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Reminder to complete survey

STEUBENVILLE — Diocese of Steubenville parishioners are reminded to complete the survey inserted in the Dec. 2 Steubenville Register, received from pastors or available online at www.diosteub.org/MAP to weigh in on their parish and the Catholic Church.

Sister Mary Brigid Callan, a Family of Jacopa Association, Steubenville, novice and stewardship and development director for the Steubenville Diocese, urged people to complete the survey by month's end and mail it to Diocese of Steubenville, MAP Office, P.O. Box 969, Steubenville, OH 43952. She said she has received numerous completed surveys, already.

The survey is part of Mission Advancement Planning, as proposed by Steubenville Bishop Jeffrey M. Monforton. Story/Page 3

Official

Diocese of Steubenville Bishop Jeffrey M. Monforton has placed newly ordained permanent deacons in parishes:

Deacon Donald Scott Carson – Athens Catholic community, which includes Christ the King University Parish and St. Paul Parish; and Sacred Heart Parish, Pomeroy;

Deacon Thomas E. Graham – Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville;

Deacon Edward G. Kovach – Holy Family Parish, Steubenville;

Deacon Charles J. "Chuck" Schneider, St. Mary Parish, St. Clairsville; and

Deacon Paul D. Ward, St. Agnes Parish, Mingo Junction.



The Immaculate Heart of Mary Statue in parishes in the Diocese of Steubenville during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary at the initiation of diocesan Bishop Jeffrey M. Monforton will stand in the Assumption of the Blessed Virgin Mary Church, Barnesville, from Dec. 16-23; St. Mary Church, Shadyside, Dec. 23-30 and St. John Vianney Church, Powhatan Point, Dec. 30-Jan.6. (Photo by DeFrancis)



Father Wayne E. Morris, at lectern, begins the rite of ordination for, standing from left, Thomas E. Graham, Charles J. "Chuck" Schneider, Paul D. Ward, Edward G. Kovach and Donald Scott Carson. The five affirmed their readiness and willingness to serve the church. They are presented to Steubenville Diocese Bishop Jeffrey M. Monforton – flanked by Permanent Deacon Richard G. Adams, seated left; Father Bradley W. Greer, master of ceremonies, standing, and seminarian Nicholas Ward, kneeling – who elects them for ordination to the diaconate. (Photo by DeFrancis) Story/Page 4; Column/Page 7; Additional photos/Page 12



Standing in a cul-de-sac that has been completed in front of Holy Name Cathedral and its rectory, Diocese of Steubenville Bishop Jeffrey M. Monforton discusses what he has dubbed "Cathedral Square" with James G. Piazza, executive assistant to the bishop, D. Scott Yarman, project manager on the cathedral renovation, restoration and renewal, and Louis A. Almonte, vice president, James White Construction Co., Weirton, West Virginia. The construction company built a two-way accessible intersection and installed sidewalks at the juncture of South Fifth and South Sixth streets, prior to creation of the cul-de-sac that enables a pedestrian-friendly atmosphere to be maintained in front of the cathedral. Above right, as Bishop Monforton stands in the cul-de-sac with Yarman, Piazza and Almonte, Simpson United Methodist Church is visible behind them. The diocese will purchase the church and utilize it for, among other things, a soup kitchen and trauma counseling, the bishop said. (Photos by DeFrancis)

Marietta students not into books

MARIETTA — All sixth-, seventh- and eighth-graders at St. Mary School carry around Microsoft Surface Pro 3 tablets.

The tablets – which include a carrying case, pen and charger – have textbooks, used by the students, loaded on them. Teachers give quizzes that can be worked on them. Students and teachers can message on them.

The purchase of the 56 tablets is part of a four-year technology upgrade for the 320 Marion St. school, supported by the Basilica of St. Mary of the Assumption parishioners (Msgr. John Michael Campbell is rector of the basilica).

Cathy Rauch, technology director at

St. Mary, oversaw 26 new computers installed in the school's computer lab as a first part of the technological upgrade. Prekindergarten through eighth-graders are instructed during one class period weekly in the computer lab on such things as keyboarding, Excel, PowerPoint or Word, said Tammi Bradley, publicist for the school, where Susan T. Rauch is principal.

Each individual classroom has at least three computers, also upgraded, for use by students on such things as an accelerated reading program.

Teachers have laptops.

Students can use their tablets in class and take them home with them, Bradley said.

They can take notes, written or typed, on them, and they can work worksheets on the tablets.

Plus, throughout the class day, teachers can access student tablets to see that they are on task, Bradley explained.

Students lease the tablets, which cost approximately \$750 each, with an option to buy. The cost of the tablet, which the student can own when he or she graduates, is spread out. For example, Bradley said, a sixth-grader can pay for the tablet over a three-year period and purchase the piece of equipment for \$1 upon graduation from St. Mary School.

The response to the tablets is very positive, Bradley said. Parents realize that students have to go with the flow of technology, she added.

But, for that student who needs a science or math textbook, hardbound edition, they can be bought, still.



St. Mary School students Morgan Greene, left, and Claire Schenkel work with Jean Albrecht, seventh-grade teacher, on science. The seventh-graders at the Marietta parochial school, supported by the Basilica of St. Mary of the Assumption, use tablets for the instruction. (Photo provided)



Students at St. Benedict School held a canned food drive. The school's Student Council organized the effort, said Jane Rush, principal. More than 600 items were collected from the kindergarten through eighth-graders at the 220 N. Seventh St., Cambridge, school. Student Council members and their sponsors include, in front, from left, Tatiana Rochus, Livia Wright, Kinslie McVicker and Holly Marsh, third-grade teacher; in center, from left, Kaycee Barnett, fifth-grade teacher, Mary Hall, Xander Daniels and Owen Ryan; and, in back, from left, Gracie McQuain, Malaysia Simpson, Isabelle Bates, Bryce Murdock and Carol Anne Kranz. The food was donated to Grace Pantry, which assists those in need in the Cambridge area, Rush said. The collection at the school, supported by Christ Our Light Parish, Cambridge, is held annually and, Rush said, supports the 2016-17 St. Benedict School theme, "Blessed are the merciful, for they will be shown mercy." (Photo provided)

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How renovated, restored Holy Name Cathedral fits into diocese's renewal discussed by task force

CAMBRIDGE — How to incorporate the renovation, restoration and renewal of Holy Name Cathedral, Steubenville, into diocesan-level ministry and the planning for it was the topic of discussion at the fourth Mission Advancement Planning Advisory Task Force meeting.

During the Nov. 30 meeting, Diocese of Steubenville Bishop Jeffrey M. Monforton told task force members that the planning process is working and that their input is making him stronger. Previous meetings have centered on parishes, Catholic Charities and parochial schools in the diocese. Future meetings are expected to focus on diocesan-level ministries and planning.

Under the direction of Thomas Sonni, president of Greater Mission Development Services, Elkridge, Maryland, and Family of Jacopa Association novice Sister Mary Brigid Callan, stewardship and development director for the Steubenville Diocese, Mission Advancement Planning is focusing on identifying the most important pastoral needs throughout the diocese and how to fund them diocesanwide and in parishes, as well as establishing a Catholic Community Foundation of Southeastern Ohio.

Surveys being completed by parishioners are expected to, among other things, identify parishes greatest strengths and concerns.

County-by-county population statistics presented for the 13 counties of the diocese — Athens, Belmont, Carroll, Gallia, Guernsey, Harrison, Jefferson, Lawrence, Meigs, Monroe, Morgan, Noble and Washington counties — read that of the 512,926 residents, an average of 3.1 percent are Catholic. Of the total population in the counties, 19.2 percent are identified as living in poverty, with the largest concentration, 31.6 percent, of those individuals in Athens County. Median household income for the 13 counties is tallied at \$39,712. That figure is less than the state of Ohio median household income of \$48,849 and the United States, \$53,482.

In the 13 diocesan counties, parish-by-parish records of baptisms and deaths, over a three-year period, reveal trends of more deaths, than baptisms, except in Christ the King University Parish, Athens; St. Bernard, Beverly; St. Stephen, Caldwell; St. Michel, Carlisle; St. John the Baptist, Churchtown; St. Mary of the Immaculate Conception, Fulda; St. Louis, Gallipolis; Holy Cross, Glouster; St. Lawrence O'Toole, Ironton; St. Mary, Marietta; St. John Vianney, Powhatan Point; St. Mary, Temperanceville; St. Mary Mission, Pine Grove, and St. John Bosco Mission, Sardis.

During the three years, overall there were 1,212 baptisms

in the diocesan parishes; 462 marriages in the churches and 1,876 deaths recorded.

To the Mission Advancement Planning Advisory Task Force, James G. Piazza, executive assistant to the bishop, offered background concerning the diocese's cathedral,

Holy Name. At least 10 years ago, discussions culminated in the decision being made that a new cathedral would be constructed on property near Catholic Central High School, Steubenville. A fund drive was held, but it did not yield enough money to construct a new cathedral. Subsequently, the then bishop, R. Daniel Conlon,

was reassigned, and Bishop Monforton was ordained and installed as diocesan bishop. The decision was made to retain the current cathedral, but initial renovation proposals were listed as too costly. Now, revised plans are under discussion, Piazza said.

The cathedral's flat roof could be pitched and its interior refurbished, initially. Plans for the cathedral can be simplified, but dignified, Bishop Monforton said.

The renovation, restoration and renewal is a worthy project, Permanent Deacon Richard G. Adams, a task force member, agreed, as he called for whatever that can be done, to be done to have a building that proclaims the beauty of God.

Social outreach in a Sacred Heart Center of Hope, created in what Bishop Monforton calls Cathedral Square, will predate the rededicated cathedral, the bishop said.

The bishop has suggested the 75th anniversary of the diocese, in 2019, for rededication of at least a partially renovated cathedral. "It can be an ongoing project. This is the mother church of the diocese. It is to be that light burning brightly — a symbol of immense hope," Bishop Monforton said.

The restored cathedral is only one chapter in the diocese's book, he continued. The other chapters will be what the task force helps prioritize.

Mission Prayer

Come Holy Spirit, fill our hearts! Enkindle in us the fire of your love. Send forth your spirit and renew the face of the earth.

With the help of Mary to lead and guide, to protect and to help us, may we prayerfully discern God's will. Embolden us to take the next steps in our journey as your children and your church to build your kingdom.

May we abide in the crucified and risen Lord Jesus with humble trust; and carry on his mission with immense hope for a world in need of great mercy, grace and love.

Amen



Mission Advancement Planning

Roman Catholic Diocese of Steubenville

Bishop Monforton's Schedule

December

- 18 Mass, St. Anthony of Padua Church, Bridgeport, 9 a.m.
- 19 Mass, Holy Rosary Church, Steubenville, 8:30 a.m. Lunch meeting with Community of God's Love, Steubenville, noon
- 20 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 21 Radio segment WDEO 990 AM, 10:15 a.m.
- 22 Mass, followed by Christmas party with chancery staff, Steubenville, 4:30 p.m.
- 24 Christmas Vigil Mass, Catholic Central High School, Berkman Theater, Lanman Hall, Steubenville, 4 p.m.
- 25 Midnight Mass, Holy Rosary Church, Steubenville, 12 a.m.

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Five men ordained permanent deacons for the Diocese of Steubenville

ST. CLAIRSVILLE — As Diocese of Steubenville Bishop Jeffrey M. Monforton ordained five men to the permanent diaconate for the diocese, he threw down the gauntlet to diocesan parishes for inclusion of those under 30 on their leadership rolls.

On Dec. 3, during Mass at St. Mary Church, St. Clairsville, Donald Scott Carson of Athens; Thomas E. Graham, Wintersville; Edward G. Kovach, Steubenville; Charles J. “Chuck” Schneider, St. Clairsville; and Paul D. Ward, Steubenville, were ordained to the diaconate and became permanent deacons for the Steubenville Diocese.

The five men join six permanent deacons — Richard G. Adams, Mark A. Erste, Thomas F. Maedke, Stephen F. Miletic, Daniel P. Murray and Lee V. Weisend — who were the first ordained to the permanent diaconate for the Steubenville Diocese. That was in 2012. The men serve in parishes in Athens — Murray; Marietta — Weisend; Steubenville — Adams, Maedke and Miletic; and Wintersville — Erste.

Father Wayne E. Morris, pastor of the Noble County parishes of Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda, who has served as the director of the permanent diaconate program in the diocese since its inception approximately seven years ago, presented the men for ordination to the diaconate.

As the men stood before Bishop Monforton, they declared their intention to undertake the Office of Deacon and resolved to exercise the office with charity, hold fast to and proclaim the faith, maintain a spirit of prayer and conform their lives to Christ.

They, too, knelt before the bishop and promised respect and obedience to him and his successors.

As they prostrated themselves before the altar, the saints were called upon to intercede for the elect, who then again knelt before the bishop, who imposed hands on them and invoked the Holy Spirit. “The ancient sign, in conjunction with the prayer of ordination, constitutes the essential rite of ordination to the diaconate,” the worship aid read.

The deacons were vested with the deacon’s stole and dalmatic. Father Morris vested Deacon Carson; Msgr. Kurt H. Kemo, vicar general of the Steubenville Diocese and pastor of the Wintersville parishes of Blessed Sacrament and Our Lady of Lourdes, vested Deacon Graham;

Msgr. Gerald E. Calovini, pastor of Holy Family Parish, Steubenville, vested Deacon Kovach; Permanent Deacon Stanley Piasecki, who formerly served St. Mary Parish, St. Clairsville, before his relocation for employment, vested Deacon Schneider; and Third Order Regular Franciscan Father Richard L. Davis, who previously ministered at Franciscan University of Steubenville before his move to Loretto, Pennsylvania, where he is minister provincial of the Province of the Most Sacred Heart of Jesus, vested Deacon Ward.

Once vested, bishop placed the Book of the Gospels in the deacons hands, since it is the duty of the deacon to proclaim the Gospel by word and deed.

Lastly, Bishop Monforton and others shared the sign of peace with the newly ordained deacons to welcome them into the fraternity of the diaconate. Among those who congratulated the men were the third bishop of the Diocese of Steubenville, Bishop Emeritus Gilbert I. Sheldon, and the Bishop of Covington (Kentucky) Roger J. Foys, a former vicar general of the Steubenville Diocese and longtime pastor in the Toronto Catholic community.

According to a handbook of policies and procedures for the diaconate ministry, promulgated by Bishop Monforton in 2013, deacons are ordained to serve the Diocese of Steubenville, not a particular parish or institution; that the bishop of Steubenville makes the final determination for the assignment of each deacon; and that deacons carry out their assigned ministry under the direction of a pastor/supervisor.

Deacon Carson will serve in the Athens and Pomeroy Catholic communities of Christ the King University Parish, St. Paul Parish and Sacred Heart Parish, where Father Mark A. Moore is pastor; Deacon Graham, Blessed Sacrament and Our Lady of Lourdes parishes; Deacon Kovach, Holy Family Parish; Deacon Schneider, St. Clairsville, where Father Thomas A. Chillog is pastor (he, too, is episcopal vicar for pastoral planning and personnel for the Steubenville Diocese and will coordinate diaconate ministry totally within the Steubenville Diocese with the assistance of Deacons Adams and Erste; previously the men studied at the Pontifical College Josephinum, Columbus, Ohio, and participated in retreats and parish ministry in diocesan parishes); and Deacon Ward, St. Agnes Parish, Mingo Junction, where Father James M. Dunfee is pastor.

Faculties of a deacon include, among

others, his being able to complete the ceremonies omitted in an emergency baptism; to be the custodian and distributor of the Eucharist; to preside at a funeral and burial rites; to preach and to instruct the faithful; and to witness marriages.

A permanent deacon is addressed as “deacon.”

He resembles the lay faithful in dress and matters of lifestyle, though it is appropriate for him to wear clerical attire, including a deacon cross, when functioning in liturgical roles, the handbook reads.

Among the primary ministries of the deacon are the proclamation of the Gospel and preaching at liturgies, it continues.

Further, the handbook states, “Among the greatest and most important supports for the ministry of the deacon are the wife and the family of the deacon. ...” At the Mass, when he welcomed the family and friends of the candidates, Bishop Monforton, also, acknowledged the importance of the deacons wives for their presence and support.

Deacon Carson, who teaches at Ohio University, Athens, has a wife Lisa and two children, Michael and Olivia.

Deacon Graham, a part-time teacher at Franciscan University of Steubenville, Jefferson County commissioner and business owner, is married (his wife is Diane) and has a daughter, Kayla-Jo.

Deacon Kovach, a Franciscan University of Steubenville associate professor, is married to Martha Uschold, and they have four adult daughters, Rose, Teresa, Virginia and Helen, and a teenage son, John.

Deacon Schneider, a former military policeman and a Cardinal Logistics of Concord, North Carolina, employee, has a wife Marlene and two children, a daughter,

Lacey, and a son, Kane.

Deacon Ward, the director of the Diocese of Steubenville Office of Christian Formation and Schools, and his wife Mary parent six children — Andrew, Nicholas, Katherine, Hannah, Margaret and Emily. Deacon Ward and Mary Ward, also, have a young grandson, Peter Ward.

During his homily (**See Page 7**), Bishop Monforton declared that when it comes to sharing Jesus, we are not doing enough. As servants and ministers of unity, he suggested there is a need to evaluate, constantly, the diocese and parishes.

Pope Francis, he said, reminds us that there are people waiting to come in.

For the past several months, in the Diocese of Steubenville, a dialogue has been going on and currently a survey is being taken as part of “With Immense Hope” — a renewal of the Diocese of Steubenville, Bishop Monforton explained. He pointed to what he called the new chapter in diocesan history.

Though Bishop Monforton added that he is edified and proud of what he sees in the diocese and its parishes, he said he is not content.

He noted that the diocese is blessed by lay participation, but instructed all parishes in the diocese to have at least one member of its parish council to be a person under the age of 30 by holy week 2017. If the parish is large, 500 or more members, there should be two millennials on the council, he said.

Bishop Monforton suggested that the under 30s can be appointed by the parish priest or elected by parishioners.

The missionary church must be reflected in all parish communion, he stressed. “Your presence and mine matter to Jesus.”



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Diocesan priest challenged by speaker at annual meeting of liturgists

MINERVA — Diocese of Steubenville priest Father Victor P. Cinson, chairman of the diocesan liturgical commission, was among the nearly 200 leaders from 85 dioceses gathered in Albany, New York, earlier this year for the 47th annual national meeting of the Federation of Diocesan Liturgical Commissions.

Focus of the meeting was on “Open Wide the Gates of Justice: Praise God Within Them.”

The leaders examined the relationship between the celebration of the church’s liturgy and its impetus to promote social justice, said a spokeswoman for the Federation of Diocesan Liturgical Commissions.

“It is appropriate that this should be the theme of our meeting in this Year of Mercy,” said host Bishop Edward Scharfenberger, “since it so closely aligns with Pope Francis’ call to be missionaries of mercy.”

Rita Thiron, the Federation of Diocesan Liturgical Commissions executive director, who has been a featured speaker at Diocese of Steubenville liturgical gatherings, concurred in her opening remarks to the assembled liturgical experts: “This past year, we have seen tensions and triumphs in race relations. We have watched mothers, fathers and children fleeing from their homes – seeking some refuge, drowning at sea or rejected at borders. We have mourned the loss of life in hate-filled terrorist attacks in Orlando, San Bernardino, Belgium and elsewhere. We have grieved the deaths of unarmed victims and the shootings of police officers. We have lost a sense of security and, in some cases, a sense of hope.

“And through it all, we have prayed. We have turned to our faith for answers and to the liturgy of the church for the right words to say. As liturgists, presiders, preachers and musicians, we have gathered our shaken communities and offered them the truth of the Gospel message and its promise of hope and resurrection. We have seen forgiveness. We have spoken of mercy. We have brought healing and peace.”

Presenters aided the discussions in Albany, the liturgical commissions’ spokeswoman said.

Bishop Mark Seitz of the Diocese of El Paso reminded the participants that Christ came “to make all things new” (Rv 21:5).

He ministers near the border between the United States and Mexico and has testified before Congress on the plight of immigrant families and children.

Bishop Seitz reminded participants, “The liturgy cannot be seen in an individualistic way as the place where we retreat and our individual consciences are formed and from which we depart to engage in private activity on behalf of justice in the ‘real world.’ In a certain sense, that would be to apply the logic of consumerism to the liturgy. The Eucharist is not consumed for the private benefit and edification of the individual. Here it would be too easy to separate daily living from the liturgy, to render the liturgical act a comfortable escape from its own implications. Rather, the true power of the liturgy is that it actually inaugurates a new social reality. The liturgy is the real world; indeed it is the *really* real world. It is an entrance into the heart

of reality, a revelation of life’s true meaning. ...

“The liturgy is subversively introducing a new logic of communion and self-giving service capable of transforming the world, making the world what it was always meant to be.

“The liturgy is not primarily our action or response to God; that will always be feeble and imperfect. But the liturgy is first and foremost the action of God, the formation of a new people, and the in-breaking of the kingdom.”

As Father Cinson reflected on the theme of the annual meeting, he pointed to Bishop Seitz’s talk. It was especially motivating, Father Cinson said of the presentation titled, “Warning—You May Be Changed: The Liturgy and Social Justice.”

The bishop zeroed in on how the liturgy welcomes people as they are, who they are, Father Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, said. “They are transformed, not due to a certain rational argument, not through introduction to a particular ideology,

but by their own encounter with God in worship.

“The church has always rightly sought ‘orthodoxy’ to give God fitting worship, before all else. The liturgy is first and foremost a sacrifice of praise to God, and an encounter and a response to God’s goodness.

“Worship involves an equality of rich and poor, slave owner and slave, adult and child,” Father Cinson restated.

The bishop said that there is the presumption of welcome to people of various races and cultures. There is an affirmation of the goodness of creation and life. “Liturgy forms and changes us. We are called to be in the world what we have become at worship.”

Also, the bishop pointed to a quote from St. John Paul II – “A truly eucharistic community cannot be closed in upon itself” (“Ecclesia de Eucharistia” “The Church from the Eucharist”).

Father Cinson said that as a personal example of this, the bishop shared the experience of presiding at Mass at the border in Juarez and El Paso, seeing the sacrament of unity as he distributes Communion through the fence to those on the other side. And as Augustine said, “There are those who tell us you are not our brothers. ... We must remind ourselves you are our brothers.”

For Father Cinson, he said, “I am challenged to be changed by the liturgy, just as I am called through my pastoring, preaching and living my daily priesthood, to call others to be changed. Just as the bread and wine are transformed at the Mass, as a priest and presider, I must also be constantly challenged to be changed. Not simply to follow the rubrics, but the deeper meaning of what those rubrics call us to become, to celebrate worthily.

“In my own ministry, I find that if we let the symbols speak, and we do not get in the way of these symbols, they do speak and loudly so. Father Tom (Msgr. Thomas C.) Petronek once told us in a liturgy class in the seminary (St. John Vianney, Bloomingdale), that as presiders we are to be an ‘icon’ to the people. We are to allow Christ to

become visible in and through our actions. I have found that the more I try to follow this rule, the more Christ does become visible in and through my ministry, weak vessel that I am.”

Also, for Father Cinson, the time spent at these national gatherings of liturgically minded people from around the country is a “religious experience.” Those who gather are dedicated to the true spirit of the liturgy and the ways in which we are called to share these insights and experiences with the people in our dioceses and parishes.”

In addition, at the events, the daily liturgies are always well planned and prayerfully celebrated, Father Cinson said. “There is a rich diversity of ministries, ordained and lay, male and female. The speakers always provide rich fare for us to ponder and to challenge us.”

Bishop Seitz was joined at the podium by Diana Hayes, professor emerita from Georgetown University, Washington, D.C.,

and Father Mark R. Francis, a member of the Clerics of St. Viator (Viatorians), president of Catholic Theological Union, Chicago.

Since its founding, the Federation of Diocesan Liturgical Commissions national meeting has been co-sponsored annually by the commissions and the U.S. Conference of Catholic Bishops’ Committee on Divine Worship. On the opening day, diocesan leaders heard updates on the progress of the translation of liturgical texts, on the status of liturgical books currently under review at the Vatican and on other liturgical initiatives.

The members and local participants were offered 14 workshops, which explored the ideas of liturgy and social justice. These examined architecture, music, the liturgical year and the texts of the liturgical books. In particular, the rites of the sacraments were brought to bear on the topic – the Rite of Reconciliation and the Rite of Christian Initiation of Adults, the commissions’ spokeswoman said.

During a business portion, members passed a resolution to produce information on proper practices for the adoration and exposition of the Eucharist outside Mass. Various committees met to plan formation on the RCIA and to anticipate the reception of the revised “Misal Romano,” the Spanish-language translation of the third edition of the Roman Missal for the dioceses of the United States.

The commissions was founded in 1969 by the bishops’ Committee on the Liturgy. Members of diocesan liturgical commissions from across the country were called together to provide formation on the liturgical books, newly revised after the Second Vatican Council.



Father Cinson



Among the pictures snapped by Father Victor P. Cinson at liturgical gathering. (Photo provided)

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St. John Paul II The New Covenant

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

Throughout the Old Testament, the word “covenant” is used to describe the relationship between God and his people. A covenant is an arrangement, a pact, a “deal,” so to speak, between persons. It involves reciprocity: something offered by one party – something agreed to in return by the other. We saw earlier that several such covenants appeared in the Bible.

There was at least an implied covenant at the beginning of creation between God and man, the creature made in God’s own “image and likeness.” God offered mankind life in paradise in which he had access to all the good things there that God had made and over which man was placed in charge. There was an exception or a condition, however, involving a certain tree and its fruit. Man was required to pledge that he would respect this condition. This is all symbolic, of course. Paradise probably meant the earth itself. What was man’s part? We can only speculate about it. Certainly the essence of it was that mankind was to use created things as God intended, not as man himself chose. We know the outcome: man failed to do so. Enter “original sin” and the subsequent history of mankind. The subsequent covenants were meant to remedy mankind’s failure.

The best known and remembered covenant was that between God and a “Chosen People” – the descendants of a man chosen by God named Abraham. These people were known as “Hebrews,” after the name of one of Abraham’s descendants. The Chosen People migrated to Egypt where they were reduced to slavery some time later. Under a leader, again chosen by God, Moses, they were led out of Egypt to a land of their own, the “Promised Land.” On the way, they camped near a mountain called by both the names Horeb and Sinai, which probably refer to the desert region at the southern tip of the Arabian peninsula. It was there that an explicit and detailed covenant was offered to the people by God through the hands of Moses. Its best known (and still-in-effect) item is the Decalogue or “Ten Commandments,” but it contained a

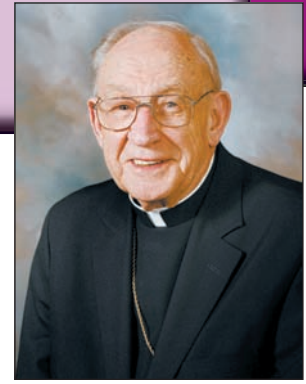
great many more provisions for the way the Hebrews were to conduct their lives and affairs. They referred to it simply as “the Law.”

The Chosen People, together with their leadership, or perhaps because of their leadership, were chronically unfaithful to their covenant with God. As predicted, their nation was conquered and their people scattered in exile to other lands. It was during the final episode of this kind that the prophet, Jeremiah, said, speaking in the name of God: “See, the days are coming ... when I will make a new covenant with the house of Israel and the house of Judah. ... I will place my law within them and write it upon their hearts; I will be their God and they will be my people” (Jer 31:1,33). Pope St. John Paul explains: “Pentecost is the solemn manifestation of the new covenant made between God and man ‘in the blood’ of Christ. ... This is a new, definitive and eternal covenant, prepared by previous covenants spoken of in the Old Testament. Those already contained the announcement of the definitive pact which God would make with man in Christ and in the Holy Spirit.” The prophet, Isaiah, said: “The Spirit of the Lord will rest upon a shoot from the stump of Jesse” (Is 11:2). The “shoot” is none other than a descendant of Jesse (the father of King David, i.e., the Messiah). In his address at the very beginning of his public life, Jesus announced: “The Spirit of the Lord is upon me, because he has anointed me. ... Today, this Scripture passage is fulfilled in your hearing” (Lk 4:18-21). Jesus came, among other things, to inaugurate this new covenant. At the end of his public life, he would declare at the Last Supper: “This is the new covenant in my blood ...” (1 Cor 11:25).

As we might expect, the new covenant would bring with it a new law, a law that far surpassed the rules and regulations which were the specialty of the scribes and Pharisees of Our Lord’s time. It was a law that included the Deca-

logue, but summarized it in the first and greatest law: that of love of God and neighbor. “On these two commandments,” Jesus said, “depend all the law and to prophets” (Mt 22:40). John Paul comments: “Instead of being ... written on tablets of stone, the law was to become, thanks to the action of the Holy Spirit, on the human heart, an interior guideline established in the depths of man’s being.” John Paul elaborates: “The commandment of love of God and neighbor is the essence of the new law, established by Christ’s word and example.” He observes further: “Therefore, the law of the Spirit is man’s teacher and guide in the depth of his heart. A law thus understood is far removed from every form of external constraint to which man may be subjected in his actions.”

In the Sermon on the Mount, Jesus said: “Do not think that I have come to abolish the law and the prophets. I have come not to abolish, but to fulfill” (Mt 5:17). Christ was referring to the spirit and meaning of the law, rather than its letter. As we read in the Acts of the Apostles, the primitive church understood this well. The pope points out: “In spite of the limitations and defects of its members, the community of Jerusalem shared the new life, which ‘is given by the Spirit’; it lived out of God’s love. We also received this life as a gift from the Holy Spirit. ...” It was the basis, too, on which the early church determined that the ritual prescriptions of the old (Mosaic) law were no longer in effect because the new law established by Christ replaced and transcended the old. (John Paul, again): “Pentecost marks the beginning of a new human morality based on the law of the Spirit. This morality is more than mere observance of the law dictated by reason or by revelation itself. ... It derives from the Holy Spirit and makes it possible to live in a love which comes from God.” The pope adds that it was St. Paul, the former zealot for the old law, who was the most outspoken in proclaiming this new law of the Spirit!



Bishop Sheldon

As we might expect, the new covenant would bring with it a new law. ...

The End of the World

By Father Ron Rolheiser

People are forever predicting the end of the world. In Christian circles this is generally connected with speculation around the promise Jesus made at his ascension, namely, that he would be coming back, and soon, to bring history to its culmination and establish God’s eternal kingdom. There have been speculations about the end of the world ever since.



Father Rolheiser

This was rampant among the first generation of Christians. They lived inside a matrix of intense expectation, fully expecting that Jesus would return before many of them died. Indeed, in John’s Gospel, Jesus assures his followers that some of them would not taste death until they had seen the kingdom of God. Initially this was interpreted to mean that some of them would not die before Jesus returned and the world ended.

And so they lived with this expectation, believing that the world, at least as they knew it, would end before their deaths. Not surprisingly this led to all kinds of apocalyptic musings: What signs would signal the end? Would there be massive alterations in the sun and the moon? Would there be great earthquakes and wars across the world that would help precipitate the end? Generally though the early Christians took Jesus’ advice and believed that it was useless and counterproductive to speculate about the end of the world and about what signs would accompany the end. The lesson rather, they believed, was to live in vigilance, in high alert, ready, so that the end, whenever it would come, would not catch them asleep, unprepared, carousing and drunk.

However, as the years moved on and Jesus did not return, their understanding began to evolve so that by the time John’s Gospel is written, probably about 70 years after Jesus’ death, they had begun to understand things differently: They now understood Jesus’ promise that some of his contemporaries would not taste death until they had seen the kingdom of God as being fulfilled in the coming of the Holy Spirit. Jesus was, in fact, already back and the world had not ended. And so they began to believe that the end of the world was not necessarily imminent.

But that didn’t change their emphasis on vigilance, on staying awake, and on being ready for the end. But now that invitation to stay awake and live in vigilance was related more to not knowing the hour of one’s own death. As well, more deeply, the invitation to live in vigilance

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Bishop Jeffrey M. Monforton, publisher
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Bishop Monforton delivers homily at diaconate ordination

Note: The following is the homily that Diocese of Steubenville Bishop Jeffrey M. Monforton delivered at the permanent diaconate ordination Mass Dec. 3 at St. Mary Church, St. Clairsville:

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

Praised be Jesus Christ (now and forever).

Welcome, first to the third Bishop of Steubenville, Bishop Emeritus Gilbert Sheldon, and a beloved son of the Diocese of Steubenville, the Bishop of Covington, Bishop Roger Foys. It is customary that when a bishop visits another bishop's diocese, the ordinary of that diocese is responsible for both bishops' food bill. Dear bishops Sheldon and Foys, see you at the reception, my treat (a reception in St. Mary Church, Marian Hall, followed the ordination Mass).

We also welcome the family members and friends of our deacon candidates, in particular the candidates' wives and immediate family. Thank you for your personal participation in the formational pilgrimage of our beloved candidates. Your constant and continued presence is critical.

Welcome all here today, for this morning we gather in great joy at the reception of Holy Orders by five of our own brothers – Scott, Tom, Ed, Chuck and Paul – called to the permanent diaconate. Fittingly, we celebrate on the memorial of St. Francis Xavier, a missionary disciple never content with the status quo of his surroundings; always searching ways to share the Gospel of Jesus Christ. Appropriately so, we, also, are in the midst of the Advent Season in which in this diocese the days become shorter and shorter and the darkness of night longer and longer, but our hope in Jesus remains undimmed.

As faithful Christians, we constantly serve under the premise that when it comes to sharing Jesus, we are not doing enough! Allow me to unpack this, unless some of you, including our clergy, begin to experience an unhealthy rise in blood pressure.

Our first reading this morning, from the Book of Numbers, reminds us that we are servants, ministers of unity, not of division. *Faithful stewardship* instructs that we constantly evaluate our diocesan and parish outreach. There are people on the *outside* ready to come in, to enter our communion in the Lord. I speak of communion, not simply community. Community exists within a fixed parameter; communion embraces a shared mission. Initiatives within our diocesan family remaining unevaluated or experienc-

ing no periodic assessment for years, even decades, cease becoming doors to our Church; they become walls and fences. We keep people out and the faithful within our communion can be in danger of faith starvation.

I say this as a preamble of sorts for our diaconal candidates as they begin these early days of their ministry as effective, *effective proclaimers of the Word*. These past three months of diocesan dialogue, evaluations and surveys (of which we are not finished) are crystal clear indicators to me, and I am not the brightest light on the tree, that these indicators are proof positive we need to, no better yet, *we now embark into a new chapter of our beloved diocese's history*.

It is my privilege to be your shepherd these past four years, and each of these years, from the first couple with "my eyes wide open" to the last two in which I "kicked the tires," I am edified and proud of what I see, but not by a long shot am I content. That's what happens when a diocese gets a 49-year-old bishop full of vinegar and not afraid to fail in order to succeed.

We are profoundly blessed with so many of our lay brothers and sisters who devote and sacrifice their time in various capacities in parish life, including the critical assistance of the parish council. This having been said, at this ordination celebration, on the memorial of St. Francis Xavier, in a diocese in which we can be nothing but missionary disciples, *I instruct all parishes in our diocese, without exception, to have at least one member of its parish council to be under the age of 30. If in fact the parish has more than 500 families, there should be two parish council members under the age of 30. This directive shall be fulfilled by each parish by Holy Week of 2017. At the discretion of the pastor, this person or persons may be appointed or elected. Ever since the first Pentecost we have been a missionary Church. This must be reflected in all generations within our communion.*

Jesus instructs us all that we are "salt of the earth, light of the world." *Our presence matters to Jesus and is integral to the arrival of his Kingdom!* My dear candidates Scott, Tom, Ed, Chuck and Paul, there is no *cruise control* on the ministerial steering wheel and we have *neither power steering nor power brakes*. Hard work, the building up of our spiritual muscles, is essential to our Christian



Bishop Monforton

now, think about being the first deacons in the early Church in which you would be required to assist the first bishops of the Church to produce a *user's or worker's manual* for all future deacons! Their faithful ministry alongside the apostles expanded the footprint of the *very first New Evangelization*.

Like those chosen by the apostles for the ministry of charity, be men of good reputation, constantly attentive to the Holy Spirit and his wisdom which dwells within you. Be above reproach, chaste and proper stewards of God's mysteries. Be missionary disciples. You are not only proclaimers, but hearers, of the Gospel, so always be men of hope. Be a pure offering accepted by God.

As we continue our pilgrimage in our diocesan Year of Reconsecration to the Immaculate Heart of Mary, our beloved Patroness, we can strengthen our resolve asking the intercession of the Mother of God:

Draw us together, each and all into your heart and pray that the Holy Spirit may descend anew to unite us.

Through the fire of His Love may we overcome the divisions that separate us, so that we can give credible and joyful witness to Jesus' Resurrection, His victory over death and sin.

Help us to show God's love to all of those we encounter that they too may be drawn to faith in our Lord Jesus Christ, who loves without measure and shows mercy to all like the Father, in unity of the Holy Spirit.

Amen.

Why We Should Address Jesus as Thou

By Bishop Robert Barron

On the final morning of the November meeting of the United States Conference of Catholic Bishops, we were treated to a fine sermon by Archbishop J. Peter Sartain. The leader of the church in Seattle spent a good deal of time discussing Pier Giorgio Frassati, a saint from the early 20th century to whom he and I both have a strong devotion. But what particularly struck me in his homily was a reference to the great St. Catherine of Siena. One of the most remarkable things about that remarkable woman was the intimacy which she regularly experienced with Mary, the saints and the Lord Jesus himself. Archbishop Sartain relayed a story reported by Catherine's spiritual director, Raymond of Capua. According to Raymond, Catherine would often recite the office while walking along a cloister in the company of Jesus, mystically visible to the saint. When she came to the conclusion of a psalm, she would, according to liturgical custom, speak the words of the

Glory Be, but her version was as follows, "Glory be to the Father, and to Thee, and to the Holy Ghost!" For her, Christ was not a distant figure, and prayer was not an abstract exercise. Rather, the Lord was at her side, and prayer was conversation between friends.

Archbishop Sartain invited us to muse on Catherine's use of the intimate form of the pronoun, in her Latin "tibi" (to you), and rightly rendered in English as "to Thee." As is the case with many other languages, Latin distinguishes between more formal and more informal use of the second person pronoun, and it is the familiar "tu" that Catherine employs when speaking to Jesus. It is an oddity of the evolution of spoken English that today "thou, thine, thy and thee" seem more rarified, more regal and distant, when in fact just the contrary was the case up until fairly modern times. These were the words used to address family members, children and intimate friends, in contradistinction to the more formal "you" and "yours." How wonderful, Archbishop Sartain reminded us, that this intimate usage

is preserved in some of our most beloved prayers. We say, "Our Father, who art in heaven, hallowed be *thy* name, *thy* kingdom come, *thy* will be done ..."; and we pray, "Hail Mary, full of grace, the Lord is with *thee*. Blessed art *thou* among women and blessed is the fruit of *thy* womb, Jesus." Again, I realize that to our ears, this language sounds less rather than more intimate, but it is in fact meant to convey the same easy familiarity with the Father and the Blessed Mother that Catherine of Siena enjoyed with Christ.

And all of this signals something of crucial significance

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Bishop Barron



Diocese of Steubenville Bishop Jeffrey M. Monforton processes into Mass at Sacred Heart Major Seminary, Detroit. For six years, prior to being named a parish pastor and then the fifth bishop of Steubenville, Bishop Monforton served as rector of the seminary. Joshua Erickson, a Diocese of Steubenville seminarian, above right, is studying at Sacred Heart Major Seminary. Bishop Monforton traveled to Detroit to install Erickson as an acolyte. The acolyte is appointed to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially the Mass. Also, he is permitted to distribute Communion as an extraordinary minister. A Toronto resident, Erickson is in third theology at the seminary. (Photo provided)

The End

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began to be understood as code for God's invitation to enter into the fullness of life right now and not be lulled asleep by the pressures of ordinary life, wherein we are consumed with eating and drinking, buying and selling, marrying and giving in marriage. All of these ordinary things, while good in themselves, can lull us to sleep by keeping us from being truly attentive and grateful within our own lives.

And that's the challenge that comes down to us: Our real worry should not be that the world might suddenly end or that we might unexpectedly die, but that we might live and then die, asleep, that is, without really loving, without properly expressing our love, and without tasting

deeply the real joy of living because we are so consumed by the business and busy pressures of living that we never quite get around to fully living.

Hence being alert, awake and vigilant in the biblical sense is not a matter of living in fear of the world ending or of our lives ending. Rather it is a question of having love and reconciliation as our chief concerns, of thanking, appreciating, affirming, forgiving, apologizing, and being more mindful of the joys of living in human community and within the sure embrace of God.

Buddha warned against something he called, "slouching." We slouch physically when we let our posture break down and become slothful. Any combination of tiredness, laziness, depression, anxiety, tension,

overextension or excessive pressure can bring down our guard and make our bodies slouch. But that can also happen to us psychologically and morally. We can let a combination of busyness, pressure, anxiety, laziness, depression, tension and weariness break down our spiritual posture so that, in biblical terms, we "fall asleep," we cease being vigilant, we are no longer alert.

We need to be awake spiritually, not slouching. But the end of the world shouldn't concern us, nor should we worry excessively about when we will die. What we should worry about is in what state our dying will find us. As Kathleen Dowling Singh puts in her book, "The Grace in Aging": "What a waste it would be to enter the time of dying with the same old petty

and weary thoughts and reactions running through our mind."

But, still, what about the question of when the world will end?

Perhaps, given the infinity of God, it will never end. Because when do infinite creativity and love reach their limit? When do they say: "Enough! That's all! These are the limits of our creativity and love!"

Father Rolheiser, a Missionary Oblate of Mary Immaculate priest, is president of the Oblate School of Theology in San Antonio, a lecturer and retreat master, an author and a widely circulated newspaper columnist. For more information about Father Rolheiser's writings and ministry, visit www.ronrolheiser.com.

Why

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regarding the nature of biblical Christianity. Many mysticisms and philosophies of the ancient world – Platonism, Plotinianism and Gnosticism come readily to mind – indeed spoke of God or the sacred, but they meant a force or a value or an ontological source, impersonal and at an infinite remove from the world of ordinary experience. These ancient schools find an echo, moreover, in many modern and contemporary theologies. Think of the deism popular in the 18th century and so influential on the founders of the United States; or think of Schleiermacher's and Emerson's

pantheist mysticisms in the 19th century; or consider even the New Age philosophy of our time. All of these would speak of a "divine" principle or power, but one would never dream of addressing such a force as "thou," or of engaging with it in intimate conversation.

Then there is the Bible. The Scriptures obviously present God as overwhelming, transcendent, uncontrollable, inscrutable, the Creator of the heavens and the earth, but they insist that this sublime and frightening power is a person who deigns to speak to us, to guide us and to invite us into his life. They even make bold to speak of

the awesome God "pitching his tent among us," becoming one of us, taking to himself our frail humanity. And this implies that we can speak to God as we speak to an intimate colleague. Conversing with his disciples the night before he died, Jesus said, "I no longer call you slaves, but friends," and in making that utterance, he turned all of religious philosophy and mysticism on its head.

I believe that one of the major problems we have in evangelizing our culture is that many Christians don't walk with Jesus personally. Finally, evangelization is not a sharing of ideas – though this can be very

important at the level of pre-evangelization or clearing the ground – but rather the sharing of a relationship. But as the old adage has it, "nemo dat quod non habet" (no one gives what he doesn't have). If we don't speak to Jesus as "thou," we won't draw others into a real *friendship* with him, and the establishment of that friendship is the "terminus ad quem" of real evangelizing.

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles, as well as an author, a speaker and theologian and founder of Word on Fire Catholic Ministries.



Members of the St. Vincent de Paul Society at the Basilica of St. Mary of the Assumption, Marietta, prepare annual Christmas baskets for those less fortunate. Again this year more than 60 boxes of food were stocked, many of which go to people who have been assisted by the St. Vincent de Paul Society during the year, said a society spokesman. Other recipients are ones who have been identified by Children's Services of Washington County. Gifts are provided, also, when requested, he said. (Photo provided)

Pope Francis says ‘Amoris Laetitia’ is result of listening, discernment

By Cindy Wooden

VATICAN CITY (CNS) — Everything in “Amoris Laetitia,” Pope Francis’ exhortation on the family, sprang from consultations with Catholics around the world and was thoroughly discussed by the bishops at the 2014 and 2015 synods on the family, Pope Francis said.

“Either you have a pyramidal church where everything Peter says is done or you have a synodal church where Peter is Peter, but he accompanies the church, lets it grow, listens. What is more, he learns from this reality and sees how to harmonize it,” the pope told the Belgian Catholic weekly newspaper *Tertio*.

Pope Francis said the “richest experience” of the church operating in a way that is not strictly “top down” came from the two meetings of the Synod of Bishops on the family. In preparation for the meetings, every bishop in the world, every diocese and Catholic organizations were

asked for their input.

The process highlighted the richness of the variety found in the church and was a sign of its “unity in diversity,” the pope said. “This is synodality. It’s not descending from on high to the base, but listening to the churches, discerning.”

He said the apostolic exhortation, “Amoris Laetitia” (“The Joy of Love”) is his contribution in response to the discussions. However, he said, “everything in there was approved by more than two-thirds” of the synod members. The sections dealing with ministry to the divorced and civilly remarried received more “no” votes than the other sections, but still had two-thirds approval.

Asked about secularism, Pope Francis said a healthy separation of church and state is good for both, but a form of secularism that treats religion as a “subculture” and tries to confine any expression of religious belief to within the walls of a church or other sacred space is an offense to the dignity of the person, who naturally is open both to others

and to God.

“A culture or political system that does not respect the openness to transcendence of the human person ‘prunes’ or cuts the person,” he said, adding that it attempts to “cut from human nature a good part of its life, which is openness.”

Pope Francis also had some tough words for journalists, who must responsibly and carefully exercise their ability to influence public opinion.

The media exists to promote exchanges and fraternity, to make people think and to educate them, he said. But, “given that we are all sinners,” the media, too, “can become dangerous,” especially when used to destroy someone’s good reputation or spread “disinformation” by relaying only part of the truth.

“I think the media must be very clear, very transparent and – please don’t take offense – without falling into the sickness of coprophilia, which is always wanting to communicate scandal, bad things, even if they are true.”

Vatican updates 1985 guidelines for preparing men for priesthood

VATICAN CITY (CNS) — The Catholic Church needs holy, healthy and humble priests and that requires prayers for vocations and the careful selection and training of candidates, said the Congregation for Clergy.

Updating 1985 guidelines for preparing men for the Latin-rite priesthood and ensuring their continuing education, training and support, the Congregation for Clergy Dec. 7 released “The Gift of the Priestly Vocation,” a detailed set of guidelines and norms for priestly formation.

The updated document draws heavily on St. John Paul II’s 1992 apostolic exhortation on priestly formation, as well as on the teaching of and norms issued by now-retired Pope Benedict XVI and Pope Francis and by Vatican offices over the past three decades.

It reaffirms an instruction approved by Pope Benedict in 2005, which said, “the church, while profoundly respecting the persons in question, cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called ‘gay culture.’”

The document insists that through courses in pastoral theology, the example of priests and practical experience, candidates for the priesthood learn that priestly ministry involves – as Pope Francis says – being “shepherds ‘with the smell of the sheep,’ who live in their midst to bring the mercy of God to them.”

Highlighting lessons learned over the past 30 years from the clerical sexual abuse scandal, the new guidelines state, “The greatest attention must be given to the theme of the protection of minors and vulnerable adults, being vigilant lest those who seek admission to a seminary or to a house of formation, or who are already petitioning to receive

holy orders have not been involved in any way with any crime or problematic behavior in this area.”

Seminars and courses on the protection of children and vulnerable adults must be part of both seminary education and the continuing education of priests, it says. And bishops must be very cautious about accepting candidates for the priesthood who have been dismissed from other seminaries.

In the end, each bishop is responsible for determining which candidate for priesthood he will ordain, but the guidelines strongly encourage bishops to accept the judgment of seminary rectors and staff who determine a certain candidate is unsuitable.

“Experience has shown that when ordinaries (bishops) have not accepted the negative judgment of the community of formators, it has been the cause of great suffering in many cases, both for the candidates themselves and for the local churches,” the document says.

Reaffirming the requirement that seminarians study Catholic social teaching, the document says the education must include a study of climate change and other environmental threats.

“Protecting the environment and caring for our common home – the Earth – belong fully to the Christian outlook on man and reality,” the document says. Catholic priests must be “promoters of an appropriate care for everything connected to the protection of creation.”

Seminarians should be encouraged to use social media to build relationships and for evangelization, the guidelines say, but seminary personnel will need to help the students use the media wisely and in a way that is healthy.

Psychologists, whether or not on the staff of the semi-

nary, can provide valuable help to the seminary rector and diocesan bishop “in the assessment of personality, expressing an opinion as to the psychological health of the candidate and in therapeutic accompaniment, in order to shed light on any problems that may emerge and to assist in growth in human maturity,” the document says.

The Congregation for Clergy recommends that women be on the staff of seminaries or teach at the universities where the candidates study and that seminarians’ ability to relate to and work with women be considered in the candidate’s evaluation, since the majority of parishioners with whom the future priest will work are women.

The guidelines, which are to be adapted by national bishops’ conferences, include an outline of the stages, prayer life and specific subjects to be studied during the six or more years of preparation for priestly ordination.

But the guidelines also acknowledge that many of the skills needed to be a good priest cannot be learned in a classroom. They are the result of prayer, self-discipline and seeking to model one’s behavior on that of Christ, the document says.

“The call to be pastors of the people of God requires a formation that makes future priests experts in the art of pastoral discernment, that is to say, able to listen deeply to real situations and capable of good judgment in making choices and decisions,” it says.

“To make pastoral discernment effective, the evangelical style of listening must take central place. This frees the pastor from the temptation of abstraction, to self-promotion, to excessive self-assurances and to that aloofness that would make him a ‘spiritual accountant’ instead of a good Samaritan.”

Pope says: Priests are called to console, not heap obligations on people

VATICAN CITY (CNS) — Priests are called to be mediators between God and God’s people, offering their time and their very lives in service; they are not God’s “intermediaries” or functionaries, who go to work to get paid or, worse, enter the priesthood in search of status, Pope Francis said.

Priests who only want to dress the part end up looking ridiculous, he said Dec. 9 during his homily at Mass in the chapel of the *Domus Sanctae Marthae*.

Looking at the day’s Gospel reading, Matthew, Chapter 11, Verses 16-19, where Jesus talks about people who are never satisfied and always judge others, Pope Francis related those attitudes to what is seen in the lives of priests.

For a priest, he said, satisfaction comes only from acting according to “the heart of Christ,” the mediator between God and humanity.

“The mediator loses himself to unite the two sides, he gives his life, himself,” the pope said. “That’s the price:

you pay with your very life, your tiredness,” in order to “unite the flock, unite the people and bring them to Jesus.”

An authentic priest, he said, is close to the life of his people, while a functionary “does not know what it means to get his hands dirty.”

Serving as a mediator, immersing oneself in the joys and sorrows of the people is the most satisfying part of being a priest, he said. Those who are functionaries, on the other hand, are not happy, but seek happiness “in being noticed, in feeling like an authority.”

“To make themselves important, they take the path of rigidity,” he said. “Many times, detached from the people, they have no idea what human pain is. They have lost what they learned at home from the work of their dad, mom, grandparents, siblings,” he said. “Those rigid ones heap upon the faithful many things that they cannot carry.”

“They hold a whip in their hands with the people of God: ‘You can’t do this, you can’t do that.’ And many people

who come to them seeking a bit of consolation, a bit of understanding, are chased off by this rigidity,” the pope said.

Pope Francis said an elderly monsignor who works at the Vatican – “a normal man, a good man in love with Jesus” – told him about going to buy some shirts at a clerical clothing store and seeing a very young man, perhaps 25 years old, standing in front of a mirror trying on a large cloak, “velvet with a silver chain.” Then the young priest or seminarian topped it off with a “saturno,” a wide-brimmed clerical hat, which mainly disappeared from clergy’s wardrobes after the Second Vatican Council.

The monsignor, Pope Francis said, “with a quip of healthy humor said, ‘And some people say the church won’t ordain women!’”

When a priest becomes a functionary, the pope said, “he ends up looking ridiculous. Always.”

VATICAN CITY (CNS) — The Pontifical Commission for the Protection of Minors has launched a beta version of its website in English and has included its template for local guidelines on preventing sexual abuse, resources for a day of prayer for the victims and survivors as well as a mailing address to contact commission members – www.protectionofminors.va.

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Belle Valley/Caldwell/Carlisle/Fulda — Parishioners from Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda, are participating in a "Soup for Seniors" drive, sponsored by H.A.R.P. (Helping Appalachian Rural People). Cans of Campbell's Soup can be taken to any of the churches. H.A.R.P. volunteers will deliver the soup to the elderly this winter.

Buchtel/Glouster — There will be an Advent penance service at 7 p.m., Dec. 19, at Holy Cross Church, Glouster, and at 5 p.m., Dec. 20, at St. Mary of the Hills Church, Buchtel. Confessions will be heard at 10 a.m., Dec. 22, at St. Mary of the Hills and at 10 a.m., Dec. 23, at Holy Cross.

Caldwell — An "Acts of Faith" Christmas concert will be performed at 3 p.m., Dec. 18, at St. Stephen Church.

Caldwell — Knights of Columbus Father Kleuber Council 2565 will sponsor a bus to the 44th annual March for Life in Washington, D.C., Jan. 26-27. Groups from Washington, Athens and Meigs counties will also participate. Registration, with payment by Dec. 31, is \$100 per person. The cost will cover bus transportation, snacks on the bus, prayer materials, one box lunch and hotel accommodations. For additional information, telephone St. Stephen Church rectory at (740) 732-4129.

Cambridge — Donations are being accepted for an upcoming St. Benedict School March 4 auction. Auction collection dates will be held every Friday, from 3-4 p.m., and Saturday, from 11 a.m.-noon, during the month of January. Items can be taken to the Steubenville Avenue entrance of the school gymnasium. Gift cards and monetary donations will also be accepted. Used couches, mattresses, TVs, computers or printers will not be accepted. For additional information, telephone the school at (740) 432-6751.

Cambridge — Knights of Columbus Council 1641 will sponsor a monthly breakfast from 9 a.m.-noon, Dec. 18, at St. Benedict Church social hall. The menu will include scrambled eggs, sausage, home fries, pancakes, sausage gravy and biscuits, coffee and juice. Cost for adults to eat is \$6; a family can eat for \$15.

Colerain — An Advent penance service will be held at 7 p.m., Dec. 18, at St. Frances Cabrini Church.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry from 11 a.m.-6 p.m., Dec. 16, at the council home, 25 N. Fourth St. Eat in or takeout will be available. To place an order, telephone (740) 633-0528.

McConnelsville — An Advent penance service will be held at 7 p.m., Dec. 16, at St. James Church.

St. Clairsville — Mass will be celebrated in Spanish at 2:30 p.m., Dec. 18, at St. Mary Church. The sacrament of reconciliation will precede Mass at 2 p.m.

A Christmas music presentation will be held at 7 p.m., Dec. 18, at St. Mary Church.

Steubenville — Tickets for the annual Bishop John King Mussio Central Elementary and Junior High schools' raffle can be purchased by calling the elementary school at (740) 264-2550 or the junior high school at (740) 346-0028. Tickets cost \$20 and the drawing will be held April 28, following the celebration of the Bishop Mussio Day Mass at Catholic Central High School, in Berkman Theater, Lanman Hall. There will also be five \$100 winners for the early bird drawing, which will be held Feb. 17.

Steubenville — The Upper Ohio Valley Right to Life will sponsor a bus to the 44th annual March for Life in Washington, D.C., Jan. 27. Cost is \$40 for adults; \$25 for children; a family can travel for \$150. For additional information or to register, telephone Kathy Bender at (740) 544-6446 or email kathyrbender@yahoo.com.



St. Mary Central, Martins Ferry, students – in front, Trey Helms, left, and Caden Horvath, right; and standing, Adryona "Yona" Helt, left, and Catherine Konkoleski, right – display some of the more than 125 laminated place mats created by the school's students. Students used recycled Christmas cards to craft the place mats, said Mary Carolyn Nichelson, St. Mary Central principal. The place mats were distributed for use by patients in long-term care facilities in the vicinity of the 24 N. Fourth St. school. (Photo provided)

Around and About

Alhambra, Calif. — The Carmelite Sisters of the Most Sacred Heart of Los Angeles will sponsor a "Come and See" retreat, for single women between the ages of 18-35, Dec. 27-30, in Alhambra, California. For additional information, email joyofcarmel@outlook.com or telephone (626) 300-8938.

Martins Ferry — Mt. Zion Baptist Church, Bridgeport, will host "The Singing Wonders," from Canton, Ohio, Dec. 16, from 6-10 p.m., at the Martins Ferry Recreation Center, 401 S. Fourth St., Martins Ferry. Tickets for the event are \$25 per person, which includes dinner and door prizes. Tickets for a 50/50

drawing will be sold during the event.

Steubenville — Holy Trinity Greek Orthodox Church, 300 S. Fourth St., will host a free Christmas Day memorial dinner from 11:30 a.m.-2 p.m. Take-outs will also be available. For additional information, telephone the church office at (740) 282-9835 or email office@holyltrinitystb.org.

Steubenville — A natural family planning class will be held by NFP International Jan. 28 at St. Peter Church. For additional information or to register, telephone Steve or Ann Craig (740) 457-9663. An online course is available at www.nfpandmore.org.

Eighth annual diocesan 'men's day' planned

GALLIPOLIS — For the eighth consecutive year, the Diocese of Steubenville is sponsoring a Men's Day of Renewal, announced Paul R. Sebastian, publicist for the annual event.

Once again, the Men's Day of Renewal will be held at St. Stephen Church, Caldwell (Father Wayne E. Morris, pastor). It is scheduled from 9 a.m. until 3:30 p.m., March 18.

Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate Mass during the day that has St. Joseph as its patron.

Guy Gruters – who has served as a U.S. Air Force captain, Eastern Airlines pilot, IBM account representative, software systems president, data processing director and corporation vice president and is a father of seven, fourth-degree Knights of Columbus and author – is the featured speaker.

A graduate of the U.S. Air Force Academy and Purdue University, West Lafayette, Indiana, Gruters flew more than 400 combat missions in Vietnam. He was shot down twice and

captured the second time in 1967.

Gruters will reveal how his faith and trust in God carried him through being a prisoner of war for five years, Sebastian said. In addition, he will share how he learned to show mercy and forgive his captors, deal with people in a business environment and offer information on leadership and teamwork in the family, church and community. "Participants will discover how they can apply mercy, forgiveness, faith and trust to their daily lives as sources of strength in difficult times and a means to grow in holiness," Sebastian said.

The \$25 registration fee should be mailed to Roger Huck, P.O. Box 54, Beverly, OH 45715, along with the registrant's name, address, telephone number, email address and parish. Checks should be made payable to the Diocese of Steubenville.

For more information, contact Don Coen, chairman of the Men's Day of Renewal Steering Committee, (740) 264-0155 or (740) 632-1565.



(Photo provided)
Guy Gruters



Mother of Hope Deanery is authoring a cookbook, which Father Frederick C. Kihm, pastor in the Harrison County Catholic community, above at left, seated, printed, cut and prepares for binding. He is aided by Nancy Doer, standing left, and Janice Prevot. Diana R. Vargo, deanery president, far right, looks over some of the 133 pages with Donna Pizzoferrato, while Donna Ball, seated top, Cindy Hoerchler, seated center, and Mary Sigler, not pictured, aid with punching holes for spirals. An estimated 200 recipes, including one from Father Timothy J. Huffman, pastor of St. Peter Parish, Steubenville, are in the book, which costs \$10. To order, telephone Vargo (740) 937-2941 or Hoerchler (740) 314-9009. (Photos by DeFrancis)

Utility assistance available in 2016-17 winter heating season for Ohio residents

GAHANNA, Ohio — The Ohio Neighbor to Neighbor Program is accepting applications for utility assistance grants for the 2016-17 winter heating season.

Through a partnership between AEP Ohio, a unit of American Electric Power, and Dollar Energy Fund, eligible AEP Ohio customers who need help during the winter months, can apply for assistance to maintain or restore their electric service, a spokesman for the Ohio Utility Assistance Program said.

Dollar Energy Fund's Hardship Program — one of the largest in the country — provides one-time annual assistance to families facing an immediate utility crisis. With help from the Neighbor to Neighbor Program, families in need can receive a grant that's applied directly to their AEP Ohio account and prevents the termination or restores the electric service. The program will accept applications from households seeking heating assistance on a first-come, first-served basis through April 30, while funds are available.

AEP Ohio and Dollar Energy Fund launched the Ohio Neighbor to Neighbor Program in May 2009 and have helped

more than 46,000 Ohio families with more than \$11.8 million in utility assistance grants, the spokesman said.

"We all know Ohio winters can be brutally cold, very unpredictable and extremely challenging for many people, especially the elderly and those with health problems," said Julie Sloat, president and chief operating officer for AEP Ohio. "For many Ohio families, heating their homes during this time can also pose a difficult financial burden. Being a good community partner and neighbor is who we are and what we do, and we are committed to giving our neighbors, who may struggle to make ends meet, a helping hand to ensure their electric service continues."

To apply, customers should contact one of the Neighbor to Neighbor Program networks of more than 120 Ohio community-based organizations. To qualify, an applicant's total gross household income must be at or below 200 percent of the federal poverty income guidelines. For example, a family of four earning up to \$48,600 per year is income eligible for the program. Households must have made a sincere effort of payment on their electric bill in

the last 90 days and have a back balance. Full eligibility guidelines and application instructions can be found at AEPOhio.com/helpneighbor.

"Neighbor to Neighbor has become a program that typically serves the families who find themselves in a temporary financial situation due to an unexpected expense or loss of income," said Chad Quinn, chief executive officer of Dollar Energy Fund. "The Neighbor to Neighbor Program is available to lend a helping hand to Ohioans who may be struggling to keep food on the table or cover all other household costs."

The Neighbor to Neighbor Program in

Ohio is funded by public contributions that are matched dollar-for-dollar by AEP Ohio. Utility customers may contribute through their monthly AEP Ohio bill. Donations also can be made online at AEPOhio.com/helpneighbor or by sending a check directly to the Ohio Neighbor to Neighbor Program, P.O. Box 42329, Pittsburgh, PA 15203. Every donation to the Neighbor to Neighbor Program is used to assist eligible families residing in Ohio.

For more information about Dollar Energy Fund and how to apply for the hardship program or donate to the organization, visit www.dollarenergyfund.org.

Obituaries

Dominican Sister of Peace Lucille Mary Rachan has died.

The 95-year-old — formerly known as Sister Kathleen, and principal of St. Casimir School, Adena, from 1986-89 — died Nov. 28 in a Richfield, Ohio, health center.

One of four daughters of John and Katherine Rachan, she made her religious profession as a Sister of St. Dominic of Akron, Ohio, now the Dominican Sisters of Peace, Columbus, Ohio, July 2, 1939.

Sister Lucille Mary received a bachelor's degree from the University of Akron in 1953 and a master's from Peabody College, Nashville, Tennessee, in 1956. An educator, she, too, served her congregation as a councilor and novice director. Sister Lucille Mary retired in 2005.

In addition to the Dominican Sisters, Sister Lucille Mary is survived by nieces, nephews, grandnieces and grandnephews.

A funeral Mass was celebrated Dec. 1 at the Our Lady of Elms Convent Chapel, Akron; burial followed at Holy Cross Cemetery, Akron.

Theresa Canella, 83, St. Peter, Steubenville, Nov. 22.

Jose A. Delgado, 95, Sacred Heart, Pomeroy, Nov. 25.

Antoinette Escalada, 92, Steubenville,

Holy Family, Nov. 29.

Jane M. Frymyer, 68, Shade, Sacred Heart, Pomeroy, Nov. 20.

Manuel C. Grueser, 70, Shade, Sacred Heart, Pomeroy, Nov. 23.

Mary Ellen Habursky, 88, St. Clairsville, St. Mary, Nov. 18.

Paul E. Harris, 79, Racine, Sacred Heart, Pomeroy, Nov. 20.

Valentino A. Iachini, 82, St. Peter, Steubenville, Nov. 16.

Katherine Kromalic, 99, Triumph of the Cross, Steubenville, Nov. 25.

Margaret Ulanowski Kubic, 94, Adena, St. Casimir, Nov. 21.

Dr. Edward C. Libbey, 73, St. Gabriel, Minerva, Nov. 15.

James R. Moore, 80, Triumph of the Cross, Steubenville, Nov. 16.

Mary Ellen Brem Rawson, 79, Toronto, St. Francis of Assisi, Nov. 30.

Rosemary "Terri" Rogers, 77, Athens, Christ the King University Parish, Dec. 6.

Geno L. Sessi, 78, St. Clairsville, St. Mary, Nov. 23.

Jobita Mary "Punkin" Starliper, 86, Mingo Junction, St. Agnes, Dec. 1.

Susan Thomas, 63, Triumph of the Cross, Steubenville, Nov. 25.

Anna Zorbini, 92, Triumph of the Cross, Steubenville, Nov. 30.

Sister who ministered in diocese celebrates

ST. LOUIS — Columbus, Ohio, native Sister Theresa Sarich has celebrated the 65th anniversary of her profession of vows as an Ursuline Sister.

Sister Theresa, also known as Sister Mercedes, was born in Columbus, the daughter of Frank Sarich and Helen Suljic Sarich. She received a bachelor's in elementary education from what was The College of Steubenville, now Franciscan University of Steubenville, and a master's in religious studies from Providence College, Providence, Rhode Island. She entered the Ursuline



(Photo provided)

Sister Theresa

Sisters in 1948, made her first profession in 1951 and her final profession in 1954.

As an Ursuline, Sister Theresa has served in the Diocese of Steubenville, having taught in Toronto, and in Laredo, Texas, and Alton, Illinois. She also provided religious education in Missouri, Minnesota and Texas. She studied in Mexico for a year and then continued as a religious education coordinator in Texas parishes.

In addition, Sister Theresa has had local leadership positions in her community. Presently, she resides in St. Louis, serves as a local councilor for Ursulines in Missouri and is active in community service.

Five men ordained permanent deacons

From Pages 1/4,7



Permanent deacon candidates prostrate themselves before the altar at St. Mary Church, St. Clairsville, during the Dec. 3 Mass, as saints are called to intercede for them. Among those visible kneeling with Diocese of Steubenville Bishop Jeffrey M. Monforton are Permanent Deacons Richard G. Adams, left behind the bishop, and Mark A. Erste, right. The two will assist in the formation of new deacons in the diocese.



The newly ordained deacons are vested with the stoles and dalmatics.



Bishop of Covington (Kentucky) Roger J. Foys shares the sign of peace with newly ordained Deacon Paul D. Ward, while Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon looks on; and, Bishop Jeffrey M. Monforton shares the sign with Deacon Edward G. Kovach, insert.



Donald Scott Carson places his hands in those of Bishop Jeffrey M. Monforton as he promises respect and obedience to him and his successors; the bishop imposes his hands on Thomas E. Graham and invokes the Holy Spirit and places the Book of the Gospels in the hands of Permanent Deacon Charles J. "Chuck" Schneider.

The newly ordained stand before Steubenville's bishop for a solemn blessing. Seminarian Nicholas Ward, son of Deacon Paul D. Ward, far right, holds the book. Father Bradley W. Greer, master of ceremonies, is visible beside Ward. (Photos by DeFrancis)

