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News Briefs

Gathering celebrates 50 years of renewal

PITTSBURGH (CNS) — Followers of the Catholic Charismatic Renewal came back to where it all began.

Some 6,200 convened for the 2017 Jubilee Conference July 20-23 in Pittsburgh under the theme of “Rivers of Living Water.” The gathering included an estimated 2,000 people from Haiti and a large number of Latinos.

“We are celebrating a current of grace that is 50 years young,” said Franciscan Father Dave Pivonka during his homily at the opening Mass. “(It) is ever-ancient and ever-new.”

The main celebrant at the Mass was retired Pittsburgh Auxiliary Bishop William J. Winter, as Pittsburgh Bishop David A. Zubik continues to recover from recent back surgery.

General session speakers included Patti Mansfield, an original participant in the “Duquesne Weekend,” where the Catholic Charismatic Renewal began; Damian Stayne, founder of the community Cor et Lumen Christi; Msgr. Joseph Malagrecia, coordinator of the Haitian and Hispanic Charismatic Renewal Center in the Diocese of Brooklyn, New York; and retired Bishop Sam G. Jacobs of Houma-Thibodaux, Louisiana, who is a longtime key figure in the Catholic Charismatic Renewal.

Byzantine bishop seeks to build unity

PARMA, Ohio (CNS) — Slovak Bishop Milan Lach took his new post as apostolic administrator of the Byzantine Catholic Eparchy of Parma wanting to encourage and unify Byzantine Catholics of the eparchy in faith.

The eparchy’s clergy and faithful welcomed Bishop Lach during a Divine Liturgy July 21.

The 43-year-old Jesuit was the auxiliary bishop of the Archeparchy of Presov, Slovakia, at the time of his appointment June 24. Ordained a priest in 2001 and a bishop in 2013, Bishop Lach is the first European-born bishop to oversee the Eparchy of Parma since its founding in 1969.

Archbishop Christophe Pierre, apostolic nuncio to the United States, read the Vatican decree of Bishop Lach’s appointment during the liturgy at the Cathedral of St. John the Baptist in Parma.

Exhibit explores diversity of religion

WASHINGTON (CNS) — The Smithsonian National Museum of American History’s new exhibition, “Religion in Early America,” celebrates the free exercise of religion and the religious diversity that define American faith life.

The exhibit features artifacts from Christianity, Judaism, Islam and other major world religions, said Peter Manseau, the museum’s Lilly Endowment curator of American religious history, author of several books and curator of the new exhibit.

“We can’t really think about the role of religion in America today without wondering about how it all began,” Manseau told Catholic News Service.

The exhibit, which opened June 28 and runs until June 3, 2018, displays artifacts and stories of American religious life from the 1630s to the 1840s. Reflecting the many Christian denominations that made up early America, it also features noteworthy items of Jewish, Islamic, Mormon, Native American and other faith traditions.



Following a July 16 Mass, St. Henry, Harriettsville, parishioners launch balloons in celebration of the parish’s 150 years. (Photo by DeFrancis) •Additional photos/Page 12

St. Henry, Harriettsville, celebrates 150 years

HARRIETTSVILLE — “Today we celebrate 150 years, ... as family.”

Those were the sentiments of Diocese of Steubenville Bishop Jeffrey M. Monforton as he celebrated the Mass July 16 at St. Henry Parish, Harriettsville, and reminded the priests, religious and laity who filled the pews that their main goal continues to be to share the Gospel.

Father Timothy J. Shannon is pastor of St. Henry Parish, and Our Lady of Mercy, Lowell, about a half-hour’s drive from Harriettsville.

Situated on a hilltop, across Duck Creek in Noble County, St. Henry’s initially was a mission of St. Mary of the Immaculate Conception, Fulda.

Six farming families are said to have been the first St. Henry parishioners.

The original frame church, for which the cornerstone was laid in 1867, was replaced after St. Henry pastor Father Urban Nageleisen purchased an acre of ground. Church history reads that the stone for the church was quarried east of Harriettsville and hauled by the congregation to the construction site. The eight-year pastor is reported to have said of the congregation: “Their energy was marvelous to behold; for I spent many hours and days with the men in the woods hewing logs for

scaffold; digging in their limited coal mines for fuel to burn, limestone for lime; splitting rocks in the quarry and chiseling them to be used in the building; shoveling deep in Duck Creek waters for sand; hauling lumber from saw mill and planing mill; assisting in digging deep for a solid foundation for the building to rest upon always.”

Columbus, Ohio, Bishop John A. Watterson blessed the church in the fall of 1894. As the bishop glimpsed St. Henry’s he is said to have remarked, “Truly gold in a brass setting.”

Cost of the new construction, a rectory, built in 1871 for the first resident St. Henry’s pastor Father Edward Fladung, and a school, which opened in 1879 but closed in 1904 because of its proximity to children, was \$12,000.

The congregation’s cooperation was replicated in 2002-03 when St. Henry parishioners, under then pastor Father Victor P. Cinson, took down the more than 65-year-old parish hall and rectory, but raised, also, a new two-story brick facility.

When the original “Palace Hall” was built, each parish family was asked to contribute \$12, or an equal amount of lumber for the building, church records read. Sixty-seven years later, cost of a new social hall exceeded \$430,000. It was built, also, from the ground up by mostly volunteer

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Diocesan Marriage Formation Policy promulgated

STEUBENVILLE — A Marriage Formation Policy has been promulgated for the Diocese of Steubenville by diocesan Bishop Jeffrey M. Monforton.

The multipage document was formulated for the diocese at the initiation of a diocesan Marriage Commission, after Pope Francis’ apostolic exhortation “Amoris Laetitia.” Released in 2016, “The Joy of Love” followed Synods on the Family in 2014 and 2015. “The ‘Joy of Love’ experienced by families is also the joy of the church, wrote Pope Francis ‘to shine a

light on the vocation of marriage and family life,’ said Bishop Monforton.

“Pope Francis encouraged local churches to evaluate and to strengthen their pastoral outreach to married couples and families,” Bishop Monforton’s letter of promulgation reads. “The Holy Father calls particular attention to personal accompaniment and support for married couples, for those preparing for marriage, for parents and for those in homes

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'Ask the Bishop'

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

doing so, opened up the gates of Heaven to all of us, regardless the era in which we live.

Q: In the Apostles' Creed, why does it say, "He descended into hell?"

**T. Ryncarz
Blaine**

A: Many of us, when we were younger, learned a host of Christian prayers, one which is the Apostles' Creed.

The Catechism of the Catholic Church outlines quite well what we mean when we recite the Apostles' Creed and mention that, "He descended into hell."

We read in the catechism the New Testament affirms that Jesus was raised from the dead, and, so, presupposes Jesus, also, sojourned in the realm of the dead prior to his resurrection. Jesus, like all men, experienced death and so joined the others in the realm of the dead, "but he descended there as Savior, proclaiming the good news to the spirits imprisoned there" (Catechism of the Catholic Church, Paragraph 632).

Our faith goes on to teach that the Gospel was even preached to those who died before Jesus walked the earth and instructs you and me that the Gospel message of salvation is brought to complete fulfillment, not simply in those who have died after Jesus' suffering, death and resurrection, but also those who lived before Jesus' earthly ministry (Catechism of the Catholic Church, Paragraph 634).

Finally, we recall that Jesus is the "Author of Life" and has come into the world so that all who hear him will live.

We find great comfort in the fact that Jesus is one of us and that he died and, in

Q: Will people of other faiths be deprived of Heaven at the Last Judgment?

**Josh Merva
Kimbolton**

A: We are well aware that God is all-knowing and knows completely why there are so many faiths in the world.

We, also, know that God is all just and merciful.

While these following works will seem to be a "no answer" to your question, I believe it is important for us to understand that we pray for all of our brothers and sisters throughout the world, especially concerning the promise of eternal life from Jesus Christ.

Each Good Friday Passion liturgy and the Prayers of the Faithful, we pray for all people regardless their faith belief. This gives us hope that God will hear our prayers and will exercise the same mercy and compassion to others as he does for us.

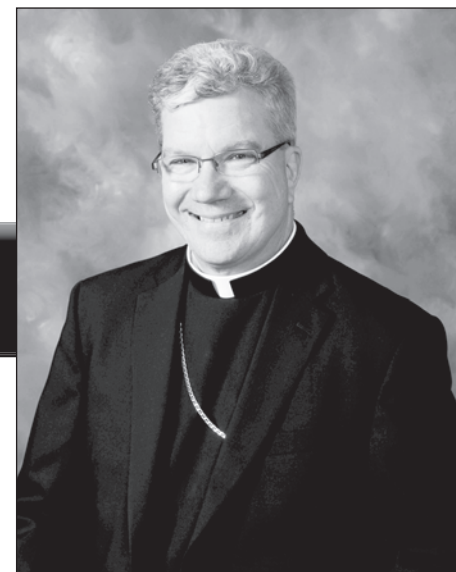
Jesus Christ came into the world in his Incarnation in order to be the Savior of all humanity.

Our task is to reach out to our brothers and sisters and to share with them the Good News of Jesus Christ and the promise of eternal life offered in the person of Jesus.

Together let us pray for our brothers and sisters of other faiths that they may one day dwell with all the saints in heaven.

Q: How did God die?

**Gabby Wojcik
Marietta**



Bishop Monforton

A: The short answer to your question is that God the Son died on the cross on Mount Calvary. We witness firsthand in the Passion narrative of Jesus' human nature, as he offered up his life for our salvation.

Furthermore, we, also, recognize that following Jesus' death that he rose from the dead, offering promise to all of us.

Each one of us should be of profound gratitude that God the Father so loved the world that he sent us his only Son for our salvation. And, in order for us to be redeemed, God the Son offered his life for us on the cross.

The next time you and I look at the crucifix, we should be grateful that Jesus Christ, the Son of God, gave up everything so that you and I might have eternal life.

As we venture the so-called "Dog Days of Summer," may we do so with renewed hope in the God who loves us more than

you and I can fathom.

God bless you and your family.

Questions for "Ask the Bishop" are channeled through the Diocese of Steubenville Office of Christian Formation and Schools, Permanent Deacon Paul D. Ward, director. To "Ask the Bishop," contact Carolyn A. Crabtree, catechetical consultant, P.O. Box 969, Steubenville, OH 43952; 422 Washington St., Steubenville; telephone (740) 282-3631; email ccrabtree@diosteub.org.

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Diocesan Marriage Formation Policy

From Page 1

experiencing great crisis.

“In an effort to respond to the invitation of the Holy Father and to address the particular needs of the Diocese of Steubenville, I have established new guidelines for marriage preparation.”

The requirements for marriage preparation will take effect Jan. 1.

“Married couples and families are truly a gift from God,” said Bishop Monforton. “They breathe life into the church.

...

“However, we recognize that there is greater need than ever for pastoral accompaniment and support” for married couples, parents, those preparing for marriage, those in broken homes. ... There is also a great need to foster a greater appreciation for the vocation of marriage, a deeper understanding of the gift of sexuality (with its inherent beauty and responsibilities) and to encourage our young people to embrace this calling with generosity



Msgr. Kurt H. Kemo, vicar general for the Diocese of Steubenville, blesses the cross that tops Our Lady of Mercy Church, Carrollton. He is assisted by the parish's pastor, Father Anthony R. Batt, and aided by Paul Snopel. Work on the new church began June 6, 2016, though planning began decades ago for the construction on donated acreage, off Ohio 39, approximately a half mile west of the present Our Lady of Mercy Church, Father Batt said. In May 2013, Steubenville Bishop Jeffrey M. Monforton consecrated the 19 acres where the church is being built and at 3 p.m., Sept. 24, Our Lady of Mercy feast day, he will celebrate the Mass to dedicate the new one-story church that will seat an estimated 300 people. Benchmark Construction of New Philadelphia, Ohio, is general contractor on the project. (Photo by Janet M. Smith)

and sacrificial love.”

Joseph A. Schmidt, director, diocesan Office of Marriage, Family and Respect Life, pointed out that the diocese's Marriage Formation Policy actually is an outgrowth of the National Pastoral Initiative for Marriage, which dates back 10 years.

Subsequently, a Steubenville Diocese Marriage Commission was tasked by Bishop Monforton with offering advice on proposed ministries and initiatives to strengthen marriage. Marriage Commission members include Michele A. Santin, director, Office of Catholic Charities and Social Concerns; Schmidt, Father H. Christopher Foxhoven, pastor, St. Mary of the Hills Parish, Buchtel, and Holy Cross, Glouster; Tom and Debbie Minton, Beverly; Gerard and Joan McKeegan, Steubenville; Bob and Sharon Colvin, Athens; Mark and Krista Hanrahan, Steubenville; Susan McInnis, Steubenville; Jerry and Johnna Zalmanek, Lower Salem; Rhett and Tosha Young, Steubenville; Stephanie Rivers, Steubenville; Ken and Janet Schilling, Marietta; Kelley Zimmer, Cambridge; Skip and Fanny LeFever, Steubenville; and Chuck and Carol Menk, Steubenville.

So, a recommendation was made to standardize marriage preparation within the diocese. A 10-member ad hoc committee – Santin; Father William D. Cross, diocesan judicial vicar; Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and personnel; Permanent Deacon Mark A. Erste and his wife Martina; James G. Piazza, executive assistant to the bishop; the Menks, laity involved long term with marriage preparation in the diocese; Schmidt and his wife Christine – drafted a marriage preparation policy. The committee drew its policy recommendations from the Code of Canon Law, Pope Francis' “Amoris Laetitia,” the Pontifical Council for the Family, the U.S. Conference of Catholic Bishops and diocesan input, including proposals outlined by the Steubenville Diocese Marriage Commission.

After months of work, which included reviewing church documents and examining marriage preparation provided in other dioceses, the committee presented its document to Bishop Monforton.

As promulgated by Bishop Monforton, the diocesan Marriage Formation Policy builds on long-standing marriage preparation procedures used in the diocese, said Schmidt. As well, it adds components to strengthen a couple's understanding of the church vision for human sexuality and provides tools for church teaching on responsible parenthood, he added.

The introduction of the policy reads: “Sacramental marriage is both a gift and a true calling. ... As the foundation of the family and the sanctuary of life, marriage plays a vital role in the life of both the church and society. ...”

Marriage formation includes that which “begins at birth,” as stated by Pope Francis; preparation that takes place in adolescence and early adulthood and provides intellectual, emotional and spiritual development; and, then, a period of formal instruction, discussion and reflection that takes place in the months leading up to the reception of the sacrament of matrimony, diocesan policy states.

In the diocese, marriage preparation has taken many forms throughout the years, the policy points out, but with

Pope Francis' “Joy of Love,” there is a “need to provide support to couples beyond their initial reception of the sacrament of matrimony.” The care must include those who are “separated, divorced or abandoned,” and particularly to single-parent families, the policy reads on quotation of “Amoris Laetitia.”

The pastoral care for families has to be missionary, “one that boldly proposes the Christian vision for marriage and family life and seeks creative and dynamic initiatives in support of married couples and families,” the policy continues, based on “Amoris Laetitia.”

Five steps are outlined for marriage preparation – meetings with a priest or deacon, an introduction to Theology of the Body, a workshop or retreat on marriage life skills, a course in natural family planning and a finalization of preparations.

Since there are certain expenses associated with fulfilling the policy requirements, it is stressed that “no couple with financial hardship is to be excluded from participation. Parishes are encouraged to establish small ‘scholarships’ to assist couples when necessary.”

Along with the Marriage Formation Policy, a Resource Guide for Marriage Formation has been drawn. The more than 20-page guide lists education and formational resources, planning resources, pastoral considerations for special circumstances, related activities in support of marriage and forms.

A tri-fold from the Office of Marriage, Family and Respect Life condenses “The Marriage Preparation Process – A Guide for Engaged Couples.” Not only does it outline the process for marriage formation, but, also, it answers frequently asked questions concerning marriage and the Catholic Church.

More information on the policy is available at <http://www.diosteub.org/family/marriage-preparation>.

Bishop Monforton's Schedule

- Aug. 16 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
- 17 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
- 18 “Misa con Hermanas,” Mass with Spanish Sisters, Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 8:30 a.m.
- 22-25 U.S. Conference of Catholic Bishops' Region VI gathering, Detroit

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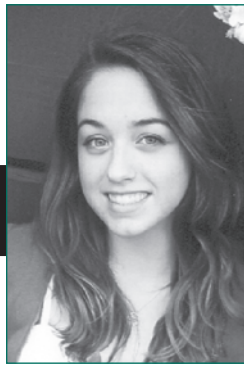
STEUBENVILLE — The educational legacy of the Diocese of Steubenville's first bishop, John King Mussio, continues in 2017 with the awarding of scholarships to three recent high school graduates who are enrolled as freshmen at Franciscan University of Steubenville for the fall semester.

Justin Lane, Christiana Lee and Naomi Spencer were given scholarships by the Diocese of Steubenville that Bishop Mussio established in memory of his parents, John and Blanche Mussio, said Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools.

Bishop Mussio set up the nonrenewable scholarships for graduating high school seniors who would attend Franciscan University of Steubenville. Recipients must have a certain grade point average and college test score, demonstrate financial need, receive a written recommendation from a parish pastor and be approved by a scholarship selection committee.



Justin Lane



Christiana Lee



Naomi Spencer

Awards to the 2017 graduating high school seniors ranged from \$1,000 to \$3,000 each.

Lane is a resident of St. Clairsville and a member of St. Mary Parish in that municipality. He was involved in the parish's youth group. Father Thomas A. Chillog is Lane's pastor. The son of John Lane of Wheeling, West Virginia, and Jennifer

Lane of St. Clairsville, Justin is a graduate of St. Clairsville Elementary and High schools. While in the upper grades, he participated in basketball, baseball, football and tennis, as well, he was on Student Council and was a member of the school's Spanish Club and choir.

Lee attended Heart of Mary Home-school, Steubenville. The daughter of

Brian and Francine Lee of Weirton, West Virginia, they are members of Holy Family Parish, Steubenville. Msgr. Gerald E. Calovini is the family's pastor. Christiana is involved in various aspects of parish life and plans to study theology and catechetics at Franciscan University and become a youth minister.

Spencer is one of five children of Robert and Eileen Spencer of Steubenville. Three of the Spencer children have graduated from Franciscan University of Steubenville, while a fourth is a student there. The Spencers are members of Triumph of the Cross Parish, Steubenville (Father Thomas R. Nau, pastor). Naomi graduated from Bishop John King Mussio Central Elementary School and Catholic Central High School, both in Steubenville. At the high school, she was involved in a variety of extracurricular activities, including being selected for the National Honor Society and playing soccer and tennis.

First-ever 'Patricia Franckhauser Unroe Memorial Scholarship' awarded

STEUBENVILLE — A new Catholic Central High School student has been awarded a scholarship, established by a 1965 graduate of the school in memory of his mother.

Annalyn Rhine, formerly home-schooled, is the recipient of the Patricia Franckhauser Unroe Memorial Scholarship.

A Steubenville resident, Annalyn is the oldest of five children of Nicholas and Desiree Barber and the granddaughter of Linda Rhine.

Annalyn and her family are members of St. Peter Parish, Steubenville.

When the 15-year-old enrolled at Catholic Central for the 2017-18 school year, she signed on, also, as a member of its band.

Annalyn has played trumpet with the Wheeling (West Virginia) Youth Orchestra and volunteered at her parish.

John "Jack" Unroe of Alamo, California, established the four-year renewable scholarship, beginning in the 2017-18 school year, in memory of his mother, Patricia "Pat" Franckhauser Unroe.

Pat Franckhauser was born in Steubenville Dec. 30, 1924, the oldest of five children of Joseph and Alameda Franckhauser, who had immigrated to the Ohio Valley from France and Ireland, respectively. Joseph Franckhauser worked in local steel mills, while his wife was a telephone com-

pany operator who volunteered at St. Peter Parish. Their only daughter, Pat, taught them to read and write English.

A 1942 graduate of Catholic Central High School, Pat Franckhauser moved to Columbus, Ohio, and studied nursing at Mount Carmel School of Nursing. She returned to Steubenville in 1945, after graduating from the nursing school, and was employed at Gill Memorial Hospital in the city.

She met and married James Robert "Bob" Unroe, a Steubenville native who studied engineering at what is now Case Western Reserve University in Cleveland and served as a pilot during World War II.

The couple married at St. Peter, had their only child and moved to Chapel Hill, North Carolina, where Bob Unroe received a degree in industrial engineering from the University of North Carolina.

When the family returned to Steubenville,

Pat Unroe continued her career as a registered nurse. She is credited with assisting in the opening of the first cardiac care unit at St. John Hospital in the municipality. Pat Unroe retired from nursing in the late 1970s, after serving as the head nurse of St. John's cardiac care unit for many years.

"As a child, who lovingly tutored her parents, was a devoted wife and mother and a committed nurse, (my mother) constantly demonstrated a deep concern for others," her son wrote. "She dedicated her life to

supporting and nurturing those around her. She gave her time, without any need, or desire, to be recognized or rewarded. Her deep belief in God and the Catholic Church, allowed her to be resilient and to always find the positives, in people and in life."

Bob Unroe died in 1998 and his wife left Steubenville to live near her son and grandchildren. She died in March 2003 in Tustin, California. The 79 year old is buried alongside her husband in Mount Calvary Cemetery, Steubenville.

Jack Unroe pointed out that his mother's brothers and her cousin, Danny Abramowicz, attended Catholic Central High School. This family connection, along with her deep love of Catholic Central, ensured that she was a lifelong supporter of the school, her son said.

Therefore, he established the scholarship for an individual who represents his mother's qualities and epitomizes hard work, a deep concern for others and a willingness to give, without any expectations of reward or recognition.

The scholarship covers all costs of attending Catholic Central. The recipient must be a registered incoming freshman who reregisters each year, completes a financial aid application, is a member of St. Peter Parish, maintains a 2.0 average, exhibits Christian character and follows the Catholic Central student code of conduct.

Once the scholarship recipient – selected by representatives of Catholic Central – graduates or does not follow established guidelines, a new student will be selected for the Patricia Franckhauser Unroe Memorial Scholarship.

Sacred Heart students awarded scholarships

POMEROY — Andrew Brown and Carolann Stewart have been awarded Meigs Cooperative Parish scholarships.

The awards – \$500 each – from the cooperative that assists those in need in Pomeroy are for Brown's and Stewart's higher education.

Brown, son of Allen and Regina Brown of Bidwell, is a student at the University of Rio Gande, Rio Grande, Ohio. At Sacred

Heart, Andrew Brown is an altar server and a member of the Knights of Columbus Msgr. John Joseph Jessing Council 1664.

Stewart is the daughter of Laura McCullough and Greg Stewart and the granddaughter of Carol and Kenneth McCullough of Pomeroy. A graduate of Meigs High School, Carolann Stewart attends Marshall University, Huntington, West Virginia.



Annalyn Rhine stands outside Catholic Central High School, Steubenville, where she will be a student. Annalyn is the first recipient of a newly established scholarship at the school. (Photo by DeFrancis)

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St. Henry, Harriettsville

From Page 1

labor from St. Henry's, along with members of neighboring churches and non-Catholic friends of parishioners, and because of a bequest from the Gilbert Becker estate and pledges from the approximately 30 church families, Father Cinson said.

Since the 1920s, one of the activities celebrated in the St. Henry Parish Hall is the annual Mother's Day dinner. Hundreds of people eat the dinner, which features homemade noodles, made by men, women and children of the parish.

During its 150 years, Father Cinson – presently pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva – is credited as being St. Henry's longest-serving pastor. Another priest at St. Henry's with a long tenure was Father Anthony G. Nickel, who ministered there from 1935-51.

Other St. Henry pastors at the 150th anniversary celebration included Msgr. Lawrence Luciana, who served the parish during its centennial celebration in 1967, which was celebrated by Steubenville Bishop Emeritus Gilbert I. Sheldon, and Msgr. Mark J. Froehlich, who ministered at St. Henry's 45 years ago. He is presently retired from active parish ministry and resides in Belmont.

Father Wayne E. Morris, pastor of Corpus Christi Parish, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle, and St. Mary, Fulda, also concelebrated the anniversary Mass, which followed tradition of being announced by

the ringing of three hand-rung bells.

Nearly four dozen priests have served St. Henry's throughout the years, including the late Msgr. Donal A. O'Carroll; Msgr. Gene W. Mullett, who ministers to the Sisters of the Good Shepherd in Carrollton, and Father Timothy J. Huffman, pastor of St. Peter Parish, Steubenville.

A pastor who served, beginning in 1927, Father James Donaldson, is quoted: "The greatest enemy of church progress during those days was the terrible road conditions that made travel impossible other than afoot. However, in spite of the many obstacles, St. Henry's has kept the faith alive, and I am sure have found a special place in the heart of the great pastor, Christ himself."

Among those keeping faith fervent is St. Henry native Father David L. Huffman who was ordained to the priesthood for the Steubenville Diocese Jan. 15, 1972, by Bishop John King Mussio. He is the son of Paul and Lorene Huffman and presently is pastor of the Ironton/Pine Grove Catholic community. Father Huffman celebrated St. Henry's 150th anniversary, along with members of his family (**his reflections are below**).

Other vocations from St. Henry Parish include Sister of Notre Dame of Cleveland Mary Louray Noll, who was among the worshipers at the anniversary Mass and guests at the dinner that followed in the parish hall. She is the daughter of Clarence and Freda Noll.

A third vocation from the parish was that of the late Father Paul Bernier, son of James and Blanche Bernier.

The celebration was held near the July 13 memorial for St. Henry. Born in 973, he became Duke of Bavaria on his father's death in 995 and emperor of the Holy Roman Empire in 1014. Said ardent for the reform of the church, St. Henry took part in synods, founded monasteries, appointed bishops and lived a semimonastic life.

On the committee to plan the celebration were Father Shannon, Donna Archer, Debbie Biehl, Diane Erb, Connie Legraen and Lisa Weisend.

Father Shannon said about the event on a sunny, warm Sunday: "Today, we gather with great joy to celebrate our 150th anniversary as a parish. Hundreds of parishioners have toiled over the years in order to establish our strong Catholic presence in this part of the Mid-Ohio Valley. We are proud of the accomplishments of building the physical presence of the church and sustaining it. We are proud to have preached and lived our faith. We are proud of the faithful service and legacy of our priests and pastors and fellow parishioners over the years. We are proud to have educated our youth and served the needs of the elderly and needy in our midst. ..."

Joseph Zwick and Jane Gould were music ministers at the Mass; Johnna Zalmanek and Justin Erb, readers; Luke Huffman, Josh Zwick, Lauren Zwick, Jillian White, Allee Zwick, Lexi Weisend, Julia Zalmanek, Jack Zalmanek and Tyson Chambers, servers; Nicholas Ward, diocesan seminarian, master of ceremonies; and Brian Zwick and Alex Smithberger, ushers.

St. Henry native son, now diocesan priest, reflects on the Harriettsville parish

IRONTON — July 16, I had the wonderful privilege of returning to my home parish, St. Henry, Harriettsville, to celebrate the church's 150th anniversary with Bishop Monforton, several of my brother priests, and many relatives and friends. It was a very prayerful time of returning to "my roots," where I was baptized, made my first confession (and many others), my first holy Communion, confirmation and was ordained a priest by Bishop John King Mussio more than 45 years ago (Jan. 15, 1972).

During St. Henry's 150th anniversary Mass, dinner and grand celebration, I thanked God over and over again for my loving, faith-filled parents, for my five siblings and for that small, country church that provided for me the faith and courage to begin my seminary studies for the priesthood. It was a special grace to celebrate Mass with Bishop Monforton, Father Tim Shannon, present pastor, Father Wayne Morris, neighboring pastor, and past pastors, Msgr. Mark Froehlich, Father Vic Cinson and Msgr. Lawrence Luciana, my pastor in 1967 who instilled in me the confidence that I could, one day, become a priest.

During this 150th anniversary celebration, I relived the early days of my faith journey. I thought back to the Sundays our family of eight attended the only weekend Mass there, 9 a.m. every Sunday. I remembered how we got involved in the life of our parish through serving Mass, mowing the church lawn, planting the flowers, painting rooms in the rectory, and repairing and decorating the parish hall. That afternoon of July 16, the church's stained-glass windows, the well-kept church, inside and outside, the newly air-conditioned parish hall and the parish grounds inspired me to thank God for my faith roots that have brought about a gift to me of 45 years in the priesthood in our diocese. My mind wandered through the many joys of serving God's people ... and even how

difficult it was to leave the wonderful people of Carroll and Jefferson counties, my first parish/school assignment, and how sad I was to be moved from our wonderful St. Ambrose Church and parish family and follow the will of God, through my bishop, to move to the Ironton-Pine Grove Catholic community with its vastness of churches, Catholic schools, cemeteries and Fatima shrine. When my thoughts returned from these many treasured moments in my home parish of St. Henry, I returned to my present assignment refreshed and renewed.

Thank you good pastor, Father Shannon, and the people of St. Henry Church for a most rewarding day with all of you. You brought new meaning to Jesus' parables that we have read during the month of July. Back in my home, farming community church of St. Henry, I remembered again how Jesus commonly spoke so that all could understand, the common folk and the sophisticated. Everyone in his audience was on equal footing, and even the farm workers, like those that I grew up with, seemed to have a head start as Jesus used many agricultural metaphors in his teaching. With this thought, I came to realize more and more that God's kingdom is not just one thing among many others that we must choose. Rather, the kingdom of God is the only choice that ensures us of eternal life with God. It is the pearl of great price. It is great treasure that is worth living and dying for. Why? Because the kingdom

of God means being with God forever. We choose God not as a good among other goods. We choose God as the only good. And when we have God, we have all that we need.

Thank you Bishop Monforton and all parish priests who continue to give their all to keep our small, struggling parishes (and schools) open and available to faith-filled Catholics who need them in today's modern world where our faith is often ridiculed, at best, and persecuted. We know the kingdom of God is not a choice among many, it is the only choice that endures. In the words of St. Paul, "I planted, Apollos watered, but God caused the growth" (1 Cor 3:6).

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St. John Paul II The Spirit Begins Jesus' Mission

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

"In the life of the Messiah ... there are key moments when the person of the Holy Spirit is shown to be intimately united to Christ's humanity and mission." Thus, Pope St. John Paul begins his reflections on the Holy Spirit in the public life of Jesus.

The first obvious occasion was at the Annunciation to Mary of God's choice of her as the mother of the Messiah-Savior: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Lk 1:35). Two more of those key moments took place at the baptism of Jesus and in his stay in the desert immediately afterward. We see it again in Our Lord's prayer at the Last Supper: "For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. ... (H)e will take what is mine and declare it to you" (Jn 16:7-14). Of course, the Holy Spirit accompanied Jesus in his humanity throughout his public life, including his death and resurrection. At some instances, however, the presence of the Spirit was more obviously manifested or affirmed.

At the baptism of Jesus, we read of the unique occasion when the blessed Trinity revealed itself: "On coming up out of the water, he (Jesus) saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens: 'You are my beloved Son; with you, I am well pleased'" (Mk 1:10-11). The pope comments: "John sensed the greatness of that decisive moment, which he interpreted as the beginning of a new creation." The allusion here is to the original creation that the Bible describes in terms of the "Spirit of God moving over the waters" (Gn 1:2). Jesus would later proclaim that the Spirit would be given to those who ask (see, Luke, Chapter 11, Verse 13). Jesus, as man, certainly asked for the gift of the Spirit and received it to the fullest degree that any human could. John Paul comments: "It marked the messianic investiture of Jesus of Nazareth in the presence

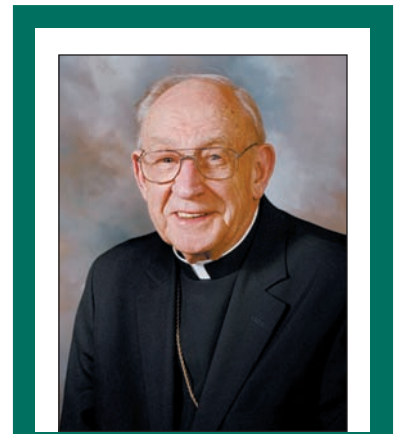
of John and his hearers." John would bear witness to that fact about Jesus as a cornerstone of his own preaching. The word investiture here means a commissioning or an official appointment, such as that when an American president is inaugurated and sworn in to his office. The Father was appointing Jesus, his Son in human flesh, as Messiah and redeemer. Jesus was accepting that role.

Another occasion that shows the Holy Spirit as an active player in the story of Jesus follows immediately after his baptism. Omitted in John's Gospel, but included in that of the other three, the Synoptics, is the account of the temptation of Jesus by Satan. Matthew and Luke say that Jesus was "led" by the Spirit to sojourn for 40 days and nights in the desert. Mark says he was "driven." The difference is not crucial. The point is that Jesus decided to go apart from others for awhile after his baptism and before beginning his public life. His purpose, obviously, was to pray and prepare himself spiritually for the task ahead. He was making what, today, we would call a "retreat." He was tempted by the devil. The number 40 is one that crops up often in biblical literature as one of those significant figures that designate important goings on. The biblical flood supposedly lasted 40 days; it was 40 days that Moses spent on Mount Sinai to receive the details of the Old Covenant from God, including the Ten Commandments; it was 40 years that the Israelites spent wandering in the desert before entering the Promised Land, etc. And now we read that it was 40 days that Jesus spent on his "retreat," during which time he encountered and contested with Satan.

The three temptations to which Jesus was exposed were: to turn stones into bread to appease his hunger; to demonstrate his identity by a spectacular stunt; and to bargain with Satan by according him divine worship. While they have obvious applications to all humans as individuals, they placed Jesus in the position of Adam, the first man, who succumbed to temptation. An additional parallel is in the history of the Chosen People during their wandering in the desert after leaving Egypt. We see this in their cry for food that led to

the "manna" (see, Exodus, Chapter 16). They quickly lost faith in Yahweh when Moses was too long delayed while on Mount Sinai and fashioned a golden calf as an idol in place of Yahweh (see, Exodus, Chapter 32, Verses 1-6). They repeatedly put Moses to the test by demanding more signs of God's presence (see, Exodus, Chapter 17, Verses 1-7). John Paul comments further: "At the root of all the temptations was the vision of a glorious political messiahship, which was widespread and had penetrated the soul of the people of Israel. The devil sought to lead Jesus to accept this false perspective, because the devil is the adversary of God's plan ... and of God's economy of salvation. ... If Jesus were to fall, the empire of Satan, who boasts that he is ruler of the world, would have the final victory in history. So that moment of struggle in the desert was decisive."

Jesus' mission was to establish the kingdom of God in the world of fallen humanity. He was to reverse that fall by, as a member of the human race, retracing the steps of the first Adam. He would, therefore, be baptized as a sign of repentance – not for himself, but for the rest of mankind. He was also to be tempted like the first Adam, and this time, to resist that temptation. He would also accept, on behalf of his fellow humans, the consequences of their fallen state, the principal and climactic of which is death itself. The climactic point in fulfilling his mission, then, was to be his own death on Calvary. As individuals, our own part is to follow in the footsteps of Christ: to repent, to resist temptation, to accept the crosses and trials that beset our own lives, the last of which is our own death. In all this, we, like Jesus, have the Holy Spirit as our advocate and comforter!



Bishop Sheldon

"The Father was appointing Jesus, his Son in human flesh, as Messiah and redeemer. Jesus was accepting that role."

Musing on the Teeth of St. Ambrose

By Bishop Robert Barron

I write these words from Milan, Italy, where I am with my Word on Fire team filming new episodes for our "Pivotal Players" series. I've seen lots of marvelous things on this trip, including the ruins of the ancient baptistery under the Milan Cathedral where, in the spring of 387, St. Augustine was baptized by St. Ambrose. But the most fascinating sight I've taken in is the vested and mitered skeleton of that same Ambrose, which rests in the basilica that bears

his name, not far from the cathedral.

Behind a grille, just under the main altar, lie the skeletal remains of Ambrose and two martyred saints, Gervasius and Protasius, whose bodies were recovered during his lifetime. With the aid of some pretty high-powered camera lenses,

I was able to see the skull of the great bishop of Milan in extraordinary detail. What struck me especially was the size and solidity of his teeth, still formidable after 1,600 years. I'll confess that when I examined those ancient teeth, I couldn't help but think of the lips that once covered them, for Augustine, in his "Confessions," famously reported his amazement at seeing Ambrose read without moving his lips – something quite unusual at the time.

However, after I posted detailed *photos of Ambrose's skull on our Facebook page*, the reaction has been rather ... interesting. Many, many people expressed their pleasure and excitement at seeing the pictures, but many others, I must say, were a bit put off. From a number of strongly Protestant and evangelical commentators came the charge that I was encouraging the worship of dead bodies! Well, that's just silly. This has, of course, nothing to do with worshiping Ambrose, but rather honoring him. But most of those, both Protestant and Catholic, who had objections to the pictures, said something along these lines: "Well, it's just kind of creepy, isn't it?" and "Why don't they just bury the poor man?" or "Isn't this frightening to children?" Regarding that last question, I can testify that, when I was visiting Ambrose's sarcophagus, a gaggle of little kids was looking through the grille with rapt attention. They seemed far more fascinated than frightened.

But I want to respond to these more serious concerns, for they allow me to throw light on some pretty basic issues in Catholic theology and spirituality. I might begin

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Bishop Barron

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P.O. Box 160, 422 Washington St.
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email: register@diosteub.org

Bishop Jeffrey M. Monforton, publisher

Pat DeFrancis, editor
pdefrancis@diosteub.org
Janice M. Ward, circulation/advertising
jward@diosteub.org
Matthew A. DiCenzo,
staff writer, social media coordinator
mdicenzo@diosteub.org

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'...Over Life's Tempestuous Sea' 19th Sunday in Ordinary Time, Cycle A

By Father Paul J. Walker

The Gospel narrative for the 19th Ordinary Sunday (Aug. 13) is one of those Jesus stories where we are tempted to address the wrong question to the text: How did they (Jesus and Peter) do this? The more appropriate question is, what does this mean? We need to hear this story from the perspective of our own experience of grace; this is the story of everyone's spiritual journey!

As we look around us, the sense of knowing or being overwhelmed by chaos should be familiar to anyone who follows the news. How can Christians take a stand of faith in the face of world hunger; ecological irresponsibility; domestic violence; the fear of terrorism; corruption, greed and deception in corporate America; the cancerous growth of artificial wants and discontents; natural disasters of floods, fires, tornadoes and earthquakes? All these can be very well represented by a story of waters threatening to drown us.

Where is God in all this? The reading from 1 Kings and Matthew's Gospel seem to say in dramatic ways that God is where we least expect to find healing grace – in the still eye of the storm (T.S. Eliot's "still point of the turning world"). Being reassured by God's still, small "whispering sound" is difficult, for what we usually want is a big, loud, powerful voice. Elijah's situation was a mess. King Ahab's wife Jezebel is hunting him down to have him killed – he is fleeing for his life. He is brought to the holy mountain (where God had spoken to Moses) to confront God. God informs him "... stand on the mountain before the Lord, the Lord will be passing by." Fearing for his life, Elijah doesn't seek the silence of God, but the power and might of God in hurricane, earthquake and fire. He is brought to silence so God can *whisper*. A similar story is told in Exodus, Chapter 33, Verses 17-23. Moses, seeking to see more clearly, asks God to show him his glory. God passes by but hides Moses in the cleft of a rock, so that all he sees is the back of God.

A consistent thematic moves through both the Hebrew and Christian Scriptures: The ways of God are shrouded in

mystery (not a puzzle to solve, but a reality unfolding) that both reveals and conceals his presence to our faith journey.

The Gospel reading (see, Matthew, Chapter 14, Verses 22-33) offers me one of the most reassuring accounts in the Bible. Of course, in order to receive the comfort and insight this story offers, we have to move from seeing it as biographical data and read it from the perspective of our own experience of grace – this is the story of everyone's spiritual journey.

The disciples in the boat, battered and beaten by the wind and waves are like ourselves who try to live the Gospel and meet various kinds of opposition. Perhaps the disciples basic problem was they weren't expecting Jesus to come to them out of this or any other storm. In a real sense, Jesus is *in* the storm, the wind, the waves. He doesn't stop the raging, but calls Peter to walk in the midst of it. Peter leaves the safety of the boat and begins to walk on the waves toward Jesus. He reaches out for the Lord *in the midst* of the raging elements as the waves splash against his legs and the spray soaks his face. It is here that he shifts his focus from Jesus to the perilous situation in which he stands. As he begins to sink into the raging waves, he cries out, "Lord, save me." Jesus immediately reaches out and catches him. A great calm descends, and they all proclaim, "Truly you are the Son of God," an insight born only of faith.

As I noted earlier, we are dealing here not with raw historical data, but with a truth that transcends time and history. This is every person's walk of faith. It is our story, especially, when we struggle with tragedy, diminishment and loss. The story begins as "... the disciples get into a boat." An ordinary day at their livelihood (fishing) turns perilous as wind and waves begin tossing their boat about. This is our situation many times on life's journey. We feel tossed about, overwhelmed by the many storms that life can throw at us.

Jesus does *not halt* the raging of the sea, but bids Peter to come to him *over* the raging water. Peter, trusting the Lord, "... it is I, do not be afraid," steps from the boat into the sea. His eyes are fixed on Jesus, but when he loses this focus and hears the roaring of the sea and beholds the

power of the waves, he becomes frightened and begins to sink and be lost in the fury of the sea. The Gospel writer provides an interesting detail that places Jesus walking on the water toward the terrified disciples "... during the fourth watch of the night." This would be about 3

a.m., when the night is the darkest and first light seems so far away. It is sometimes called the "soul's midnight."

And so for us: Little by little we are able, like Elijah, to hear the still small voice in the hurricane, the earthquake, the fire or with the disciples in the raging sea. God is often hidden in difficulties; present to our peril as well as our exultation; or as someone once put it, "present in the rapids as well as on the rock." He is hidden in difficulties; hidden on the steep path and the narrow way where he bids us walk. He does not necessarily *remove* the storms and tragedies from our life, but always addresses us from within, from the center, from the "still-point" of these events. Perhaps a description of discipleship is offered here: trying, failing, trying again! We stand, like Peter, with the most authentic and consistent prayer on our lips and in our heart: "Lord, save me!" And we hear the most authentic and consistent response, "It is I, do not be afraid" whispered, in stillness, in silence, at the eye of all our storms.

Father Walker is a Diocese of Steubenville priest, who is retired from active parish ministry. He was a former director of the diocesan Office of Worship. A resident of McConnellsville, his hometown, Father Walker often celebrates Mass at St. James Church, there. He, too, writes a regular column for The Steubenville Register.

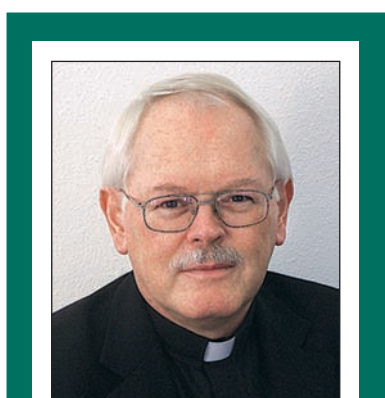


Father Walker

Suicide – Redeeming the Memory of a Loved One

By Father Ron Rolheiser

One year ago, virtually everyone who knew him was stunned by the suicide death of the most prominent American Hispanic theologian that we have produced up to now, Virgilio Elizondo. Moreover, Virgil wasn't just a very gifted, pioneering theologian, he was also a beloved priest and a warm, trusted friend to countless people. Everyone dies, and the death of a loved one is always hard, but it was the manner of his death that left so many people stunned and confused. Suicide! But he was such a faith-filled, sensitive man. How could this be possible?



Father Rolheiser

And those questions, like the muddy waters of a flood, immediately began to seep into other emotional crevices, leaving most everyone who knew him with a huge, gnawing question: What does this do to his work, to the gift that he left to the church and to

the Hispanic community? Can we still honor his life and his contribution in the same way as we would have had he died of a heart attack or cancer? Indeed, had he died of a heart attack or cancer, his death, though sad, would undoubtedly have had about it an air of healthy closure, even of celebration, that we were saying farewell to a great man we had had the privilege to know, as opposed to the air of hush, unhealthy quiet, and unclear grief that permeated the air at his funeral.

Sadly, and this is generally the case when anyone dies by suicide, the manner of that death becomes a prism through which his or her life and work are now seen, colored and permanently tainted. It shouldn't be so, and it's incumbent on us, the living who love them, to redeem their memories, to not take their photos off our walls, to not speak in guarded terms about their deaths, and to not let the particular manner of their deaths color and taint the goodness of their lives. Suicide is the least glamorous and most misunderstood of all deaths. We owe it to our loved ones, and to ourselves, to not further compound a tragedy.

So, each year I write a column on suicide, hoping it might help produce more understanding around the issue and, in a small way perhaps, offer some consolation to those who have lost a loved one in this way. Essentially, I say the same things each year because they need to be said. As Margaret Atwood once put it, some things need to be said, and said

and said again, until they don't need to be said any more. Some things need still to be said about suicide.

What things? What needs to be said, and said again and again, about suicide? For the sake of clarity, let me number the points:

- First, in most cases, suicide is the result of a disease, a sickness, an illness, a tragic breakdown within the emotional immune system or simply a mortal biochemical illness.
- For most suicides, the person dies, as does the victim of any terminal illness or fatal accident, not by his or her own choice. When people die from heart attacks, strokes, cancer and accidents, they die against their will. The same is true in suicide.
- We should not worry unduly about the eternal salvation of a suicide victim, believing (as we used to) that suicide is the ultimate act of despair. God's hands are infinitely more understanding and gentler than our own. We need not worry about the fate of anyone, no matter the cause of death, who leaves this world honest, oversensitive, overwrought, too bruised to touch, and emotionally crushed, as is the case with most suicides. God's understanding and compassion exceed our own. God isn't stupid.

• We should not unduly second-guess ourselves when we lose a loved one to suicide: *What might I have done? Where*

To Page 8

Israeli archaeologists think they found lost Roman city of Julias

By Judith Sudilovsky

JERUSALEM (CNS) — After decades of searching, Israeli archaeologists working on the shores of the Sea of Galilee believe they have uncovered the lost Roman city of Julias, home of the apostles Peter, Andrew and Philip.

Mordechai Aviam, head of the Kinneret Institute for Galilean Archaeology at Kinneret Academic College, said in a

press statement Aug. 6 that the remains uncovered at Beit Habek, in the Bethsaida Valley Nature Reserve, have led them to believe that this was a significant Roman city and not just a simple fishing village. The ruins included artifacts characterizing a bathhouse and a building wall next to a mosaic floor.

“The discovery of dozens of golden glass mosaics in the previous season and the present season attests to the fact that the

church was an important and magnificent place,” he said in the statement. “This is a discovery that will arouse great interest among early Christian scholars, historians of the New Testament, and scholars of the Land of Israel in general and the Jewish Galilee, during the Second Temple period in particular.”

Steven Notley, distinguished professor of Bible at Nyack College in New York, also worked with Aviam on the recent dig.

The lost city of Julias was named after the daughter of Roman Emperor Augustus. According to the Roman-period Jewish historian Flavius Josephus, Julias was a great city built by the son of Herod the Great on or near the fishing village of Bethsaida.

Previous excavations have yielded a complex of buildings from the Byzantine period, said the statement, and Aviam vowed to continue excavation on the site until the city of Julias can be positively identified.

Salvadorans to walk 90-plus miles to mark centennial of Romero's birth

SAN SALVADOR, El Salvador (CNS) — Salvadorans plan to walk more than 90 miles in three days to mark the centennial of Blessed Oscar Romero's birth.

Participants will leave the Metropolitan Cathedral in San Salvador Aug. 11 and are scheduled to arrive in Ciudad Barrios, the eastern city where Blessed Romero was born, Aug. 13.

The pilgrimage, “Caminando hacia la

cuna del Profeta” (“Walking toward the prophet's birthplace”), will go through four dioceses — San Salvador, San Vicente, Santiago de Maria and San Miguel.

Blessed Romero was born Aug. 15, 1917, and the actual centennial will be marked by a Mass at San Salvador's cathedral. Chilean Cardinal Ricardo Ezzatti of Santiago, Pope Francis' special envoy to the celebration, will be the main celebrant.

Masses also are scheduled in other parts of the country. On Aug. 12, in the western Santa Ana Diocese, Archbishop Leon Kalenga Badikebele, apostolic nuncio to El Salvador, will deliver the homily at a commemorative Mass, while Salvadoran Cardinal Gregorio Rosa Chavez, a close friend of Blessed Romero, is scheduled to give a presentation on the archbishop's life and work.

When it announced the activities July 31, the Salvadoran bishops' conference stated that, as far back as three years ago, it “invited all the worshipers, Salvadorans and (people) of the world, to prepare for this centennial to remember Blessed Romero as a man, a pastor and a martyr.”

The murdered priest was beatified May 23, 2015, in San Salvador. In a letter to the gathering, read before an estimated 250,000 people gathered for the event, Pope Francis described Blessed Romero as “a voice that continues to resonate.”

Ordained April 4, 1942, in Rome, the Salvadoran religious leader was appointed archbishop of San Salvador Feb. 23, 1977, and was gunned down after Mass at a hospital chapel March 24, 1980, a day after a sermon in which he called on Salvadoran soldiers to obey what he described as God's order and stop carrying actions of repression.

The archbishop's March 30 funeral at the cathedral, attended by more than 200,000 mourners, was interrupted by gunfire that left 30-50 people dead.

Suicide

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did I let this person down? What if? If only I'd been there at the right time!

Rarely would this have made a difference. Most of the time, we weren't there for the very reason that the person who fell victim to this disease did not want us to be there. He or she picked the moment, the spot and the means precisely so we wouldn't be there. Suicide seems to be a disease that picks its victim precisely in such a way so as to exclude others and their attentiveness. This is not an excuse for insensitivity, but is a healthy check against false guilt and fruitless second-guessing. Suicide is a result of sickness and there are some sicknesses which all the love and care in the world cannot cure.

• Finally, it's incumbent upon us, the loved ones who remain here, to redeem the memory of those who die in this way, so as to not let the particular manner of their deaths become a false prism through which their lives are now seen. A good person is a good person, and a sad death does not change that. Nor should a misunderstanding.

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology, San Antonio. He is an author, a retreat master and a widely circulated newspaper columnist. More information on Father Rolheiser's ministry is available on his website: www.ronrolheiser.com.



Members of Catholic peace organizations gather outside the White House Aug. 6 to mark the 72nd anniversary of the atomic bombing of Hiroshima, Japan. The event, planned on the feast of the Transfiguration, called on the U.S. to lead the world toward total nuclear disarmament. (CNS photo/courtesy Dorothy Day Catholic Worker)

Musing on the Teeth

From Page 6

with John Henry Newman. When Newman was a young man, he made a pilgrimage to Italy with a couple of like-minded friends. He took in many elements of Catholic life that deeply appealed to him, for they were redolent of the ancient church that Newman loved. However, other practices, which seemed more superstitious and redolent of folk religion, repelled him. Among these were what he took to be the worship of Mary and the saints and, particularly, the devotion to relics. A purified and biblical Christianity, he felt, must be rid of such things.

However, some years later, when Newman had made the transition to Catholicism, he saw these practices in an entirely new light. He had come to appreciate, first, that the veneration of relics and the bodies of the saints was an ancient custom in the Christian community. How often, he said, we hear stories of believers placing napkins and cloths at the feet of martyrs to catch some of their blood, or of the reverence paid to the bones of the heroic dead in the catacombs, or of relics of saints working

miracles. Secondly, and more importantly, he had come to understand such pious gestures as a logical development of the doctrine of the Incarnation. In Jesus Christ, the Word of God truly became *flesh*. The Second Person of the blessed Trinity took to himself a human mind and will and imagination, but also feet, hands, internal organs, muscles, veins and bones. He lived, died and rose in a real human body. Subsequently, in the mystical body of the church, the incarnation is extended through space and time, the spirit of Jesus coming to dwell in the humanity of all the baptized and in a privileged way in the humanity of the saints. Paul acknowledged this truth when he cried exultantly, “It is no longer I who live, but Christ who lives in me.” How wonderful, too, that this Christ-life is placed in the bodies of the faithful through the *materiality* of the sacraments: water, oil, imposed hands, transfigured bread and wine, etc. And this, Newman realized, is why the church has, from the beginning, revered the bodies of the saints and treasured their relics. She has known that, as Paul put it, our bodies become temples of

the Holy Spirit, dwelling places of Christ.

And thus we clothe the skeleton of St. Ambrose in stately liturgical robes and we crown his skull with a bishop's miter, not to be macabre or “creepy,” but because we reverence his body as a place where Christ had come to dwell. One of the oldest and most enduring heresies is gnosticism, and perhaps the principal mark of this ancient distortion of Christianity is a suspicion of the body. For the gnostics, the creator God is a fallen, compromised deity, and the whole purpose of the religious life is to escape from grubby matter. Authentic Christianity has always stood against such dualistic nonsense — and one sign of that resistance is the unapologetic showing of the impressive teeth of St. Ambrose!

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

Ethical questions surface as scientists advance gene-editing work

WASHINGTON (CNS) — Catholic observers and others are raising ethical questions about the work of an international team of scientists who report that they were able to edit the DNA in human embryos to correct a health disorder.

The questions focus on two concerns: the creation of human embryos for scientific experimentation and then destruction, and the still-unknown effect that changing DNA will have on future generations because the changes could become a permanent part of a family's genetic line.

The success reported by the scientists in work funded by the Oregon Health and Science University worries observers, who said that it could lead to the development of "designer babies" with traits that make them seem superior.

"Now we're specifically manufacturing human embryos solely for the purpose of doing lethal experiments on them. I think the public needs to be well aware of that and hopefully horrified by that reality," said Gregory Schlessenbach, associate director of the Secretariat of Pro-Life Activities at the U.S. Conference of Catholic Bishops in Washington.

"Certainly there should be concerns about genetically modifying human beings in a way that we don't really know what effect that will have to subsequent generations," he told Catholic News Service.

The focus of such concerns is a report that appeared online Aug. 2 in the journal *Nature*. Scientists said they were able to edit the DNA in human embryos without introducing other harmful mutations that have plagued other efforts.

The particular experiment involved gene editing to correct a genetic defect that causes a heart disorder known as cardiomyopathy, which affects the heart's ability to pump blood.

Shoukhrat Mitalipov, director of the Center for Embryonic Cell and Gene Therapy at the Oregon Health and Science University, is a leader of the team. He said the effort may lead to the ability to edit genes to correct other debilitating diseases.

Supporters of the research hailed the breakthrough, saying it could lead to similar efforts to prevent cystic fibrosis, Huntington's disease, an inherited form of Alzheimer's

disease, and perhaps breast and ovarian cancer caused by mutation in BRCA genes, which produce tumor-suppressor proteins. "BRCA" stands for "breast cancer gene."

In their work, the scientists obtained sperm from a donor carrying the heart disorder mutation and used the sperm to fertilize dozens of eggs from healthy women. At fertilization, the researchers also injected a gene-editing tool known as CRISPR-Cas9. The scientists reported that of the 58 embryos used in the work, 42 showed the gene correction, a rate of more than 70 percent.

Mainstream scientists were buoyed by the high rate.

The fact that none of the embryos were used to create a baby is problematic, however, for Catholic ethicists, who say the destruction of human life violates the basic premise of church teaching that all life is sacred.

Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, told Catholic News Service that he is concerned that human embryos have been created in vitro and "treated not as ends but as mere means to achieve particular investigative goals."

"The value as human beings is denigrated every time they are created, experimented upon, treated as research fodder and then killed," he wrote in an email Aug. 3. "Moreover, if such embryos were to grow up, as will doubtless occur in the future, there are likely to be unintended effects from modifying their genes, even using very selective and precise tools like CRISPR-Cas9."

He said that should the procedure eventually become practice, it is possible that parents may opt for gene editing and then select the one embryo that had incorporated the desired genetic modifications, leaving the rest to be destroyed.

"The Ethical and Religious Directives for Catholic Health Care Services" of the USCCB prohibit nontherapeutic experiments on a living embryo or fetus even with the consent of the parents.

Father Pacholczyk said the team's experiments "were clearly nontherapeutic, as the goal was ultimately to destroy the embryos."

Schlessenbach said he was concerned by the "calloused

dismissive language" of the scientific team and some ethicists who have justified the work because it could benefit future generations. He said great uncertainty exists on the effects of such editing on future generations.

"We can't know," he said.

Only if gene editing were carried out to reduce the likelihood of a specific disease in a specific individual, whether in the womb, after birth or as an adolescent or adult, the practice could become acceptable, Schlessenbach told Catholic News Service.

"You're only changing that particular individual. You're not transferring this on to future generations," he said.

Marcy Darnovsky, executive director of the Center for Genetics and Society in Berkeley, California, described the procedure outlined in the report as "extremely disturbing."

She called for a broad discussion of the implications of the work, encouraging "meaningful public participation ... democratic participation" rather than letting the decision on how far such research can advance be left to a few scientists.

The center is uneasy with DNA changes that can be passed on to future generations as well as the possibility that gene editing can open the door to genetic enhancement of human beings.

She pointed to laws in more than 40 countries and the Council of Europe's Convention on Human Rights and Biomedicine that prohibit such experimentation. "Most countries that have gotten to the point of thinking this through have adopted laws to prohibit this kind of gene editing," she said.

The United Kingdom, however, has permitted genetic experiments on human embryos. Mitalipov told NPR he would be open to working with regulatory bodies in any country to expand the work.

In the U.S., scientists who want to eventually see the work advance to clinical trials face strict regulatory requirements. The National Institutes of Health does not fund any research involving human embryos.

Congress has prohibited the Food and Drug Administration from considering experiments that involve genetically modified human embryos.

Knights of Columbus are planning to replace traditional uniform

PHOENIX (CNS) — The Knights of Columbus, long associated with swords, capes and chapeaus, will be going through a significant uniform change.

The traditional regalia worn by fourth-degree Knights will be replaced, announced Supreme Knight Carl Anderson Aug. 1 during the international fraternal organization's 135th annual Supreme Convention in St. Louis, which was livestreamed on EWTN.

Throughout the years, the regalia of the Knights' fourth degree, known as the patriotic degree, has gone through changes, Anderson said, noting that when this degree was first established, the uniform included white ties, top hats and tails.

In place of a tuxedo with a black bow tie, members will be wearing a blue blazer, an official Knights of Columbus tie and a beret, all with the fourth-degree emblem on them, along with a white shirt and dark gray slacks. There was no mention if the swords would remain part of the uniform.

"The board of directors has decided that the time is right for a modernization of the fourth-degree uniform," Anderson said. "On a limited basis, assemblies may choose to continue using the traditional cape and chapeau for color corps

at public events and honor guards in liturgical processions. However, the preferred dress for the fourth degree, including color corps and honor guards, is the new uniform of jacket and beret."

Robert Earl, a member of the Father Novatus Assembly 23, which serves Our Lady of Perpetual Help and St. Daniel the Prophet parishes in Scottsdale, welcomes the new changes.

"I feel it is significant that the order changes to respond to changing times. The new uniform evokes an image of elite military corpsmen in my mind, and I believe this is the intent behind the change," Earl told *The Catholic Sun*, newspaper of the Diocese of Phoenix.

"Our former regalia was reminiscent of Navy officers and consistent with the nautical theme in the patriotic degree, but it perhaps did not have currency in the minds of the general public," he added, noting that in addition to the tuxedo, the other items collectively could cost approximately \$500. "I think the new uniform creates a positive and striking image of 'soldiers for Christ,' which is, after all, what we are meant to be."

Many members are not as thrilled about the pending changes, which generated some controversy among the membership. Joseph Meyer from Msgr. Bernard G. Collins

Assembly 2899, which serves St. Bridget and Christ the King parishes in Mesa, said the new uniforms lose a sense of the pageantry associated with the Knights' fourth-degree level.

"I have been a fourth-degree Knight since 1978 and we have always had this regalia," said Meyer, who was a color corps commander in Toledo, Ohio, for 13 years before moving to Arizona. "We all looked great in the fourth-degree outfits. These (new) outfits look bad."

Meyer also expressed concern for members who own the current uniform and have to spend money on the new one.

"If we get a new uniform like this, you will see a lot of Knights leave the degree. A lot of your Knights are retired and don't have over \$500 to spend," he said.

Paul Lee, a member of the Iowa delegation who spoke to *The Catholic Sun* from St. Louis, said the reaction on the ground was "mixed."

"The largest concern is people don't feel that they have answers for the question of why the need for the change. They want something beyond a more modern look," said Lee.

Lee said many members he's interacted with are excited about the changes because it brings the uniform "more in line with other military service organizations because it connects us as patriotic organizations." There also are members who "don't like change, so they're already up in arms," he added.

"Then you have the sect of folks that feel that their voice was not consulted, (that) this sort of change should have taken place as discussion at the state council level and then brought concerns to the Supreme level," said Lee, who countered that notion by saying conversations have been happening at all levels of the order about the need for change.

Representatives of the Arizona State Council said it was too early to comment as program details and guidelines for implementing the new uniforms were still unavailable.



A member of the Knights of Columbus sports the Knights new uniform. (CNS photo/Knights of Columbus)

Bellaire — A steak fry will be held at St. John Central School gymnasium, 3625 Guernsey St., Aug. 26, from 6-11 p.m., to benefit the St. John Central Fund. The meal includes steak, baked potato, salad, desserts and beverages. Tickets are \$30. Live entertainment and raffles will be available. For additional information or for tickets, telephone the school office at (740) 676-4932.

Cambridge — In honor of Our Lady of Fatima on the 100th anniversary of her apparition, a Holy Hour and Benediction will be held at St. Benedict Church, Aug. 13, at 4:30 p.m.

Carrollton — The new address for the new Our Lady of Mercy Church is 748 Roswell Road SW; P.O. Box 155 can be used, also.

Chesapeake — A tasting event will be held Sept. 23, following the celebration of the 5:30 p.m. Mass, at St. Ann Church, to benefit finances for dinners after funerals.

Churchtown — St. John Central School is sponsoring a mum sale. An 8-inch container is \$5.50, or 5 for \$25; a 12-inch container is \$17. Orders must be placed by Sept. 8. Pickup is in front of the school, 17654 Ohio Route 676, on Sept. 15. For additional information, telephone Jessica Henke at (740) 525-3750 or email jhenke18@yahoo.com.

Colerain — Natalie Zambori, a parishioner of St. Frances Cabrini Parish, is holding a kids' paint party fundraiser Aug. 19, at 11 a.m., in Cabrini hall. The themes include Lego Batman and a cupcake picture. Cost is \$25. All proceeds will be donated to Cuddle for Kids, a nonprofit charity, which buys items for sick children during treatment. To make reservations, telephone Zambori at (304) 280-6051.

Gallipolis — St. Louis Parish will sponsor a spaghetti dinner from 4-8 p.m., Aug. 26, in St. John Paul II Parish Center. The menu will consist of spaghetti, salad, garlic bread, dessert and beverage. Cost for adults is \$8; children, 12 years of age and under, eat for \$4; children, 3 years of age and under, eat for free. Raffles will be held at the event.

Little Hocking — St. Ambrose Parish will begin Rite of Christian Initiation of Adults this fall. Anyone interested in learning more about the Catholic faith can telephone Andy Vessel at (740) 336-2265.

Malvern/Minerva — St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, will begin Rite of Christian Initiation of Adults sessions. Anyone interested in learning more about the Catholic faith can telephone Linda Shaw at (330) 868-4498.

Marietta — An open house for Montessori pre-school, prekindergarten and kindergarten will be held at St. Mary School, 320 Marion St., Aug. 17, at 6 p.m.

The Basilica of St. Mary of the Assumption is selling boxes of 12-assorted greeting cards, which include a collection of thank yous, congratulations and birthday cards. Each card features a sentiment written by Msgr. John Michael Campbell, rector of the basilica. The cost is \$9.60 per box. For additional information, telephone the basilica parish office at (740) 373-3643.

McConnelsville — Daily Mass will be celebrated at St. James Church, Wednesdays, at 9 a.m. Mass will be celebrated at Highland Oaks Health Center, 4114 N. Ohio Route 376 NW, McConnelsville, on the fourth Tuesday of each month, and at Appletree Assisted Living, 1027 Lakeview Drive, Beverly, on the third Monday of each month.

St. Clairsville — Mass will be celebrated in Spanish Aug. 20, at 2:30 p.m., at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

The St. Mary Parish Youth Group is selling four packs of tickets to the Steelers preseason games on Aug. 20 against the Falcons and Aug. 26 against the Colts. There will be one winner drawn for each game. Tickets are \$1 each or six for \$5. All proceeds



St. Joseph Parish, Tiltonsville, and St. Lucy Parish, Yorkville, held a one-day vacation Bible school on July 28 at St. Joseph Church hall/parish center. The theme was "Living in God's Kingdom." Father William D. Cross, pastor of the parishes, started the event with an opening prayer. The day continued with Scripture and story time, crafts, snacks, music and games. Lunch was provided after the closing ceremony. (Photo provided)

will benefit the youth group.

The Women of St. Mary's will hold an annual theme-basket raffle Sept. 10. To purchase a ticket or for additional information, telephone Marie Berher at (740) 695-1315 or Pat Tolbert at (740) 695-0051.

Friday morning Bible study will begin Sept. 15, at St. Mary Church, from 9:30-11:30 a.m., in the parish offices. The topic for discussion is "The Books of Exodus and Leviticus." For additional information,

telephone Uli Heiby at (740) 695-5501 or the parish offices at (740) 695-9993.

Steubenville — The Diocese of Steubenville can receive a donation from purchases on AmazonSmile at smile.amazon.com. AmazonSmile offers the same prices and items as amazon.com, but donates toward a charity, when selected. By typing in Diocese of Steubenville on AmazonSmile, Amazon will donate a portion of your purchases to help the diocese financially.

Around and About

Cambridge — Right to Life Coalition Ohio will hold an informational meeting Aug. 12, from 9 to 10:30 a.m., at the Baymont Inn, 61595 Southgate Road, Cambridge. A light breakfast will be served. To register, telephone (419) 353-1977 or email eks@edsitter.com.

Canton, Ohio — "A Concert for all Faiths," featuring Matt Maher, Christian singer-songwriter, will be held Sept. 17, at 7 p.m., at Umstadd Performing Arts Hall, 2323 17th St. NW. To purchase tickets, telephone (330) 452-2094 or visit www.cantonsymphony.org.

Carey, Ohio — "Journey With Our Blessed Mother" will be held Sept. 3, at the celebration of the noon Mass, at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St. Diocese of Lexington, Kentucky, Bishop John Stowe will be the celebrant.

A Syro Malabar Mass will be celebrated at 11:30 a.m. in the original shrine church (across from the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St.) Sept. 9. Franciscan Friar Father Tony Vattaparambil will be the celebrant; reconciliation and devotions will be part of the day.

Carrollton — A third annual St. John's Villa car and craft show will be held Aug. 26, at the Villa, which is located at 701 Crest St. Registration begins at 9 a.m. The car show will begin at 11 a.m. and continue until 3 p.m. Registration fee for the car show is \$10. There will also be a peddle car/tractor show the day of the event. The craft show will begin at 9 a.m. and continue until 3 p.m.; tables are available for \$20. There will be concessions available throughout the event, as well as a 50/50 raffle. For additional information or to register for either event, telephone Susan DeChiara at (330) 627-9789.

St. John Villa's third annual "Jon Capri Memorial Classic Golf Outing" will be held Sept. 15, at Edgewater Golf Course, 2401 Fox Ave., Minerva. The day will begin at 8 a.m. with registration, coffee and donuts; the shotgun scramble will begin at 9 a.m. The event will conclude with a steak dinner and

awarding of trophies. For additional information or to register for the event, telephone Susan DeChiara at (330) 627-9789.

Gallipolis — Knights of Columbus St. Louis Council 3335 former grand Knight Matt Bokovitz presented awards to the following: Mike and Jackie Ours, family of the year; Mary Ann Bokovitz, lady of the year; Mike Haas, volunteer of the year; Father Thomas F. Hamm, pastor of St. Louis Parish, chaplain of the year; Josh Davison, knight of the year; Nathan and Theresa Frazee's children: Gabriel, Garrett, Cara and Caleb, youth of the year; and Keith Elliott, blue coat of the year. Kimberly and Makayla Edelmann each received a \$500 scholarship.

Indianapolis, Indiana — A "National Catholic Youth Conference" will be held Nov. 16-18. The theme of the event is "Called." The conference will include liturgies, prayer, speakers and entertainment. Students in ninth grade through 12th grade can attend. Deadline to register is Sept. 10. To register, telephone St. Ann Parish office, Chesapeake, (740) 867-4434, or visit www.ncyc.info.

Ironton — A silent auction, for the benefit of Harvest for the Hungry, an interdenominational food pantry, will be held at the First Church of the Nazarene, 2318 S. Fourth St. Doors open at 5:30 p.m. with a catered dinner. The auction begins at 7 p.m. Tickets are \$15. For tickets or for additional information, telephone Peggy Hartwig at (740) 550-5007, or Diane Porter at (425) 301-0168.

North Canton, Ohio — Mary, Queen of Heaven and Earth Chapter of Magnificat will sponsor a breakfast celebration Sept. 9 at Walsh University, Barrette Center, 2020 E. Maple St. Doors open at 8:30 a.m.; breakfast will be served at 9 a.m. Cost is \$18; make checks payable to Magnificat of Stark County and mail to Dawn Zwick, 830 Glenwood St. NW, North Canton, OH 44720. Reservation deadline is Sept. 2. Mass will be celebrated in Our Lady of Perpetual Help Chapel, Walsh University, at 8 a.m. For additional information, telephone Joan Spieth at (330) 933-8778.

Cremation is allowed; must follow guidelines for a Christian funeral

By Matthew A. DiCenzo

STEUBENVILLE — Although the Catholic Church prefers traditional burial of the deceased body, cremation is a viable option for Catholics as long as they follow the church's guidelines, said Father William D. Cross, judicial vicar of the Diocese of Steubenville.

Prohibition for cremation for Catholics was lifted in 1963, allowing cremation after the celebration of the funeral Mass. This change was incorporated in the Code of Canon Law in 1983, a change different than the 1917 Code of Canon Law which had the prohibition of cremation.

In 1997, the law changed, allowing the remains to be present at the celebration of funeral Masses, giving Catholics the option of being cremated before the celebration of the funeral Mass or after the funeral Mass. Even with this change the church still preferred, as it does today, the burial of the body of the deceased because of the Christian belief in the resurrection of the body and holding the deceased to a higher regard of respect, Father Cross said.

In October 2016, the Vatican reiterated this idea. The Congregation for the Doctrine of the Faith presented the instruction "Ad resurgendum cum Christo," (to rise with Christ) regarding the burial of the deceased and the conservation of the ashes in the case of cremation, explaining the

church's recommendation. The instruction said that the cremains never should be kept by the family or any persons in their home or elsewhere, nor should they be distributed amongst one another.

Father Cross, who is also the pastor of St. Joseph Parish, Tiltonsville, and St. Lucy Parish, Yorkville, said that the reiteration from the Vatican had to do with the modern notions contrary to Catholic beliefs that go with the New Age mentality where the deceased are absorbed into nature. He said this mentality seems to be more prevalent with cremation.

The doctrine also said that the cremains should never be left as mementos, nor should they ever be scattered at sea, on land, in the air or in any other way. If this was a request of the deceased, a Christian funeral will be denied.

The cremains must be placed or buried in a church-approved location, also. Cremains cannot be placed or buried anywhere other than a place of reverence, Father Cross mentioned, like a cemetery, mausoleum or a columbarium. This shows respect and dignity for the deceased, as well as creating a place of prayer and remembrance in memory of the deceased. It also prevents any superstitious practices.

Father Cross said, "Having a reverent disposition shows our respect, not just for the remains, but for how we see human life before death. We see humans created as an

image and likeness of God, not to be taken as a part of jewelry or a personal item. We don't see people as personal objects or personal private items." He noted these were some of the recent concerns from the Vatican.

Father Cross said this is the same for the many relics and reliquaries in many churches around the world. "The difference between relics and reliquaries in churches around the world, opposed to someone whose ashes are scattered, they are where they are," he said. "Those scattered have no place of remembrance or identifying that they are even there for other people who come there, whereas the relics are identified and they are in a place of honor and veneration by the faithful. There is still a reverent acknowledgement of who that was and who they are, different than just scattering. Another aspect, where someone has a locket, or a piece of jewelry, that is a private possession, where relics are not a private possession. It is for the benefit of the faithful for that particular parish or diocese."

As long as the cremation of the deceased does not hold contrary to any Catholic beliefs, then cremation can be permitted. Code of Canon Law, Canon 1176.3, states, "Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norms of law: The church earnestly rec-

ommends that the pious custom of burying the bodies of the deceased be observed; nevertheless, the church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine."

Father Cross said if the deceased wished to be cremated only to make a statement, a funeral would also be denied, citing Code of Canon Law, Canon 1184.2, which states, "Unless they gave some signs of repentance before death, the following must be deprived of ecclesiastical funerals: Those who chose the cremation of their bodies for reasons contrary to Christian faith."

Even with cremation being permitted, Father Cross mentioned there has not been a significant number of cremations in the parishes in which he has ministered.

The cost of a funeral varies, depending on the location and the arrangements. Cremation is less expensive than a traditional funeral.

The Vatican said cremation does not impartially contradict either the soul's immortality or the resurrection of the body. No church doctrine objects to this practice.

In conditions when cremation is chosen because of sanitary, economical or social considerations, the choice of cremation must never violate the wishes of the deceased faithful, according to the instruction from the Vatican.

Around and About

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Steubenville — A vigil Mass for the feast of the Assumption of Mary will be sponsored by Knights of Columbus councils and the Father Bigelow Fourth Degree 803 Assembly Aug. 14, at Sacred Heart Villa, 36 Villa Drive. The celebration will begin at 7:30 p.m. Father Liam Dunne, from Ireland, and Father John J. "Jack" McCoy, pastor of St. Joseph Parish, Amsterdam, and St. John Fisher Parish, Richmond, will be celebrants.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will host a second annual "Assumption Fest" Aug. 15 at Holy Family Church Malara Hall. Lunch will be served from 11:30 a.m. to 1 p.m. Dinner will be served from 5-7:30 p.m. The menu

will include cabbage rolls, pulled pork and grilled chicken sandwiches with several side choices. A square dance featuring caller Bob Tomlinson will be held from 6:30-8:30 p.m.; a dance, with music provided by a DJ, will follow. For additional information, telephone (740) 282-8222.

Wheeling, W.Va. — The Wheeling Lebanese Fest, sponsored by Our Lady of Lebanon Church, will take place at Oglebay Park, 465 Lodge Drive, Aug. 12, from 4-10 p.m., and Aug. 13, from noon until 7 p.m. Entertainment, Lebanese food, pony rides and children's games will be available. For additional information, visit www.lebanesefest.org or telephone (304) 233-1688.

Obituaries

John M. Abdalla, 80, Our Lady of Lourdes, Wintersville, July 24.

Natalie "Dolly" Olszewski Arnold, 88, St. Adalbert, Dillonvale, July 20.

Janet Brinsky, 65, Blessed Sacrament, Wintersville, Aug. 1.

Nicholas D. Cascioli, 87, Mingo Junction, St. Agnes, July 30.

Robert J. Civinski, 77, St. Adalbert, Dillonvale, July 24.

Rose Marie Cost, 87, St. Joseph, Tiltonsville, May 30.

Anthony L. DeBerardinis, 93, Athens, Christ the King University Parish, July 29.

Helen Sonogo Dolezal, 96, St. Adalbert, Dillonvale, July 18.

Lydia S. Kenny Johnson, 78, St. Peter, Steubenville, Aug. 3.

Betty Lauer Kraynak, 81, Basilica of St. Mary of the Assumption, Marietta, July 23.

John Kuczykowski, 70, Steubenville, Holy Family, July 24.

Donald Laszsz, 80, St. Joseph, Tiltonsville, July 17.

William Leist, 93, Steubenville, Holy Family, July 24.

Donald W. Levi, 76, St. Joseph, Tiltonsville, July 8.

Debora Bauer Miller, 61, Basilica of St. Mary of the Assumption, Marietta, July 20.

Alexander Qualtire, 62, Wintersville, Holy Family, Steubenville, July 21.



Baci Carpico, past state deputy of the Ohio Knights of Columbus and current member of the Knights Ohio Charity Foundation, gives a \$6,660 check to **Michele A. Santin**, director, Diocese of Steubenville Office of Catholic Charities and Social Concerns, while **Ruth Ann Turner**, diocesan social service coordinator, looks on. Carpico said the money comes from the Ohio Catholic Social Services Endowed Pooled Trust initially established by the Ohio State Charity Foundation – Knights of Columbus. The funds are used to assist citizens with developmental disabilities and the elderly. Nearly \$75,000 has been paid out to Catholic social services operations in Ohio's six dioceses since 2012 from the endowed trust. (Photo by DeFrancis)

Conference to promote healthy attachments Nov. 20

STEUBENVILLE — The 27th annual conference on promoting healthy attachments will focus on drug addiction, announced Michele A. Santin, director, Diocese of Steubenville Office of Catholic Charities and Social Concerns.

The conference will be held Nov. 20-21 at Oglebay Resort and Convention Center,

Wheeling, West Virginia.

Sam Quinones, journalist and author of "Dreamland: The True Tale of America's Opiate Epidemic," is the keynote speaker.

For a brochure with registration information and fees, contact DeDe Kidder, conference secretary, via email dede.kidder@gmail.com or cell phone (740) 632-3018.

St. Henry Church, Harriettsville, celebrates 150th anniversary July 16



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates Mass at St. Henry Church, Harriettsville, July 16, along with the parish's pastor, Father Timothy J. Shannon, above, front right, to mark the church's 150th anniversary. Parishioners gathered in the parish hall for food and fellowship, afterward. (Photos by DeFrancis)