly, he addresses her as “Woman,” not “Mother.” We may recall that he used this form of address also at the marriage feast at Cana at the beginning of his public ministry (see, John, Chapter 2, Verse 4). No doubt, “woman” was a formal and honorary form of public address on the order of “lady” or “madam,” but in the case of Mary it recalls the designation that is given Eve in the Book of Genesis. The “woman” was to be the mother of the entire human race in the natural order of generation. The mother of Jesus is to be the mother of the entire human race in the *supernatural* order. Just as physical life is conveyed through the exercise of human motherhood, supernatural life – the life of grace – comes through the exercise of Mary’s motherhood that brought the source

*‘All that Jesus taught and did during his earthly life reached the peak of truth and holiness on the cross.’*

of all grace into the world in the person of her Son. Human mothers are not *creators* of life but its deliverers, so Mary is not the creator of grace but one who delivers it in the person of her Son. The term that is commonly used is “Mediatrice” of all grace. She is rightfully called, also, “Mother of the Church,” for the same reason.

We might well ask whether Mary knew of this dimension of her role as she stood beneath the cross. Revelation is silent in the matter. The Gospels omit a major portion of the life of Jesus, between his being found in the Temple at age 12 to his appearance in public about the age of 30. We can be sure, however, that she learned a great deal from her Son in those “hidden” years, things that she “kept in her heart” (Lk 2:51).

In his gift of Mary to John, representing the entire human race, Jesus gave the only possession he had left to us. As far as we know, he owned nothing. He was stripped even of the clothes on his back at the crucifixion. The only thing remaining that he could give us was – his mother! We are told that John, “From that hour, took her into his home” (Jn 19:27). Like John, we are

called upon to do the same: to take Mary into our homes and into our lives. Is there any wonder that devotion to the Mother of Jesus has characterized Christian life from its very beginning?

“We can conclude this reflection,” John Paul continues, “... with an invitation which I address to each one, namely to ask how one accepts Mary into one’s home and into one’s life. May everyone appreciate to an ever greater extent the gift which Christ crucified made to us by leaving us his mother as our mother.”

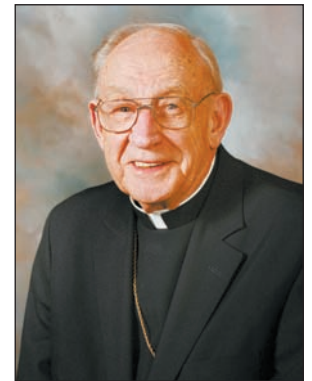
Jesus speaks again from the cross, this time addressing his Father in heaven: “My God, my God, why have you forsaken me?” (Lk 23:46). It was a cry by Jesus, expressing the agony of abandonment and despair that the human race *deserves* to feel collectively for all its sins, and quite possibly, is the same agony, or similar, to that which is destined for the lost souls in hell! This, of course, in addition to

the physical pain Jesus was experiencing while hanging from nails, hardly able to breathe.

John Paul observes: “All that Jesus taught and did during his earthly life reached the peak of truth and holiness on the cross. The words that Jesus then uttered are his supreme and definitive message and, at the same time, the confirmation of a holy life which ended with the total gift of himself, in obedience to the Father.” With this in mind, let us proceed with the pope’s reflections on those “last words” of Christ on the cross.

“I thirst!” Jesus cried out.

He was offered, on a sponge at the end of a spear, “common wine” – probably wine that was beginning to spoil, becoming vinegar (see, John, Chapter 19, Verses 28-29). Was it a gesture of kindness or an attempt to add to his sufferings? Jesus must have begun thirsting from the very beginning – hours earlier when he was brutally scourged and beaten. Why now? Pope John Paul points out that Jesus did so “to fulfill Scripture” (Jn 19:28): “My throat is dried up like baked clay; my tongue cleaves to my jaws” (Ps 22); “In my thirst they gave me vinegar to drink” (Ps 69:22); again, messianic Psalms. John Paul adds: “On the cross, Jesus thirsted for a new humanity which would arise from his sacrifice in fulfillment of the Scriptures. The thirst of the cross, on the lips of the dying Christ, is the ultimate expression of that desire of baptism to be received and of fire to be kindled on the earth, which was manifested by him during his life. ‘I have a baptism to be baptized with; and how I am constrained until it is accomplished’ (Lk 12:49-50). Now that desire is about to be fulfilled. With these words, Jesus confirmed the ardent love with which he desired to receive that supreme ‘baptism’ to open to all of us a fountain of water which really quenches the thirst and saves (see, John, Chapter 4, Verses 13-14).”



Bishop Sheldon

## The Power of Prayer and Ritual Inside Our Helplessness

By Father Ron Rolheiser

In the movie based upon Jane Austen’s classic novel “Sense and Sensibility,” there’s a very poignant scene where one of her young heroines, suffering from acute pneumonia, is lying in bed hovering between life and death. A young man, very much in love with her, is pacing back and forth, highly agitated, frustrated by his helplessness to do anything of use, and literally jumping out of his skin. Unable to contain his agitation any longer, he goes to the girl’s mother and asks what he might do to be helpful. She replies that there’s nothing he can do, the situation is beyond them. Unable to live with that response he says to her: “Give me some task to do, or I shall go mad!”

We’ve all had the feeling at times when in the face of a dire situation we need to do something, but there’s nothing we can do, no magic wand we can wave to make things better.

But there is something we can do.

I recall an event in my own life several years ago: I was teaching summer school in Belgium when, late one evening, just as I was getting ready for bed, I received an email that two friends of mine, a man and a woman recently engaged, had been involved that day in a fatal car accident. He was killed instantly and she was in seri-



Father Rolheiser

I picked up the prayer book that contains the “Office of the Church” and prayed, by myself, the vespers prayer for the dead. When I’d finished, my sorrow hadn’t gone away, my friend was still dead, but my panic had subsided, as had my desperate need to do something (when there was nothing I could do).

My prayer that night gave me some sense that the young man who’d died that day was all right, safe somewhere in a place beyond us, and it also relieved me of the agitation and panicked pressure of needing to do something in the face of agitated helplessness. I’d done the only thing I could

do, the thing that’s been done in the face of helplessness and death since the beginning of time; I’d given myself over to prayer and to the rituals of the community and the faith of the community.

It’s these, prayer and ritual, which we have at our disposal at those times when, like the man in “Sense and

To Page 8

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## Pope Francis' 'Joy of Love' is Work of Encouragement

By Diocese of Steubenville  
Bishop Jeffrey M. Monforton

***"God created mankind in his image;  
in the image of God he created them;  
male and female he created them"***

(Gn 1:27).

Two Fridays ago Pope Francis published the apostolic exhortation "Amoris Laetitia," "The Joy of Love: On Love in the Family."

How timely this work of encouragement is in a world where we find family life becoming ever more complicated, as well as challenged by cultural events.

In broad strokes, our Holy Father does not portray our time as one of despair, but instead, one of eternal hope.

In this Jubilee Year of Mercy the very scenes of mercy and compassion are interwoven throughout the document.

A number of media outlets presented accu-

ately our Holy Father's words; for that we are thankful. However, I encourage all to take time with Pope Francis' words on marriage and family, especially husbands and wives. Two chapters of particular interest may be, of course, Chapter One on the biblical foundation of marriage and family, as well as chapters four and five of presenting marriage and family in our present time.

Pope Francis' prophetic words underscored the fact that the future of our society depends completely on the health of marriage and family in our society.

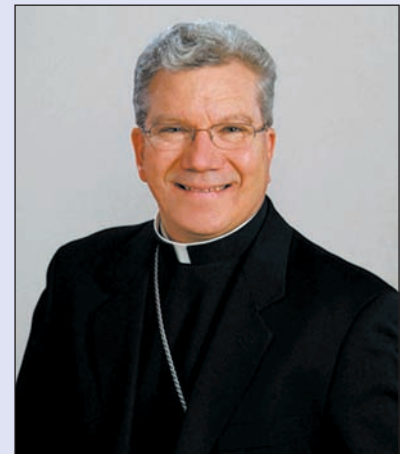
Much of what our Holy Father presents is fruit of several discussions from the last two synods of marriage and family in 2014 and 2015.

Furthermore, the exhortation requires thoughtful reflection and discussion among ourselves.

Consequently, we as a diocese must take more than a cursory glance at Pope Francis' words and have a conversation in which we can ascertain how to implement this universal instruction.

The Catholic Church is a principal agent in the strengthening of families and our society. We must be calculated and intentional in what and how we implement approaches and policies.

In baseball terminology, it is my hope that as we address



**Bishop Monforton**

the various facets of the apostolic exhortation, we will not be shy to "swing away" instead of simply laying down a bunt or taking a walk.

May God bless you and your family, especially as we anticipate the First Communion celebrations in our parishes.

## Sunday: Easter Sacrament?

By Father Paul J. Walker

**(Editor's Note: A longer version of this article appeared in the *Josephinum Journal of Theology*.)**

Sunday is the one element of the Christian calendar, which goes back without interruption to Jesus himself. Its origin is directly traceable to the event of Easter. The resurrection narratives of the four Evangelists do not agree on much else, but they all agree that the Lord rose from the dead on Sunday, the first day of the Jewish week.

Until the second or third century, the church's only celebration of Easter in most places was the weekly Sunday. Thus, the Christian year remained very simple for the first three centuries. At the end of this time, it included only the weekly cycle of Sunday, Wednesday and Friday "station" (fast) days, and the Pascha, which had a brief preparatory period of fasting and was celebrated for 50 days. Yet, even after this observance of an annual Easter celebration became common, it was decided that this should occur on the Sunday immediately following the Jewish Passover.

It is of no small significance that the Scriptures themselves open and close with Sunday. The Father begins his creative work in Genesis on the first day of the Jewish week, and the seer in the Book of Revelation has his vision of the end of all things on that same day of the week, now known as the Lord's Day. It is for us, as for our ancestors, what the Second Vatican Council (in the Constitution on the Sacred Liturgy "Sacrosanctum Concilium," Paragraph 106) named it: "the original feast day."

Sunday was the day that the church gave ritual expression to her inner nature. As the Lord's Day, it has from the very beginning been characterized by the Lord's Supper, and it was the only day, outside the great Pascha itself, reserved for Christian baptism. These connections are vital: Resurrection with Lord's Day with Lord's Supper. There is a vital anamnestic link that inseparably binds these

together. The Lord's Supper on the Lord's Day was the early church's anamnesis of the saving Passover of the Lord – the keeping alive the collective memory of the Easter event, the source of saving power for the church and the world. The weekly Eucharist was bringing to mind again the saving and regenerating laver of holy baptism whereby the church was born anew at the Easter Vigil. The redemptive event remembered occurs in the celebration of it, but liberated from its historical particularities. The celebration at liturgy of that redemptive event is the accomplishment of that redemption. Thus, Sunday reaches into an age beyond the cycles of earthly time; it is a day that opens on eternity! The church is reborn in the saving mystery of her origins.

It seems, then, that the church in our day is indeed heir to a high theology of Sunday (a theology repeated again and again in official documentation), but has in too many places become victim of a very low practice of it. The hurried, expedient approach to Sunday Eucharist, reflected in the attitude of many (clergy and laity alike) flies in the face of nearly 2,000 years of church tradition. The powerful anamnesis that Sunday once was still remains a kind of amnesia in our own day, despite the church's high theology of the Sunday. I would offer five reasons why this continues to be so:

### **Sunday on Saturday:**

There does not seem to be, liturgically or theologically, a truly valid reason for the rather popular Saturday evening Mass. Compounding the problem, many parishes have pushed the time for the "Sunday celebration" up to 4:30



**Father Walker**

p.m., or even 4 p.m., on Saturday afternoon! The conclusion too easily drawn from this kind of scheduling is that Sunday is left free for other pursuits and activities. We need to remember that the church did not choose and sanctify Sunday, rather the church was chosen and sanctified by Sunday. Sunday is Christ's gift to the church, sacred and inviolable. Saturday night is the time for watching and waiting (even for fasting), it is the night watch of the Resurrection, it is the time for the vigil, not the feast!

### **Daily Eucharist:**

The growth of daily Eucharist in the church seemed slow and somewhat sporadic. Tertullian in his "De oratione" seems to suggest that early in the third century there were eucharistic services on the station (fast) days, i.e., Wednesday and Friday. By the end of the fourth century, there were places where the Eucharist was being celebrated daily. Ambrose, Bishop of Milan from 374 to 397, apparently looked on daily Communion as the ideal. But, in his time many were communicating only once a year, so it is understandable why he could reply, in "De sacramentis," Book 5, Chapter 4: "If it is daily bread, why dost thou take it once a year as the Greeks in the East are accustomed to do?" It is likewise understandable that with the emergence of festivals and special services on days other than Sunday, these would be considered fitting occasions for celebrating Eucharist. This served to obscure the uniqueness of Sunday and ... weakened the connection between Resurrection, the Lord's Day and the Eucharist. Raising the question of daily Eucharist does not of necessity imply or even suggest its discontinuance in the future. It does imply a rather careful critique concerning how we do daily Eucharist vis-a-vis the great solemnity of Sunday.

### **Sunday Defined Exclusively in Terms of Worship:**

The Eucharist, though central, was not the sole constitutive element of the Lord's Day. Ignatius wrote (also, in his "Letter to the Magnesians") about the Christians "living by

To Page 8

## Papal Foundation gives to Pope Francis' efforts

VATICAN CITY (CNS) — The U.S.-based Papal Foundation donated \$10 million to support Pope Francis' numerous global charity efforts.

During the group's annual pilgrimage to Rome, earlier this month, the pope thanked members during a special audience at the Vatican and told them that mercy was at the heart of the foundation's mission.

"Through your generous support of diocesan, parish and community projects, as well as through providing scholarships, you assist many people to further respond

to the local needs of their communities and to undertake ever more fruitfully their own works of mercy," he said. It is through such support, the pope said, that "your charity reverberates throughout the world."

Established by U.S. Catholics in 1988, the Papal Foundation was an effort to support the pope's charitable efforts. The \$215-million fund creates revenue for the pope's causes, and the foundation does not invest in any companies that "engage in activities inconsistent with the Catholic faith," Vatican Radio reported.

## New US nuncio has served in Mexico since '07

MEXICO CITY (CNS) — Archbishop Christophe Pierre, apostolic nuncio to Mexico since 2007, has been appointed the new apostolic nuncio to the United States.

He has represented the Vatican in Mexico for nearly a decade — a time defined by a drug war, a delicate period of domestic politics and the election of a pope whose pastoral approach and church vision appears at odds with many in the Mexican Catholic hierarchy. Archbishop Pierre is said

to have won reform for the church on religious liberty, which moved Mexico further away from its anti-clerical past and became known for working behind the scenes and acting discreetly in a country where church and state were estranged until 1992.

He succeeds Archbishop Carlo Maria Vigano, who has held the post since 2011 and turned 75 in January, the age at which canon law requires bishops to turn in their resignation to the pope.



**Diocese of Steubenville Bishop Jeffrey M. Monforton prepares to celebrate Mass at St. Benedict Church, Cambridge, as part of diocesan Catholic Schools Week. Father Paul E. Hrezo, right, is pastor of Christ Our Light Parish, which supports St. Benedict School, Cambridge. St. Benedict student altar servers are Jacob Rush, seventh grade; Tristan Arena, third grade, and Anna Wright, seventh grade. Kinslie McVicker, third grade, served also. (Photo by Sister Sharon Paul)**

## The Power

From Page 6  
Sensibility," we need to do something or we will go mad. That's not only true for heavy, sorrowful times when loved ones are sick or dying or killed in accidents and we need to do something but there's nothing we can do. We also need ritual to help us celebrate happy times properly. What should we do when our own children are getting married? Among other things, we need to celebrate the ritual of marriage because no wedding planner in the world can do for us what the ritual, especially the church-ritual, of marriage can do. Weddings, just like funerals, are a

prime example of where we need ritual to do for us what we cannot do for ourselves.

Sadly, today, we are a culture that for the most part is ritually tone-deaf. We don't understand ritual and therefore mostly don't know what to do when we need to be doing something, but we don't know what to do. That's a fault, a painful poverty, in our understanding.

The Trappist monks who were martyred in Algeria in 1996 were first visited by the Islamic extremists who would later kidnap and kill them, on Christmas Eve, just as they were preparing to celebrate Christmas Mass. After some initial threats, their

eventual murderers left. The monks were badly shaken. They huddled together as a group for a time to digest what had just happened. Then, not knowing what else to do in the face of this threat and their fear, they sang the Christmas Mass. In the words of their abbot: "It's what we had to do. It's all we could do! It was the right thing." He shared, too, as did a number of the other monks (in their diaries) that they found this, celebrating the ritual of Mass in the face of their fear and panic, something that calmed their fear and brought some steadiness and regularity back into their lives.

There's a lesson to be learned here, one that can bring steadiness and calm into our lives at those times when we desperately need to do something, but there's nothing to do.

Ritual: It's what we have to do. It's all we can do! It's the right thing.

**Father Rolheiser is a Missionary Oblate of Mary Immaculate priest who is president of the Oblate School of Theology, San Antonio, a lecturer, retreat master, widely circulated newspaper columnist and an author. His website is [www.ronrolheiser.com](http://www.ronrolheiser.com).**

## Sunday

From Page 7

the Lord's Day, on which we came to life through him and through his death. ..." Liturgy must celebrate faith experience. This hour or so on Sunday is an expression of all the other hours, giving over the totality of who and what we are. The celebration of Sunday has its roots in who we are as individuals, families and as a community of believers.

Celebrating Sunday is very difficult in an American culture that does not often handle leisure time creatively. The American Sunday has become a pragmatic investment in economics and the work ethic. How many Sundays are given over to hectic shopping time not available during the week or to anxious pattering to finish various work projects?

In the midst of the spiritual bankruptcy that afflicts our land, there is a desperate and deeply felt need of creating holy time, as well as holy space, where we can learn again to rest in the Lord. It is not just the survival of the Christian Sunday that is at stake, it is our own humanity as well.

### Multiplicity of Sunday Masses:

Ignatius wrote to the Christians ("Letter to the Philadelphians") urging them to: "Take care, then, to observe as single Eucharist. ..." This admonition stands in sharp

relief alongside the unfortunate situation prior to the Reformation. During those last centuries of the Middle Ages, there arose an unnatural multiplication of Masses. Masses were not only celebrated in close succession, but, also, simultaneously in the same church. The reforms of the Council of Trent did address these and other abuses, but reform was difficult and slow, for it often ran counter to the piety and praxis of the day. In our own day, parishes need to seriously question the desirability of the number of Masses celebrated on Sunday (weekdays too).

### Theme Masses:

Sunday is the gathering day for the church to proclaim Jesus' passing over from death to new life — a passover accomplished in his faithful people. We do not come together to proclaim or promote ideas or "causes," however noble they may be. To continue to inflict on the Sunday liturgy didactic and catechetical themes such as pro-life, human development, vocations, marriage and family life, stewardship, financial appeals, etc., is to further weaken the function Sunday serves as a powerful anamnesis of the saving passover of the Lord. Happily, now, efforts are usually made to blend such themes with the Sunday liturgy, though it often strains the homiletic imagination to do so.

### The "sacrament" of Sunday:

The task that the Second Vatican Council called us to more than 50 years ago is still in process: to explore the essential and enduring meaning of Sunday and to restore it to the primacy our tradition gives it as the "original feast day."

So, is Sunday a sacrament? Obviously not among the seven now defined by the church. But, consider how we define a sacrament in our tradition: as a visible sign of an invisible reality, or from the Baltimore Catechism, "an outward sign instituted by Christ to give grace." Sunday: very visible, whose invisible reality (grace) is communion in the paschal mystery, instituted by the resurrection of Christ on the first day of the week.

A sacrament is an effective sign in that it effects participation in Christ himself. The people of God make present at Eucharist the reign of God as already here and yet to come. The Sunday worship experience ought to lift us, along with the seer in the Book of Revelation (whose vision took place on a Sunday) to that point where the earthly liturgy intersects with the glorious worship of the saints in heaven that echoes unceasingly before the throne of God and the Lamb. Lifted by this vision and by our Sunday "sacrifice of praise," we return to our ordinary world, seeing these glimpses

of glory, challenged to join the task of making all things new. Our eyes are then set with expectant hope on God's future to which he continually lures us — toward that eternal Sunday of which St. Augustine writes:

*"He shall give us rest in himself our Sabbath, which shall be brought to a close, not by an evening, but by the Lord's Day, as an eighth and eternal day, consecrated by the resurrection of Christ, and prefiguring an eternal repose. ...*

*There we shall rest and see, see and love, love and praise."*

"The City of God, Book 22"

And,

*"The seventh day has no evening and sinks toward no sunset, for you sanctified it that it might abide forever."*

"The Confessions, Book 13"

**Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. He continues to reside in his hometown, McConnellsville, and celebrates Masses at St. James Church there, as well as writes a regular column for The Steubenville Register.**



# From nightmare to dream: Syrian refugees thank pope for safety

By Cindy Wooden

ROME (CNS) — After less than 48 hours in Rome, “dream” is the word used most often by the six Syrian adults Pope Francis brought back to Italy with him from a refugee camp in Greece.

By April 18, the couples — who asked to be identified by only their first names, Hasan and Nour, Ramy and Suhila, Osama and Wafa — and their six children had spent more than three hours doing paperwork with Italian immigration officials and had enrolled in Italian language classes.

Other than that, most of their first two days in Rome had been spent giving interviews and answering phone calls from friends and relatives who

saw them on television boarding the pope’s plane April 16. All three families saw their homes bombarded in Syria and all three arrived in Greece from Turkey on overloaded rubber boats months ago.

Being chosen from among thousands

of refugees to come to Italy felt like “a dream,” said Wafa. Being in Rome and not a refugee camp on the Greek island of Lesbos “is a big dream,” said Hasan.

Osama is dreaming of peace in his

along with the Federation of Evangelical Churches in Italy, has been operating a “humanitarian corridor” for vulnerable Syrian refugees — the elderly, families with sick children, women traveling alone with their

children. The Vatican asked Sant’Egidio to help it screen refugees in Greece and choose families that both the Greek and Italian governments would provide with the necessary travel papers in time for the papal flight.

Daniela Pompei, coordinator of Sant’Egidio programs for migrants and refugees, said the Greek government insisted that they choose only refugees who arrived in Greece before March 20, when an agreement between the European Union and Turkey went into effect. Under the terms of the agreement, new arrivals must apply for asylum and will be taken back to Tur-

key if their requests are denied.

The two Christian families originally on the list for inclusion in the papal flight had made the sea crossing from Turkey after March 20, she said.

Asked if his gesture was not really so small as to be insignificant, Pope Francis told reporters flying to Rome with him and the refugees that people used to tell Blessed Teresa of Kolkata that what she was doing was meaningless when there was an ocean of need in the world. “And she responded, ‘It’s a drop in the ocean, but after this drop,

the ocean won’t be the same,’” the pope said. “I’ll respond the same way. It’s a little gesture. But all of us, men and women, must make these little gestures in order to extend a hand to those in need.”

Osama said he was told at 10 p.m., April 15, that he, his wife and children — Omar, 6, and Masa, 8 — would be flying to Rome with Pope Francis the next day. Hasan said he was in a grocery store in Greece when he got the call.

When asked what he thought of the head of the Catholic Church sponsoring three Muslim refugee families, Osama said, “Peace has no religion. If you think about it, we are all human.

“The pope made a humanitarian gesture and it was so moving,” he told reporters.

Nour, an engineer who studied in France and hopes eventually to go there, responded to a similar question by saying, “No other religious leader in the world helped us like the pope did.”

Her husband, Hasan, said, “The pope is an amazing, amazing person, an incredible person. Every religious person should be like the pope.

“We are Muslim and, unfortunately, our people did not deal with us like the pope did,” he said.

Hasan and Nour decided to take their 2-year-old son Riad and flee after they were stopped by members of the Islamic State. Hasan said he was told he must fight, “make jihad,” but “I didn’t want to kill anyone. I am an engineer, not a soldier, so I must escape from Syria.”

He, too, dreams of peace, safety and a dignified life for his young family. But also of seeing his homeland again. “You can find a new job maybe, you can find a new house, but you can’t find a new family,” he said.

Ramy, who was a teacher in Syria and has two teenage sons and a 5-year-old daughter, said being chosen to come to Italy “was God’s blessing.”



Syrian refugees walk through the aisle of Pope Francis' flight from the Greek island of Lesbos to Rome April 16. The pope concluded his one-day visit to Greece by bringing 12 Syrian refugees to Italy aboard his flight. (CNS photo/Paul Haring)

homeland. “We want peace in Syria, so we can go home,” he told reporters outside the language and culture school run by the Catholic Sant’Egidio Community.

In agreement with the Italian government, the Rome-based lay community,

## Help end death penalty, debt burden, war

VATICAN CITY (CNS) — Pope Francis urged additional support in abolishing the death penalty worldwide and eradicating the external debt of developing countries.

Working to build dialogue, peace and justice in “our complex and violent world” is a huge and difficult task that requires seeking the common good, he said in a written message to participants at a conference in Rome.

Dialogue, he said, requires “being ready to give and also to receive, to begin not with the assumption that the other is wrong, but to begin with our differences, to seek — without negotiating — the good of all, and in the end having found an agreement, to firmly stick to it.”

The pope’s message was addressed to Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace. The council, Pax Christi International and other Catholic organizations were hosting a conference April 11-13 to discuss the Catholic understanding of nonviolence and just peace. The cardinal read the pope’s message to participants April 11.

The pope asked those taking part in the conference to help support his appeal to world leaders during this Year of Mercy for a moratorium and end to the death penalty everywhere it is still in force. He also called for “the cancellation or the sustainable management of the international debt of poorer nations.”

He encouraged the renewal “of the active witness of nonviolence as a ‘weapon’ to achieve peace.” Choosing the path of non-

violence, he said, is a “daunting” task as is “reaching people’s very souls” through compassion and dialogue, building bridges and fighting fear.

Theologians, church leaders and peace-building experts attending the conference also discussed the rejection of a “just war” mentality in favor of alternative conflict resolutions based on nonviolence and justice.

“The media, and public opinion influenced by the media, convey an incorrect interpretation of the religious concept of just war,” Cardinal Turkson said in his talk April 11. The church’s stance has evolved over time, he said, achieving “a progressive transformation of consciences” with the aim of ultimately showing that violence is not the only way to end conflict.

When St. Augustine and St. Thomas Aquinas developed the concept of “just war,” he said, “its fuller treatment arose when Europe was governed by barbarian peoples for whom the only thing that counted was violence.” The church at the time was seen as “a civilizing power because of its religious nature” and, therefore, it sought to influence leaders by continually restricting the conditions that would justify their use of force, he said.

However, with secularization, leaders in Western nations began to claim for themselves “the right to decide whether or not (a) recourse to war was just” rather than look to the church for moral guidance and a proper interpretation of God’s law, the cardinal said.



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# \$1.5 million grant boosts study of science, faith in seminaries across US

By Dennis Sadowski

WASHINGTON (CNS) — A wave of courses connecting branches of science with Catholic teaching is emerging in seminaries across the country.

The goal is to raise “the scientific literacy of clergy,” said Doris Donnelly, retired professor of religion at John Carroll University in suburban Cleveland, who is administering a three-year, \$1.5 million grant funding the Science and Faith in Seminary Formation program for the school.

The courses are not just limited to clergy, but also have seminarians, lay ministers and anyone interested in the intersection of Catholicism and the sciences in mind, Donnelly told Catholic News Service.

In all, staff at 15 seminaries received grants of \$10,000 each in the program’s first year. Faculty and administrative staff are introducing courses that address topics as diverse as human genetics and biotechnology, Christian anthropology, Darwin’s theory of evolution, marriage and human sexuality, and brain science as it relates to Catholic ritual and mysticism. Except in one case, the courses will roll out in the 2016-17 academic year.

For some instructors, the emphasis on science and religion is a key component of the new evangelization. Others see science education as crucial in a world where science is usually portrayed as contradicting faith.

Most importantly, however, instructors said, the courses can help students find new ways of understanding God and share that understanding with people in the pews trying to make sense of the information they are bombarded with daily.

“We want to be able to integrate science and religion so people in the pews don’t have to check their critical mind at the church door,” said Dominican Sister Linda Gibler, associate academic dean at the Oblate School of Theology in San Antonio, a grant recipient.

Edward Kaczuk, professor of liturgical-sacramental theology at St. Mary Seminary and Graduate School of Theology in the Diocese of Cleveland, sees a close intersection between science and religion.

“Both theology and science are in search of the truth and in that sense both can inform each other. Scientists and theologians are seekers and there are things we can offer each other in both disciplines,” said Kaczuk, who has developed a course with Father Michael G. Woost, another liturgical-sacramental theology faculty member, with the help of a grant.

The intersection of faith and science enticed Donnelly to pursue the grant and distribute funds to encourage science education at seminaries nationwide. The funding allows faculty to arrange for guest speakers to appear in classes and present public lectures as well.

“The legacy of the Catholic Church

is a legacy of appreciating the advances of science and the relationship between scientists and theologians in pursuing the truth,” Donnelly said. “There is one truth, two different ways to get at the truth.

“The legacy was sort of fractured, or as some people say, divorced, at the time of the Enlightenment (in the 17th and 18th centuries) when science was ranked as superior. However, with our recent popes and recent church documents ... there’s been a resuscitation of this,” she said.

At the Oblate school, Sister Linda will teach “Catholicism in an Evolving World” with R. Scott Woodward, vice president for academic affairs. The course will examine Catholic theology and spirituality, which emerged long before recent understanding of cosmology or the idea of evolution developed, and the change in thinking required in moving from a static world to one that is continuously emerging.

The Bible, she explained, tells of Adam being made from the dust of Earth. Astronomical discoveries indicate that Earth is made of material blown off of novae, stars exploding at the end of their life cycle, which makes humans made of “the stuff of stars,” Sister Linda said. Such an understanding can help people respect God’s creation as they begin to identify and connect the suffering of Earth, personal suffering and the suffering Jesus, she added.

While most of the courses will begin this fall, Father Joseph R. Laracy at Immaculate Conception Seminary at Seton Hall University in South Orange, New Jersey, is nearing the completion of his course, “Creation and Science.” He will offer it again this fall.

The systematic theology course was developed to deepen students’ relationship between Catholic theology in creation and contemporary empirical science, explained the priest, who holds a master’s degree in engineering systems from the Massachusetts Institute of Technology and once worked at Ball Aerospace & Technologies on NASA’s Deep Impact mission to a comet.

“It’s important for the new evangelization. A lot of people, particularly in the U.S. and Europe, are presented at a very young age with the false conflict that Christian faith and modern science are incompatible. Whether it’s future priests (or) lay ministers in church, we need to equip people to confront that lie,” Father Laracy said.

The course developed by Dominican Father Christopher J. Renz, academic dean at the Dominican School of Philosophy and Theology in Berkeley, California, is designed to help seminarians make connections between Catholic worship and contemporary science. His course can be traced to his natural inquisitiveness.

“I’ve spent 10 years reflecting on Catholic worship as a priest. As a scientist I’ve

always been interested in why. I always like to say when I got a toy as a child the way to play with it was to take it apart and figure out how it worked,” he said.

“As a priest, that’s what I’ve been doing from a scientific perspective. Not what are we doing but why are we doing it,” explained Father Renz, who holds a doctorate in microbiology-immunology from Northwestern University.

Faculty at Cleveland’s two seminaries, St. Mary, which is the graduate school, and Borromeo Seminary, the undergraduate school, each received a grant.

Beth Rath, assistant professor of philosophy at Borromeo, told CNS she hopes to “relieve the false dilemmas” between science and religion in her course. “The new evangelization is for priests and for laypeople involved in the parishes to become scientifically literate so they can reach out to those people in the pews,” she said.

Rath plans to address topics related to neuroscience and biology as well as issues that might arise in the news.

Kaczuk and Father Woost, are preparing to explore the emerging field of neurotheology — also known as spiritual neuroscience — and how the brain may be hardwired for spirituality in their course. Father Woost, who has led retreats on the Christian mystical tradition and researched the topic, said the course should give students insight into how people experience religion and grace.

“A number of people are studying this who are supportive that God and human beings interact and the brain is the primary locus for this interaction,” Father Woost explained.

Father Mark A. Latcovich, president-rector of the Cleveland seminaries, said the courses will help present the Gospel to a world that “values science more than anything else.”

“With everything being said today from the church’s perspective about the new evangelization or even Pope Francis in the ‘Joy of the Gospel,’ we really have to learn to talk with the culture and embrace it and be able to transform it,” he told CNS.

Donnelly said last year’s request for proposals drew interest from 41 seminaries. A second round of funding, for courses during the 2017-18 academic year, was announced in March. Donnelly said the program plans to fund another 15 seminary courses. Some funding is available for courses that will be taught again.

Pre-proposals are due May 3. From those submitted, a committee will invite finalists to submit full proposals by Aug. 22. Awards will be announced Sept. 20.

Another component of the grant seeks to encourage writing on science and faith. In the first year, four seminarians and three seminary faculty received cash awards for their writing.



**Knights of Columbus Our Lady of Carroll County Council 15401 has received the highest honor given by the Knights supreme council to a local unit. Council 15401 officers, from left, Mark Oboy, treasurer; Jack Sowko, chancellor; Mike Maiorca, lecturer; Dan Hitchcock, grand Knight; Merle Albrecht, trustee; and Rick Haas, warden, display the Star Council Award, which was given the local council for 2014-15 endeavors. The Star Council designation is given to the local council that, in the same year, earns awards for membership growth, insurance promotion and service programs that benefit the community, church families, youth and the culture of life. Council 15401 was singled out for, among other things, fundraising for St. John’s Villa, Carrollton, sponsoring a monthly community square dance and constructing a “Keep Christ in Christmas” float for the Carrollton Christmas parade. The Knights of Columbus is the world’s largest Catholic lay organization. Currently, Our Lady of Carroll County Council 15401 has 46 members. The local council was formed in November 2011. In 2014, the K of C, at all levels, provided 71.5 million hours of volunteer service and raised and distributed \$174 million to charitable and benevolent causes. The local council volunteered 2,687 hours of service and raised and distributed \$3,758 in 2014. (Photo provided)**

## To view antiphonal organ, open house set

WINTERSVILLE — An open house will be held at J. Zamberlan & Co., 100 Kragel Road, Building 4, from 1-4 p.m., May 1, to enable viewers to view an antiphonal organ being built for St. John Episcopal Cathedral, Denver.

Joe Zamberlan said the organ has been built during the past year in col-

laboration with Spencer Organ Co. Inc., Waltham, Massachusetts, and Jonathan Ambrosino, Cambridge, Massachusetts.

The organ will be disassembled and shipped, along with pipes from Spencer’s shop, to Denver for reassembly.

Construction of the other half of the antiphonal has begun, Zamberlan said.

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**Buchtel** — St. Mary of the Hills CWC will hold an annual rummage sale June 4. Donations for the upcoming event can be dropped off at the church hall.

**Cambridge** — A concert, which will benefit an upcoming trip to Washington, D.C., for students from St. Benedict School, will be held at 7 p.m., April 24, at the Cambridge Performing Arts Center, 642 Wheeling Ave. The Crossing Christian Celtic Band will perform. Tickets cost \$10 for adults and \$8 for students and seniors.

**Colerain** — A “Miraculous Medal Novena and Rosary” will be prayed following the celebration of the 8:30 a.m. Mass, beginning May 7 and continuing through Oct. 29, at St. Frances Cabrini Church. For additional information, telephone the parish office at (740) 635-9933.

**Harriettsville** — St. Henry Parish will sponsor a Mother’s Day dinner from 11 a.m.-2 p.m., May 8, at the church, Ohio Route 145. Adults eat for \$9; children, \$5. The menu will include chicken and ham, mashed potatoes and gravy, green beans, homemade noodles, coleslaw, rolls, dessert and beverage. Takeouts will also be available. For additional information, telephone Debbie Biehl at (740) 373-2882.

**Ironton** — Registration for the 2016-17 school year at St. Lawrence Central School is being held. Parents must bring the child’s birth certificate, immunization records, baptismal record, Social Security number and any custody papers the day of registration. Students entering kindergarten must be 5 years old by Aug. 1. For additional information or questions, telephone the school office at (740) 532-5052.

Prekindergarten registration will be held from 6-7:30 p.m., May 4, at St. Lawrence Central School, 315 S. Sixth St. Children entering prekindergarten must be 3 years old by Sept. 1 and potty trained. For additional information, telephone the school office at (740) 532-5052.

**Malvern/Minerva** — Parishioners from the St. Francis Xavier, Malvern, and St. Gabriel, Minerva, Justice and Social Concerns Committee will participate in the Salvation Army “Operation Storks” fundraiser, by collecting disposable diapers, especially larger sizes, for the less fortunate of the area. Monetary donations will also be accepted. Donations can be taken to either church.

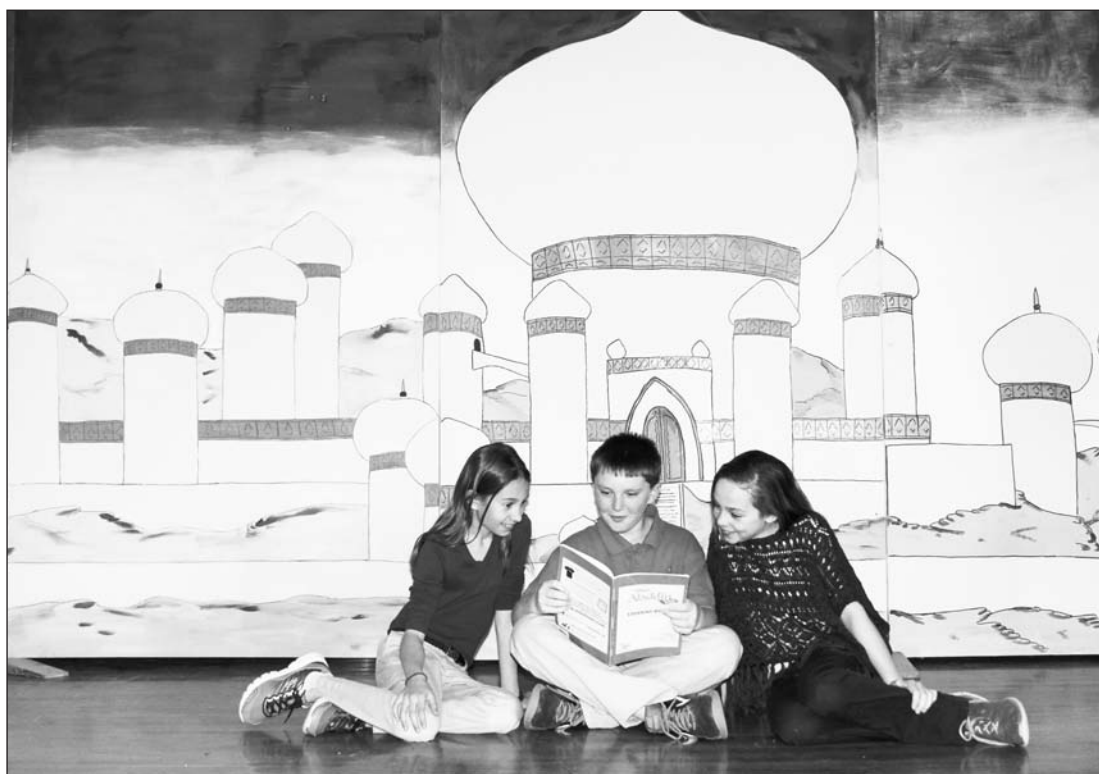
**Marietta** — A St. Mary Home and School “spring flower sale” will be held through April 27. Pickup will be from 6-9 p.m., May 3, at the school parish center, 320 Marion St. For additional information or to place an order, telephone Aly Tornes, (740) 350-3555, or email alyedwards@yahoo.com.

A spring art and music show will be presented by students of St. Mary School at 7 p.m., May 11, at the school, which is located at 320 Marion St.

**Steubenville** — Holy Land “Touch of Art” religious articles, handmade from Bethlehem, will be available for purchase following the celebration of the 8:30 a.m., 10 a.m., 11:30 a.m. and 5:30 p.m. Masses, April 24, at Holy Rosary Church.

**Steubenville** — The Catholic Central High School Athletic Boosters will have a fundraiser from 7-10 p.m., May 13, at the Steubenville Country Club, 413 Lovers Lane. Tickets cost \$25 in advance or \$30 at the door the evening of the event. For additional information or to purchase a ticket, telephone Pam Bolger, (740) 317-3251, or Teresa Stoll, (740) 317-9243. Tickets can also be purchased at Catholic Central High School, 320 West View Ave. Proceeds will benefit athletic programs and the boosters’ scholarship fund.

**Woodfield** — An annual spring carnival will begin at 10 a.m., April 24, at St. Sylvester Central School, 119 E. Wayne St. A meal consisting of chicken, baked potato, green beans, coleslaw, roll, dessert and beverage will be served. There will be a country store, raffle, games, petting zoo and a balloon man at the event.



Lilly Franchino, left, Bailee Clarida, center, and Kylie Campbell practice for their roles in the St. John Central School, Churchtown, production of “Aladdin.” The free performance is at 7 p.m., May 4, at Fort Frye High School, Beverly, said Heather Schaad, St. John Central School music teacher. St. John Central School students, from preschool through eighth-graders, will be on stage in various productions throughout the evening. (Photo by DeFrancis)

## Around and About

**Cambridge** — An Open Arms Pregnancy Center “Walk for Life” will begin with registration at 8:30 a.m., May 14, at Cambridge City Park. The walk will be held from 9-11 a.m. Literature states that Open Arms Pregnancy Center is a pro-life resource center that assists women and men with unplanned pregnancies. To register online, go to [www.oapcfriends.org](http://www.oapcfriends.org) and click on walk for life under the events page. For questions, contact Michael Kuklica at (740) 705-6670, or Patrick Goggin, (740) 680-6895.

**Carey, Ohio** — The Basilica and National Shrine of Our Lady of Consolation, 315 Clay St., will host two celebrations in May. On May 1, Mass will be celebrated at noon for the Year of Mercy; the annual May crowning will be at 2:30 p.m. There will also be devotions and an outdoor rosary procession that day.

Mass, in honor of St. Peregrine, patron saint of those affected by cancer, will be celebrated at 7 p.m., May 6. Anyone suffering from cancer, in remission from cancer, a cancer survivor and his/her loved ones and caregivers can participate. The sacrament of the anointing of the sick will be offered at the conclusion of Mass; prayers for healing will also be offered individually. For additional information or directions to the shrine, telephone (419) 396-7107, or visit [www.olcshrine.com](http://www.olcshrine.com).

**Mingo Junction** — The Knights of Columbus Msgr. Joseph F. Dooley Council 4361 59th an-

niversary past grand Knights and awards banquet will be held April 29, at the K of C hall, 117 Legion Drive. Doors open at 5:30; dinner at 6:30 p.m. Cost of the dinner, which includes chicken, pasta, vegetable, potatoes, salad and cake, is \$15 per person. To make a reservation, telephone Shawn Zarych at (740) 381-1385, prior to April 25. Special guest for the evening will be Bishop Jeffrey M. Monforton.

**Nazareth, Ky.** — Participants from the Sisters of Charity of Nazareth’s Lay Mission Volunteer Program will travel to Appalachia, Kentucky, May 10-13, to work on home repairs with Kentucky Cornerstone Ministries. The group will travel to Holly Springs, Mississippi, May 16-20, with Sacred Heart Southern Missions, to assist those recovering from a recent tornado. For more information, email [felicia@scnfamily.org](mailto:felicia@scnfamily.org), or telephone (502) 348-1583.

**St. Clairsville** — Brothers in Song will present a concert, at 4 p.m., April 24, at the First Presbyterian Church, 110 S. Marietta St.; refreshments will follow.

**Steubenville** — The Franciscan University of Steubenville Chorale will perform a spring concert at 7 p.m., April 22, in the St. Joseph Center Seminar Room, which is located at the university.

**Steubenville** — Knights of Columbus St. John Neumann Council 11828 will host an annual awards dinner at 6 p.m., April 25, in Holy Family Church Malara Hall; reservations by telephoning (740) 346-6107.

## Obituaries

**Ann E. Rock Barlas**, 86, Toronto, St. Francis of Assisi, April 13.

**Constance M. Bjelac**, 82, Triumph of the Cross, Steubenville, April 10.

**Angelo Bonaventura**, 86, Triumph of the Cross, Steubenville, April 2.

**Irene A. Burkhardt**, 89, 135 W. 51st St., Shady-side, St. Mary, April 7.

**Daniel A. Calabrese**, 94, Toronto, St. Francis of Assisi, March 30.

**Rosalie DiPietro**, 91, Triumph of the Cross, Steubenville, April 6.

**Donald E. Kovarik**, 78, Bethel Park, Pennsylva-

nia, St. Frances Cabrini, Colerain, March 29.

**Victor V. Lynskey**, 87, Steubenville, St. Peter, April 6.

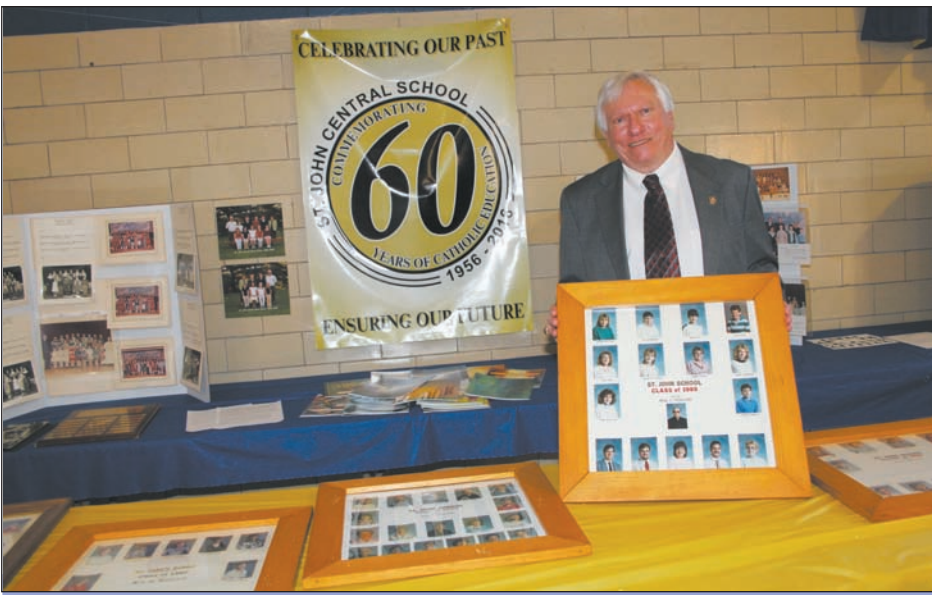
**Lee Ann Morgan**, 61, 3832 Highland Ave., Shady-side, St. Mary, April 11.

**Martha Surowka Nagy**, 98, Blaine, St. Joseph, Bridgeport, April 8.

**Gary J. Phillips**, 70, Malvern, St. Francis Xavier, March 19.

**Sophia D. Sabol**, 106, Mingo Junction, St. Agnes, April 13.

**Naomi “Toots” Deaton Tennant**, 81, Bridgeport, St. Joseph, April 18.



Larry Moegling, St. John Central School, Churchtown, principal, stands in the gymnasium of the school and displays memorabilia from the school's 60 years. The school was built after the Diocese of Steubenville's first bishop, John King Mussio, envisioned it when seeing the large number of school-age children who were members of St. John the Baptist Parish, Churchtown, so the story goes. The school, which sits on the more than 17 acres of property that adjoins the hilltop church, was blessed Sept. 9, 1956. Initially, there were two lay teachers, who were later joined by Sisters of Assumption of Grahamsville, South Africa. A new wing of the school was constructed in 1989. Updates continue at the school, now supported by Our Lady of Mercy, Lowell, St. Bernard, Beverly, and St. Ambrose, Little Hocking, parishes. The school was accredited and marked as excellent by the Ohio Catholic School Accrediting Association in 2005. A year later, a new preschool was constructed. The school's 60th anniversary committee includes Staci Arnold, Heather Casto, Virginia Dyar, Samantha Franchino, Angie Henniger, Lacey Lauchard, Karen Pottmeyer and Kristin Pottmeyer. Catholic Woman's Club members, also, assisted with festivities, which included an open house and Mass and Mary Brooker baked, Moegling said.



Diocese of Steubenville Bishop Jeffrey M. Monforton is the teacher in the classrooms at St. John Central School, Churchtown, during diocesan Catholic Schools Week.



In 2000, computers were placed in each classroom. Today, students, also, work on iPads. Jenna Richardson, teacher, oversees the third- through eighth-graders in the St. John Central School library.



St. John Central School's playground was rebuilt, beginning in 2003, and a basketball court has been updated. (Photos by DeFrancis)

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