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The Steubenville REGISTER

VOL. 72, NO. 24

SERVING 13 COUNTIES IN SOUTHEAST OHIO

JULY 28, 2017

News Briefs

Pope's message – mercy, reconciliation

LIMA, Peru (CNS) — When Pope Francis visits Colombia in September, he will take his message of mercy and reconciliation to Cartagena, a city that still bears scars of its painful history as a slave port.

The pope will walk the streets where another Jesuit, St. Peter Claver, put that message into practice four centuries ago. Canonized in 1888, St. Peter Claver is now considered the patron saint of human rights in Colombia.

Although the country abolished slavery in 1851 and passed a law prohibiting discrimination in 1993, many Afro-Colombians in Cartagena, the “children of children of children of slaves ... often remain marginalized, abandoned by the government,” said Father Jorge Hernandez, who works with Afro-Colombian communities in and around the city.

“In some neighborhoods, people don't have running water. Inhumanity has become natural.”

The same is true in other Latin American countries. Although about half the population of Brazil is of African descent, Afro-Brazilians make up a disproportionate share of the poor population, according to the 2010 census. Their salaries averaged one-half to one-third those of white Brazilians.

Reformed churches sign key agreement

VATICAN CITY (CNS) — Signaling a turning point in ecumenical relations with the Catholic Church, the World Communion of Reformed Churches signed an agreement on a key issue that divided Catholics and Protestants for centuries.

In an ecumenical ceremony earlier this month, in Wittenberg, Germany, the city where Martin Luther nailed his “95 Theses” that marked the beginning of the Reformation, the Reformed Churches adopted the Joint Declaration on the Doctrine of Justification.

The agreement, which explains how people are justified in God's eyes and saved by Jesus Christ, was first signed in 1999 by Catholics and Lutherans.

The World Methodist Council adopted the doctrine in 2006.

The Reformed Churches represent an estimated 80 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches around the world.

Bishop calls for protection of migrants

WASHINGTON (CNS) — The chair of the migration committee of the U.S. Conference of Catholic Bishops urged the Trump administration to “ensure permanent protection” for youth who were brought to the U.S. as minors without legal documentation.

Bishop Joe S. Vasquez of Austin, Texas, chair of the Committee on Migration Committee, reiterated the bishops' support for the Deferred Action for Childhood Arrivals, or DACA, a 2012 policy under then-President Barack Obama that, while not providing legal status, gives recipients a temporary reprieve from deportation and employment authorization in the United States as long as they meet certain criteria.

Child protection topic for review at workshops

STEUBENVILLE — Clerics, religious and laypeople who minister to children and young people in the Diocese of Steubenville will receive an overview of the diocesan “Decree on Child Protection” and its safe environment program in four locations in September.

Instituted in the diocese in 2003 and updated in 2009 and again in 2014, the decree was drafted at the mandate of the U.S. Conference of Catholic Bishops, who wrote a “Charter for the Protection of Children and Young People,” in response to sex abuse by some clergy, nationwide. The decree is to prevent the abuse of children and adolescents and to provide a system for handling incidents of abuse after they occur, Msgr. Kurt H. Kemo, Diocese of Steubenville vicar general, said.

Held in four locations in the diocese, the workshops on the decree and safe environment program will be held Sept. 12 in Wintersville, at Blessed Sacrament Church, Sargus Hall; Sept. 14 in St. Clairsville, at St. Mary Church, Marian Hall; Sept. 19 in Marietta, at the Basilica of St. Mary of the Assumption, undercroft; and Sept. 21 in Gallipolis, at St. Louis Church, at the adjacent parish hall.

The workshops are conducted by the diocese's Child Protection Review Board, chaired by Belmont County Common Pleas Court Judge Frank A. Fregiato.

Diocese of Steubenville Bishop Jeffrey M. Monforton is expected to attend the 6:30-8:30 p.m. workshops, mandated to be attended by priests, deacons, religious and trainers of regular church and school volunteers and employees who work with children.

“These yearly sessions are very important for our trainers who work with children and young adults,” said Msgr. Kemo. “These trainers will then go back and train their staff.”

For those who have attended workshops, previously, the sessions serve as a refresher course for the coming year, Msgr. Kemo explained. For those who have never attended a workshop, the sessions will provide a review

of the decree and what is expected of them, the vicar general added.

“Bishop Monforton, as our chief shepherd, takes the protection of children and young people very seriously. We as his followers are expected to do the same,” Msgr. Kemo said.

The approximate 50-page decree – in which child abuse is defined to include sexual activity, physical and mental abuse, endangering or injuring a child, providing a child with alcohol or illegal drugs or using demeaning language – is meant to prevent the abuse of children through education and screening and provide for assistance for handling incidents, Fregiato said.

The decree, too, is meant to protect clerics, religious and laypeople from unfounded allegations, the judge stressed.

Though the workshops provide an annual overview of the decree, Fregiato urged any paid employee or regular volunteer who works with children and young people in the diocese to read the document, viewable on the diocesan website – www.diosteub.org.

The decree, also, provides for screening of regular volunteers and paid employees who work with children. A criminal background check, with fingerprinting, from both federal and Ohio authorities is necessitated every five years.

A second purpose of the decree is to respond to allegations. Anyone who is a religious or in a paid or volunteer position in the diocese who suspects child abuse must contact Msgr. Kemo, who administers the decree in the diocese, and civilian authorities.

Any victim or victims harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville should contact diocesan and secular authorities.

Msgr. Kemo can be reached in the chancery in Steubenville – telephone (740) 282-3631 or email kkemo@diosteub.org.



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Parish-by-parish report/Page 12

Longtime educator named principal at Catholic Central High School

STEUBENVILLE — Thomas J. Costello has been named principal of Catholic Central High School, Steubenville.

Father Thomas R. Nau, pastoral administrator of the school, announced the appointment, along with Diocese of Steubenville Bishop Jeffrey M. Monforton and Permanent Deacon Paul D. Ward, director of the diocesan Office of Christian Formation and Schools.

Costello has a 32-year history in education, most recently serving as principal of Pope John XXIII High School in Sparta, New Jersey. There, he was responsible for the education of approximately 900 students and the direction of 125 faculty and staff.

The native New Jersey received a bachelor's degree from the University of Scranton (Pennsylvania) and a master's from East Stroudsburg University (Pennsylvania). Costello's undergraduate degree was concentrated in biology; therefore, he said, after obtaining it, he was a biology teacher for 16 years in New Jersey.

During that time Costello, too, coached football, baseball, tennis and swimming. "I enjoyed sports and being with the student

athletes," he said.

The master's degree he received in public health enabled him to broaden his horizons, he said, as well as complemented his science background.

Throughout his years in education, Costello obtained principal and supervisor certifications and an Ed.S, which is a doctoral specialist in Catholic school leadership, management and policy.

He continues to study for a doctorate, online with Walden University.

Costello holds membership in several organizations, including the National Catholic Educational Association, National Association of Secondary School Principals, the Association of Supervision and Curriculum Development and Rotary.



(Photo by DeFrancis)

Thomas J. Costello

He has volunteered, as a baseball and basketball coach, served his Sandyston New Jersey, parish, St. Thomas the Apostle, as an extraordinary minister of holy Communion and is a fourth-degree Knights of Columbus.

Married for 32 years, Costello and his wife Cindy have five children, ranging in age from 30 to 17. The Costello's youngest child, Joshua, will relocate with them from Branchville, New Jersey, to Steubenville. Two of the Costello children reside in California, one is a sophomore in college in Kansas and another is entering the Third Order Regular Franciscans at Loretto, Pennsylvania, in August.

Costello said his wife is a certified Theology of the Body instructor, the first such person certified through the Theology of

the Body Institute. She worked as a coordinator of family ministry and served as an instructor for engaged couples.

"She is looking forward to the Catholic culture in Steubenville," Thomas Costello said of his wife.

The Costellos are familiar with the city, since one of their children graduated from Franciscan University and Joshua attended conferences at the university, where he met a number of Steubenville students. They will know some transients, also, because nieces of the Costellos will be enrolled at Franciscan University in the fall, as well as daughters and sons of friends from Scranton, Thomas Costello said.

Catholic Central's new principal began work at the 320 West View school July 10. "The staff has been very welcoming and very accommodating," he said. "Catholic Central is a wonderful school."

Father Nau said to faculty and staff that with Costello's leadership and their talents and self-giving spirit, "we look forward to our future."

An open house for students and parents will be held from 7-8:30 p.m., Aug. 3, at Catholic Central.

High school/Franciscan University credits can be obtained simultaneously

STEUBENVILLE — Students in parochial high schools in the Diocese of Steubenville can enroll simultaneously at Franciscan University of Steubenville.

Diocese of Steubenville Bishop Jeffrey M. Monforton approved the dual enrollment program between parochial high schools in the diocese and Franciscan University, said Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools.

The agreement between the diocese and university was crafted with the expertise of James Mello, executive director of institutional effectiveness at Franciscan University, Deacon Ward said.

Under the dual enrollment program, students at Catholic Central High School, Steubenville, St. Joseph Central High School, Ironton, and St. John Central School, Bellaire, can receive credit for high school and college courses, at the same time, Deacon Ward explained.

To participate in the dual enrollment program, students must be juniors or seniors enrolled full time in one of the parochial high schools in the diocese and have a minimum accumulative grade point average of 2.4.

The students, who must be 16 by the last day of drop or add for the semester in which they enroll, may take a maximum of two courses per semester, during the school year, and up to two additional courses in the summer. However, the summer courses are not eligible for high school credit, unless used to makeup a failing grade, the agreement reads.

Course options are limited to 100- and 200-level college courses.

High school credit will be awarded for those courses that fulfill high school graduation requirements, only. The three-credit qualifying college course is equal to a half high school credit.

Students must obtain at least a "C" grade for college courses.

Dual enrollment course options include Franciscan University of Steubenville classes online for St. John Central, St. Joseph Central and Catholic Central High schools' students, as well as instruction at Catholic Central High School or on the university campus.

Fees associated with a college course are the responsibility of the student. Costs for a course will be significantly lower than for a regularly enrolled university student,

Deacon Ward said. If the student takes the class on the Franciscan University campus, he or she could be billed \$150 per course by the university. The parents of a student

taking a university class at the high school will be billed by the high school.

Cost of an online dual enrollment class is \$300.

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Bishop Monforton's Schedule

- July 30 Defending the Faith Conference Mass, Franciscan University of Steubenville, 10:30 a.m.
- Aug. 1 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 2 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
- 3 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
Mass, Holy Family Fest, Apostolate for Family Consecration, Catholic Familyland, Bloomingdale, 9 a.m.
- 5 Confirmation Mass for St. John Vianney Parish, Powhatan Point, and St. Mary Parish, Shadyside, at St. Mary Church, 4:30 p.m.
- 6 First profession vows, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, 11 a.m.

Deadline nears for scholarships

COLUMBUS, Ohio — The deadline to apply for Ohio's EdChoice and Income-Based Scholarship programs is July 31, an Ohio Department of Education spokesman said.

EdChoice Scholarships are available to students who attend or are assigned to attend a state underperforming public school. The scholarships are worth up to \$4,650 per year for students in kindergarten through grade eight and up to \$6,000 for high school students for tuition at the participating private school of the family's choice.

The Income-Based Scholarship, worth \$4,650, is available for students entering kindergarten, first, second, third or fourth grade, if the family's income is at or below 200 percent of federal poverty guidelines.

Call (800) 673-5876 or visit www.schoio.org.



Diocese of Steubenville Bishop Jeffrey M. Monforton holds the paperwork Father Timothy J. Kozak signs as he is installed as pastor of St. Bernard Parish, Beverly, and St. James Parish, McConnellsville. Bishop Monforton traveled to St. Bernard Church July 15 for the installation. Earlier in the day, the bishop visited with Msgr. Robert J. Kawa, who retired recently from active parish ministry. He ministered more than 20 years as pastor of St. Bernard Parish. More recently, Msgr. Kawa ministered, also, at nearby St. James Parish after the retirement from active parish ministry of its pastor, Father Paul J. Walker. St. Bernard Parish was established in the early 1900s, St. James in 1882, Bishop Monforton said, as he acknowledged the deep faith of the communities that flows from pastor to parishioners in the parishes. "We have to be out among the people," Bishop Monforton said of priests, as he began his homily and reflected on his memories of vacation Bible school, remnants of it visible in St. Bernard, as he readied for the installation Mass. Presence is critical, he added. To parishioners, Bishop Monforton advised, do as Jesus says, do not fear, have hope. Go to church and pray daily. (Photo by DeFrancis)

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Diocesan couple promote NFP, during annual national awareness week

STEUBENVILLE — “It’s Time! Say Yes to God’s Plan for Married Life” is the theme of National Natural Family Planning Awareness Week, July 23-29.

The U.S. Conference of Catholic Bishops marks the awareness week on the anniversary of “Humanae Vitae,” Pope Paul VI’s encyclical “of human life,” which articulates Catholic beliefs about human sexuality, conjugal love and responsible parenthood.

The week, also, occurs during the feast of Sts. Joachim and Anne, parents of the Blessed Mother.

In response to the awareness week, Steve and Ann Craig of Steubenville, members of St. Peter Parish in the city, have compiled a few of what they consider frequently asked questions and their answers on natural family planning. The couple has used NFP since the mid-80s and has taught it since 1994, they said.

Q: Is natural family planning effective?

A: Natural family planning is based on how women’s monthly cycles work, and this has been studied since the 1800s.

Several different scientific studies further show that various NFP methods are as effective, if not more effective, than artificial birth control. Cross-checking two or more signs, such as dryness and temperature have been shown to be in the 99-plus percent effectiveness range. This type of charting is also especially helpful if a woman is “irregular.”

Needed for this effectiveness is adequate instruction, plus mutual motivation by the spouses to “follow the rules.” Visit USCCB: <http://www.usccb.org/issues-and-action/marriage-and-family/natural-family-planning>.

Q: Why does the church allow natural family planning but not contraception?

A: Although both have the same goal of avoiding pregnancy, the church looks more at “how” this is accomplished.

It can be seen that artificial contraception or contracepting behaviors change or manipulate either the man or the woman or the marriage act itself, while NFP does nothing except avoid sex for a few days.

“Humanae Vitae” states that “every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of the natural consequences, proposes, whether as an end or as a means, to render procreation impossible” as intrinsically evil.

Q: How do we get started with natural family planning?

A: A woman can start charting immediately with information at her usual bathroom visits plus take a waking temperature the next morning (print a chart at <http://www.nfpandmore.org/Chart.pdf>).

The couple can take a local course, do home study or learn through distance learning. Many methods have a book and charts, and reading is often accomplished at a high school level.

It is especially helpful if an online course links to a live person to have questions answered, also.

There are many phone apps to record data with, but most NFP instructors agree that learning the method is optimal as no app knows a couple’s specific circumstances (go to Diocese of Steubenville website for brochure: <http://www.diosteub.org/Family/NFP> or USCCB long distance courses: <http://www.usccb.org/issues-and-action/marriage-and-family/natural-family-planning/nfp-distance-learning.cfm>).

Q: Is using natural family planning having a lack of trust in God?

A: Some people believe that in addi-

tion to no contraception, that NFP ought not to be used, that the children should just come “naturally.”

The Catholic Church teaches that a couple may discern physical, social, psychological or economic reasons to postpone a pregnancy for a time or indefinitely.

Couples ought to be prayerful before God, since marriage is ordered to having children, and couples may exercise prudence and responsibility in discerning family size for just or serious reasons before their Maker (quoted from “Humanae Vitae”).

Q: What is natural family planning?

A: NFP is the scientific observing and interpreting of the fertile and infertile times of the female monthly cycle. This information can be used either to achieve a pregnancy, or to avoid one.

It is sometimes referred to as “fertility awareness,” although the term NFP usually refers to chaste abstinence during the fertile



(Photo provided)

Steve and Ann Craig

times if avoiding pregnancy, while “fertility awareness” methods may not make that distinction.

There are different signs, or biomarkers, of fertility that can be monitored, such as dryness, temperature, cervix changes, plus various biohormonal measures.

Another form of NFP would be a special form of full-time breast-feeding that naturally suppresses fertility for many months for most women and no contraception or abstinence is needed, if the woman remains without bleeding or other signs of fertility.

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Ohio artist restores religious statues, stirs memories of closed parishes

By Dennis Sadowski

LAKESWOOD, Ohio (CNS) — St. Elizabeth of Hungary stands tall, the bread in her right hand, a gift to the poor, looks like it may have just come from the oven. The roses at her waist, visible from an opening in her cloak, are a symbol of God's protection.

The saint as depicted by a 19th-century sculptor has plenty of other companions. There is St. Christopher carrying the child Jesus, St. Stanislaus, the martyred bishop of Poland, and St. Sebastian with arrows piercing his body, seemingly just recently.

The statues are among dozens that have been carefully restored by Lou McClung, a professional artist, who has made it his vocation — and avocation — to preserve artifacts from closed churches in Northeast Ohio and elsewhere. He displays them in what is now a 7-year-old venture called the Museum of Divine Statues.

The museum is housed in the former St. Hedwig Church, which served Poles in this west side, inner-ring suburb of Cleveland. McClung opened the museum six years ago with a small number of statues and artifacts. It has burgeoned to a thoughtfully designed exhibition space with more than 200 artifacts that include reliquaries, crucifixes, a monstrance from Germany and stained-glass windows.

McClung told Catholic News Service he is driven by the desire to keep some of the artifacts from closed parishes from being forgotten or sold to far-off churches. Along the way he hopes visitors can enjoy and learn from them.

And perhaps even be inspired.

"I don't care what brings them here as long as visitors get something out of it when they visit that means something to them when they leave" said McClung, a graduate of the diocesan school system. "At the very least they can have a respect for people who live a Catholic life and have their beliefs."

McClung recalls seeing visitors from some of the diocese's closed parishes who have rediscovered a statue of a saint they prayed before in years past. Others have stood silently as if in deep reflection on the life of a beloved saint.

McClung, 45, dipped his hands into restoration work with the idea of collecting it for himself as he built a cosmetic manufacturing business, Lusso Cosmetics, over 20 years. When the diocese announced in 2009 a reconfiguration that resulted in dozens of churches being closed, McClung wondered what would happen with the beautiful statues that had inspired Irish, Polish, Slovenian and other Catholic immigrant communities for decades.

He soon developed a proposal for a museum and presented it to the diocese with encouragement from friends working at the chancery. He painted the fronts of some of the statues he had already obtained by putting thousands of dollars on his on credit cards. He wanted to show church officials that he was serious. Retired Bishop Richard G. Lennon listened with interest, McClung recalled.

"Yeah, he knew I wasn't a flake. That was the biggest thing. He knew I wasn't nuts," he said.

McClung had high hopes for the museum. He placed

a bid for the St. Hedwig property, which includes the church, a school and a rectory. As time passed, his real estate agent was unsure the diocese would accept the bid. One day, McClung was on the phone with the agent, who told him to begin looking for another property.

"At that very moment, he (the agent) said, 'Can you hold a second?' and clicked over on his phone. It was actually the bishop telling him if I could come up with \$10,000 more, I could have the property," McClung recalled.

McClung agreed and for \$150,000 the three-fourths-acre property was his.

He called the moment both scary and joyous as he realized he was about to realize a dream.

Six months later, in April 2011, the museum opened. As the effort grew, an anonymous donor provided funds for about half of the artifacts in the museum.

Running the nonprofit museum takes time and money, McClung admitted. Between his business and the museum, he usually works 85 hours a week. With no professional staff, McClung is curator, director, fundraiser and chief communicator for the museum. He depends on his mother, stepfather and a few friends — all volunteers — to carry out much of the museum's operation.

McClung must constantly raise money and seek sponsorships for new items to display. He is in the midst of a museum expansion, with plans to develop a 2,000-square-foot Hall of Saints in the adjacent school building, where his cosmetics firm also is housed. While he is almost exclusively building the space himself, he has had to stop construction until more funding can be secured.

Once the new space is completed, the statues of the saints will move there. The current 3,000-square-foot exhibit area in the former church building will be used for rotating special exhibits.

McClung said he envisions turning the museum into a fully professional operation with a staff of experts.

Current exhibits already are interactive. Visitors receive a tablet they can use to scan QR codes to learn about the artifacts and the history behind them. Video screens guide visitors through the history of Cleveland parishes and other historical events.

In addition, McClung is looking to develop multimedia



Artist Lou McClung paints a statue of Mary in his studio at the Museum of Divine Statues in Lakewood, Ohio. (CNS photo/courtesy Lou McClung, Museum of Divine Statues)

stories about the ministry of women religious as well as the ethnic communities to which the closed churches were once home. It's the stories of faithful people serving the church and each other that will draw visitors and keep people engaged, he said.

He also wants to add art from the 15th and 16th centuries, the time period from which 19th- and 20th-century sculptors of the statues on display often drew inspiration for their work. The idea is to show the connection between the art and the statues that people so revered.

For now though, McClung and volunteers will continue to operate the museum. It may not be a divine calling, but McClung thinks it's not a coincidence that he's overseeing a place where people find inspiration.

"I don't know how to say it. I think this is what I'm supposed to do. It feels kind of like a service. People have different focuses and ways they live their life. So this is one of the things I'm supposed to do," he told CNS.

"It's exciting. It's a lot of work. But every time I step in here and look around, I know that it's worth it."

• *More information about the Museum of Divine Statues is available online at <http://museumofdivinestatues.com>.*

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St. John Paul II The Spirit in the Gospels

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

As we know, the Gospels are not history in our modern sense, much less are they a biography of Jesus. They are sketches of his public life, beginning when he was about age 30. We know little of the earlier life of Jesus apart from a few details that are provided by Matthew and Luke, and these concern only his infancy and childhood. Luke tells of his birth, his presentation in the Temple, and the incident when he wandered off from his parents to talk to the priests in the Temple. Matthew tells of the Holy Family's resettlement in Egypt in fear of King Herod's wrath and their return to Galilee after Herod's death. That's all we know about those previous 30 years of the life of Jesus. The apocryphal Gospels, mostly originating in Syria a century or so later, offer more details, but we must take most of them with a grain of salt, as they are judged to be largely products of the imagination of their authors. Nevertheless, as Pope St. John Paul points out, there are hints of the Holy Spirit's involvement in those "hidden" years in the life of Jesus.

Of special note are the comments in Luke about Jesus' human development: "The child grew and became strong, filled with wisdom; and the favor of God was upon him" (Lk 2:40); "And Jesus advanced in wisdom and age and favor before God and man" (Lk 2:52). The pope notes: "From these texts we see that there was a real human development in Jesus, eternal Word of the Father, who assumed human nature through the conception and birth of Mary. Infancy, childhood, adolescence and youth are the periods of physical growth ... as is true of all those ... born of woman. ..."

There arises an intractable problem here: What was the

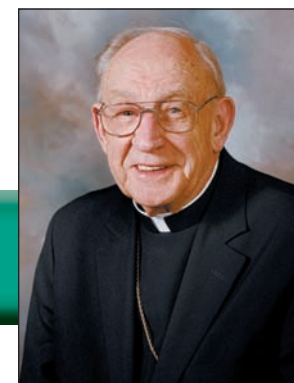
What was the state of consciousness of Jesus? He was one person with the natures of both God and man. Did he have separate states of consciousness, a consciousness of God and also a consciousness of man, or does the unity of his person necessarily unite consciousness as one?

state of consciousness of Jesus? He was one person with the natures of both God and man. Did he have separate states of consciousness, a consciousness of God and also a consciousness of man, or does the unity of his person necessarily unite consciousness as one? There are commentators who, for all practical purposes, simply ignore the divine nature of Jesus and treat him as purely human.

They will say, e.g., that he "became aware" of his divine mission only at his baptism in the Jordan by John. We are familiar with the phenomenon of schizophrenia, in which a single human subject imagines him/herself alternately as different personalities. The aforementioned commentators seem to have Jesus acting in a somewhat schizophrenic manner. However, schizophrenia is a pathological condition that bears no relationship to a person actually having two distinct natures. Such is something about which we have absolutely no experience and can know nothing of. Moreover, we should be a bit hesitant to attribute a pathological condition to the Son of God!

John Paul adds a further note regarding Jesus' knowledge of his mission, based on the incident in which Jesus is found by his parents in the Temple, conversing with the learned priests there. Mary asks, "Son, why have you done this to us?" Jesus answers: "Why were you looking for me? Did you not know I must be in my Father's house" (Lk 2:48-49)? The pope comments: "Thus, Jesus declared his Messiahship and his divine identity perhaps for the first time. That happened by the strength of the knowledge and wisdom which, under the Holy Spirit's influence, was poured out in his (human) soul. ... At that moment he spoke as one filled with the Holy Spirit." This, of course, took place about 18 years before his baptism by John!

Returning to those references in Luke to Jesus "growing," "being filled with wisdom," "having the favor of God upon him," etc., the pope sees in them the work of divine providence, and, therefore, a hint of the action of the Holy Spirit, who is, as we have seen, the instrument of God's action throughout his creation. While the Spirit is not explicitly mentioned at this point, he will be so later in the Gospel story. John Paul elaborates: "It is a question of justifying and sanctifying grace which reinstates the person in God's friendship. ... It is according to this grace that we understand the Holy Spirit's mission and his indwelling in the human person." He points out that Luke in his later work, the Acts of the Apostles, uses similar terms concerning the primitive church, "which was built up and walked in the consolation of the Holy Spirit" (Acts



Bishop Sheldon

9:11). We see here a parallel between the development of the human nature of Christ and that of his mystical body in the church!

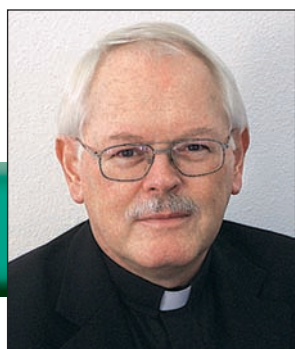
True to form, John Paul does not let his consideration of the infancy narratives omit the role of the Blessed Mother. "His mother kept all these things in her heart" (Lk 1: 51), as she had done previously when the shepherds visited the infant at his birth (see, Luke, Chapter 2, Verse 19). The pope explains: "It was her task to remain faithful to the divine plan, which she adored and meditated on in the silence of her heart. ... Mary kept it in her memory and sought to understand, but above all she believed and meditated on it in her heart. These meditations took place under the influence of the Holy Spirit. Mary was the first to benefit from the light, which one day Jesus would promise to the disciples: "The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have taught you" (Jn 14:26). Did Mary understand the entire plan of God at this point? Most probably, not. It would unfold to her gradually and its bottom line would become clear only on the morning of Jesus' resurrection from the dead. Meantime, Mary had to accept what she knew of it on faith. Faith is acceptance of "things unseen" on the authority and with confidence in God's word. Recall Our Lord's words to Thomas the week after his resurrection: "Have you come to believe because you have seen me? Blessed are those who have not seen, but have believed" (Jn 20:29). Mary, in her fullness of grace, had also the fullness of faith, "The realization of what is hoped for, and evidence of things not seen" (Heb 11:1). "Mary appears to us as the model of those who allow themselves to be led by the Holy Spirit."

The Gospel Challenge to Enjoy Our Lives

By Father Ron Rolheiser

Joy is an infallible indication of God's presence, just as the cross is an infallible indication of Christian discipleship. What a paradox! And Jesus is to blame.

When we look at the Gospels, we see that Jesus shocked his contemporaries in seemingly opposite ways. On the one hand, they saw in him a capacity to renounce the things of this world and give up his life in love and self-sacrifice in a way that seemed to them almost inhuman and not



Father Rolheiser

something that a normal, full-blooded person should be expected to do. Moreover, he challenged them to do the same: *Take up your cross daily! If you seek your life, you will lose it; but, if you give up your life, you will find it.*

On the other hand, perhaps more surprisingly since we tend to identify serious religion with self-sacrifice, Jesus challenged his contemporaries to more fully enjoy their lives, their health, their youth, their relationships, their meals, their wine drinking and all the ordinary and deep pleasures of life. In fact he scandalized them with his own capacity to enjoy pleasure.

We see, for example, a famous incident in the Gospels of a woman anointing Jesus' feet at a banquet. All four Gospel accounts of this emphasize a certain raw character to the event that disturbs any easy religious propriety. The woman breaks an expensive jar of very costly perfume on his feet, lets the aroma permeate the whole room, lets her tears fall on his feet and then dries them with her hair. All that lavishness, extravagance, intimation of sexuality and raw human affection is understandably unsettling for most everyone in the room, except for Jesus. He's drinking it in, unapologetically, without dis-ease, without any guilt or neurosis: *Leave her alone, he says, she has just anointed*

me for my impending death. In essence, Jesus is saying:

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The Steubenville Register

Biweekly publication of the Diocese of Steubenville
P.O. Box 160, 422 Washington St.
Steubenville, OH 43952-5160
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Telephone (740) 282-3631; FAX (740) 282-3238
Subscription rate \$15 per year in state of Ohio;
\$17 per year outside the state of Ohio;
\$24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X

Bishop Monforton reflects on Gospel's Joy, Diocese's Mission

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

"My spirit rejoices in God my Savior" (Lk 1:47).

The Joy of the Gospel

Nearly a month ago, I had the privilege to accompany a small delegation from our diocese to the first-ever United States Convocation of Catholic Leaders. This gathering was more than the simple sharing of "best practices." That can be done effectively by way of social media.

While the phrase "missionary disciples" was heard frequently from one end of the corridor to the other, "encounter" was the most critical word at the proceedings. There is no missionary discipleship if one does not first encounter Jesus Christ.

Reflected in our sessions, large and small, were four themes that stood out in our diocesan surveys shared with parishioners over half a year ago.

I returned home optimistic, but with the sobering recognition there is much more to do, although not all at once. It is my hope in coming months, even years, that Catholic leaders will continue to meet, albeit regionally, and systematically address the issues discussed at the national level. Summertime has the ability to slow progress, even lessen urgency for much needed dialogue among missionary disciples. That takes us to the four priorities articulated in our diocesan surveys.

Our Diocesan Trajectory

Our diocesan trajectory is always toward Jesus Christ, as he leads us to the Father. Jesus has given us the Holy Spirit, the Advocate, to assist us on our way.

Your counsel is crucial to my ministry as your shepherd.

I am most grateful for the work of our now dissolved ad hoc committee of nearly eight months and the recent survey replete with recommendations and commendations. Living in a bubble of "everybody's happy" provides no constructive building materials when one embarks to share Jesus Christ with others.

While the following will focus on the survey, the task force's unvarnished input on how to advance our common mission is vital to our growth as a community and will guide my hand in our common trajectory.

I am delighted to acknowledge that over 23 percent of our registered households responded to the survey. Statistically speaking, that is "off the charts" good. Most surveys would be satisfied with a response rate in the upper single digits. However, this number indicates that people care and want to be involved.

Our discipleship is a common pilgrimage, not exclusive to a select few. Here are the four priorities:

- **Reach out more effectively to our youth and young adults.** We do this by enabling our younger brothers and sisters to remain involved or to become more active in their faith. We do this by assisting the young to deepen their encounter with the Lord or to assist them on their return to active participation.

- **Strengthen our Catholic schools and religious education programs.** We do this by taking inventory of what we do have and then evaluate the strengths and the weaknesses. The goal of a school should go beyond solvency, or the ability to remain open, but to ensure that the graduates live and share the joy of the Catholic faith.

- **Assist our clergy.** The survey participants shared an overwhelming love for our clergy. The responders also recognized that the clergy cannot "go it alone" and need collaborators in service from parishioners. This will require more than training. We will need more people to step forward into leadership and supporting roles.

- **Provide additional formation to the parish community.** Ongoing faith formation for young, as well as



Bishop Monforton

the not-so-young, is vital to the spiritual growth of any community of faith.

A growth in numbers provides a parish with additional resources, but a decline in numbers does not exempt a parish from deepening its encounter with Jesus Christ.

Jesus Christ reminds us daily that he is the Way, the Truth and the Life (see John, Chapter 14, Verse 6).

Jesus has entrusted us to share his Good News and this happens through the gifts of faith and reason.

As I have mentioned before, the goal of our apostolic work is *not* to maintain decline. Missionary discipleship requires vision and the willingness to fail in order to succeed.

Let us keep each other in prayer, through the intercession of our Patroness the Immaculate Heart of Mary, that we proclaim the Good News of Jesus Christ with immense hope.

God bless you and your family.

Looking at Luther With Fresh Eyes

By Bishop Robert Barron

With great profit and pleasure I'm currently reading Alec Ryrie's new book "Protestants: The Faith that Made the Modern World." Among the many texts appearing in this year of the 500th anniversary of the Reformation, Ryrie's stands out for its verve, clarity and historical sweep. In some ways, it is an answer to Brad Gregory's "The Unintended Reformation," though it lacks the intellectual depth and thoroughness of Gregory's magisterial study.

What has so far intrigued me most of all in Ryrie's book is his portrait of the undisputed father of the Reformation, Martin Luther. I will confess to a certain fascination with Luther. I have been reading his books, speeches and sermons for many years, and for about 10 years, when I was



Bishop Barron

professor of theology at Mundelein Seminary, I taught a graduate-level course in the Christian theology of the 16th century, which included, naturally, lots of Luther. Cantankerous, pious, very funny, shockingly anti-Semitic, deeply insightful and utterly exasperating, Luther was one of the most beguiling personalities of his time. And say what you want about his writings (I disagree with lots and lots of his ideas), they crackle with life and intensity, even in Latin! Though I've read and thought and talked about the founder of Protestantism for a long time, Ryrie has prompted me to squint at him in a fresh way.

It is obvious to everyone, Ryrie argues, that Luther was a fighter, taking on not only fellow intellectuals, but the curia, the pope, and the emperor himself. And it is equally clear that he bequeathed this feistiness to his followers over these past five centuries: Zwingli, Calvin, Wilberforce, Lloyd Garrison, Billy Sunday, Karl Barth, etc. There is always something protesting about Protestantism. But to see this dimension alone is to miss the heart of the matter. For at the core of Luther's life and theology was an overwhelming experience of grace. After years of trying in vain to please God through heroic moral and spiritual effort, Luther realized that, despite his unworthiness, he was loved by a God who had died to save him. In the famous "Turmerlebnis" ("Tower Experience") in the Augustinian monastery in Wittenberg, Luther felt justified through the sheer mercy of God. Though many others before him had sensed this amazing grace, Luther's passion, in Ryrie's words, "had

a reckless extravagance that set it apart and which has echoed down Protestant history." It is easy enough to see this ecstatic element in any number of prominent Protestant figures, from John Wesley to Friedrich Schleiermacher to John Newton. Luther was an ecstatic, and the religious movement he launched was "a love affair."

This is why I say Ryrie has caused me to look at Luther in a new light. One of the standard matrices for understanding religion is the distinction between the mystical and the prophetic, or between the experiential and the rational. On the standard reading, Luther would fall clearly on the latter side of this divide. He is, it would seem, the theologian of the word par excellence. And indeed, we can find throughout his writings many critiques of priestcraft, sacramentalism and what he called "Schwärmerei" or pious enthusiasm. Nevertheless, if Ryrie is right, this is to get only part, indeed a small part, of the story. At bottom, Luther was a mystic of grace, someone who had fallen completely in love – which helps enormously to explain what makes his theological ideas both so fascinating and so frustrating. People in love do and say extravagant things. So overwhelmed are they by the experience of the beloved that they are given to words such as "only" and "never" and "forever." If you doubt me, read any of the great romantic poets, or for that matter, listen to a teenager speak about his first crush. After a lifetime of scrupulosity and interior struggle, Luther sensed the breakthrough of

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US bishop urges Senate to remedy health care after vote to proceed

By Carol Zimmermann

WASHINGTON (CNS) — After the Senate voted July 25 to proceed with the health care debate, Bishop Frank J. Dewane of Venice, Florida, urged senators of both parties to “work together to advance changes that serve the common good.”

The statement from Bishop Dewane, chairman of the U.S. Conference of Catholic Bishops’ Committee on Domestic Justice and Human Development, said the health care reform proposals currently under consideration would “harm millions of struggling Americans by leaving too many at risk of losing adequate health coverage and continue to exclude too many people, including immigrants.”

“We are grateful for the efforts to include protections for the unborn, however, any final bill must include full Hyde Amendment provisions and add much-needed conscience protections. The current proposals are simply unacceptable as written, and any attempts to repeal the Affordable Care Act without a concurrent replacement is also unacceptable,” he said in a July 25 statement.

During the procedural vote on the Senate floor, 50 Republicans voted yes and two GOP senators – Susan Collins of Maine and Lisa Murkowski of Alaska – voted no,

along with the Senate’s 48 Democrats. The tiebreaking vote was necessary from Vice President Mike Pence, as president of the Senate.

The vote to debate health care legislation took place after months of ongoing discussion and leaves Senate Republicans with a few options, including completely replacing the health care law, or voting for what has been described as a “skinny” repeal that would remove parts of the Affordable Care Act. They also could pass a measure that would repeal the current law without implementing a replacement.

Just prior to the procedural vote, Republican Sen. Mitch McConnell of Kentucky, majority leader, urged fellow senators not to let this moment slip by. “All we have to do today is to have the courage to begin the debate,” he added as protesters yelled in the background: “Kill the bill, don’t kill us.” “Shame.”

“Will we begin the debate on one of the most important issues confronting America today?” he asked before answering: “It is my hope that the answer will be yes.”

Democratic Sen. Charles Schumer of New York, minority leader, stressed that Democrats had been “locked out” of the recent health care debate and he warned that the Republican plan will “certainly mean drastic cuts” in Medicaid and would

cause many to lose health care insurance.

Sen. John McCain, R-Arizona, who returned to the Senate floor just days after being diagnosed with brain cancer, urged his colleagues to “trust each other” and “return to order” after casting his vote to move the debate forward.

Bishop Dewane said, “There is much work to be done to remedy the ACA’s

shortcomings” and he called on the Senate to make the necessary changes. He also stressed that “current and impending barriers to access and affordability under the Affordable Care Act must be removed, particularly for those most in need. Such changes can be made with narrower reforms that do not jeopardize the access to health care that millions currently receive.”



During lunch at the Sacred Heart Center of Hope, Steubenville, Diocese of Steubenville Bishop Jeffrey M. Monforton assists in opening milk. The summer nutrition program is coordinated by Urban Mission Ministries Inc., Steubenville. The Rev. Ashley Steele, director of Urban Mission Ministries since 2011, is partially visible behind the bishop. (Photo by DeFrancis)

The Gospel Challenge

From Page 6

When I come to die, I will be more ready because tonight, in receiving this lavish affection, I'm truly alive and hence more ready to die.

In essence, this is the lesson for us: Don't feel guilty about enjoying life's pleasures. The best way to thank a gift giver is to thoroughly enjoy the gift. We are not put on this earth primarily as a test, to renounce the good things of creation so as to win joy in the life hereafter. Like any loving parent, God wants his children to flourish in their lives, to make the sacrifices necessary to be responsible and altruistic, but not to see those sacrifices themselves as the real reason for being given life.

Jesus highlights this further when he's asked why his disciples don't fast, whereas the disciples of John the Baptist do fast. His answer: *Why should they fast? The bridegroom is still with them. Someday the bridegroom will be taken away and they will have lots of time to fast.* His counsel here speaks in a double way: More obviously, the bridegroom refers to his own physical presence here on earth which, at a point, will end. But this also has a second meaning: The bridegroom refers to the season of health, youth, joy, friendship and love in our lives. We need to enjoy those things because, all too soon, accidents, ill health, cold, lonely seasons and death will deprive us of them. We may not let the inevitable prospect of cold, lonely seasons, diminishment, ill health and death deprive us of fully enjoying the legitimate joys that life offers.

This challenge, I believe, has not been sufficiently preached from our pulpits, taught in our churches or had a proper place in our spirituality. When have you last heard a homily or sermon challenging you, on the basis of the Gospels, to enjoy

your life more? When have you last heard a preacher asking, in Jesus name: Are you enjoying your health, your youth, your life, your meals, your wine drinking, sufficiently?

Granted that this challenge, which seems to go against the conventional spiritual grain, can sound like an invitation to hedonism, mindless pleasure, excessive personal comfort and a spiritual flabbiness that can be the antithesis of the Christian message at whose center lies the cross and self-renunciation. Admittedly there's that risk, but the opposite danger also looms, namely, a bitter, unhealthily stoic life. If the challenge to enjoy life is done wrongly, without the necessary accompanying asceticism and self-renunciation, it carries those dangers; but, as we see from the life of Jesus, self-renunciation and the capacity to thoroughly enjoy the gift of life, love and creation are integrally connected. They depend on each other.

Excess and hedonism are, in the end, a bad functional substitute for genuine enjoyment. Genuine enjoyment, as Jesus taught and embodied, is integrally tied to renunciation and self-sacrifice.

And so, it's only when we can give our lives away in self-renunciation that we can thoroughly enjoy the pleasures of this life, just as it is only when we can genuinely enjoy the legitimate pleasures of this life that we can give our lives away in self-sacrifice.

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. Father Rolheiser's ministry is available on his website: www.ronrolheiser.com.

Looking at Luther

From Page 7

the divine grace through the mediation of the Bible. Hence, are we surprised that he would express his ecstasy in exaggerated, over the top language: “By grace alone! By faith alone! By the Scriptures alone!”

I think here of a distant spiritual descendent of Martin Luther, the Nobel laureate Bob Dylan. After his conversion to evangelical Christianity, Dylan wrote a lovely song called “Saving Grace,” which includes the lines, “I look around this old world/ And all that I'm finding/ Is the saving grace that's over me.” Mind you, this is the same Dylan who, just a few years earlier, had sung of “guns and sharp swords in the hands of young children” and who had pulled the masks off of “masters of war” and who had complained of “Desolation Row.” But now – and this is the mark of the ecstatic – *all that he sees* is saving grace. In a more Catholic expression of the same experience, Georges Bernanos's country priest could cry, “Toute est grace!” (Everything is grace!).

Beautiful? Poetically expressive? Spiritually evocative? Yes! But does it stand up to strict rational scrutiny? Of course not.

What Ryrie's characterization of Luther has helped me to see is how the great solas of the Reformation can be both celebrated and legitimately criticized. Was Luther right to express his ecstatic experience of the divine love in just this distinctive way? And was, say, the Council of Trent right in offering a sharp theological corrective to Luther's manner of formulating the relationship between faith and works and between the Bible and reason? I realize that it might annoy both my Catholic and Protestant friends even to pose the issue this way, but would answering “yes” to both those question perhaps show a way forward in the ecumenical conversation?

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.

Cardinal Schonborn: Church doing best to strengthen families of all types

By Sarah Mac Donald

LIMERICK, Ireland (CNS) — The Catholic Church is doing whatever it can to strengthen the family, including families often considered nontraditional, said Cardinal Christoph Schonborn of Vienna, the theologian who reviewed Pope Francis' apostolic exhortation on the family.

"Favoring the family does not mean disfavoring other forms of life — even those living in a same-sex partnership need their families," the cardinal said during a visit to Ireland, which next year hosts the World Meeting of Families.

The family is "the survival network of the future" and "will remain forever the basis of every society," Cardinal Schonborn told journalists July 13 ahead of addressing a conference, "Let's Talk Family: Let's Be Family."

The cardinal told the conference at Mary Immaculate College that people should not be discouraged about the future of the family, despite the many social and economic threats and policies that disregard it.

"Today, everybody can get married," he said, but acknowledged "so many choose not to get married." He suggested that the number of so-called irregular situations has increased enormously because the "framework of society has changed so much."

"But let us not forget that marriage, as we have it today, is a privilege that was fairly rare in previous centuries, (when at most)

a third of the population were able to get married." He said his great-grandmother, a wealthy widow who lived in what today is the Czech Republic but then was part of the Austrian empire, had six servants who remained unmarried because of laws against marriage for people of their status. "Marriage was a privilege," he said.

The cardinal, a former student of retired Pope Benedict XVI, also noted that his German professor's grandmother was the "illegitimate daughter of a maiden, who was not permitted to marry."

He said if he had to sum it up for Twitter, he would say, "Amoris Laetitia tells you marriage and family are possible today." "Amoris Laetitia" is Pope Francis' 2016

apostolic exhortation after two synods of bishops on the family.

Asked about the reception of "Amoris Laetitia" within the church and the "dubia" — a series of questions raised by four cardinals to clear up confusion — Cardinal Schonborn said the "process of reception is a long process" and needs negotiation and discussion. But he also criticized the cardinals over the manner in which they raised their concerns. "That cardinals, who should be the closest collaborators of the pope, try to force him and put pressure on him to give a public response to their publicized letter is absolutely inconvenient behavior," he said.



Cardinal Christoph Schonborn of Vienna talks to journalists. (CNS photo/Liam Burke courtesy Press 22)

Diocese of Steubenville

DIRECTOR OF COMMUNICATIONS

EDITOR, THE STEUBENVILLE REGISTER

The **Diocese of Steubenville** (Ohio) seeks a **communications director** who will be the media liaison for the diocese, including its bishop, and **editor** for **The Steubenville Register**, the diocese's biweekly newspaper. In the latter capacity, the applicant will be responsible for writing, editing and laying out the 12-page Register.

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He told journalists, "I fear those who have rapid, clear answers in politics and economy and also in religion. Rigorists and laxists have clear and rapid answers, but they fail to look at life. The rigorist avoids the effort of discernment, of looking closely at reality. The laxist lets everything possible go, and there is no discernment. They are the same but opposite."

"St. Gregory the Great said the art of the pastoral accompaniment is the art of discernment. It is an art and it needs training," he added.

During the conference, Cardinal Schonborn, whose own parents divorced, described Chapter 8 of "Amoris Laetitia" as the section that has been "most hotly de-

bated. Most often the topic is reduced to one question — 'May they (remarried divorcees who did not receive an annulment) receive Communion? Yes or no!' Pope Francis has said, 'This is a trap!' By narrowing this to one question the main purpose of 'Amoris Laetitia' is forgotten: Look closely and discern," the cardinal said.

Commending the importance of pastoral discernment, the cardinal said that, in view of the immense variety of situations that can arise for couples encountering difficulties, "It is understandable that neither the synod nor this exhortation could be expected to provide a new set of general rules, canonical in nature and applicable to all cases."

BASILICA AND NATIONAL SHRINE OF OUR LADY OF LEBANON

52nd Assumption Pilgrimage

Aug. 13, 14, 15



Sunday, Aug. 13

- 9 a.m. Basilica Shrine opens
- 10 a.m. Maronite Divine Liturgy
- Noon Cedars Hall open — food available
- 4 p.m. Spiritual conference — "Living Fatima" — Sister Marla Marie Lucas, foundress of the Maronite Servants of Christ the Light
- 7 p.m. Pontifical Divine Liturgy: Roman Rite
Celebrant: Bishop George V. Murry, Diocese of Youngstown, Ohio;
* Choir: St. Christine Church
- 8 p.m. Candlelight procession

Monday, Aug. 14

- 9 a.m. Basilica Shrine opens
- Noon Cedars Hall open — food available
- 2-5 p.m. Confessions
- 4 p.m. Spiritual conference: "Mary and the Eucharist," Father David Fisher
- 7 p.m. Pontifical Divine Liturgy: Ukrainian Byzantine Rite
Celebrant: Bishop Bohdan J. Danylo, Eparchy of St. Josaphat, Parma, Ohio
* Choirs: Holy Trinity and St. Anne
- 8 p.m. Candlelight procession to Tomb and Prayers for the Dormition of the Blessed Virgin Mary, led by Msgr. George Appleyard

Tuesday, Aug. 15

- 9 a.m. Basilica Shrine opens
- 10 a.m. Tridentine Missa Cantata High Mass;
celebrant: Chorbishop Anthony Spinosa
* Choir: St. Cecilia Chorale and Schola
- 11 a.m. Cedars Hall open — food available
- Noon Maronite Divine Liturgy — "Anointing of the Sick"
Celebrants: Bishops Elias Zaidan, Gregory Mansour and Robert Shaheen
- 1-4 p.m. Rosary (Tower Chapel)
- 2-5 p.m. Confessions
- 4 p.m. Spiritual conference: "The Four Proclaimed Dogmas of Mary"
Father David Fisher
- 5:30 p.m. Lowellville Band Concert (Cedars Hall)
- 7 p.m. Pontifical Divine Liturgy: Maronite Rite
Celebrants: Bishops Elias Zaidan, Gregory Mansour, Robert Shaheen and Massoud Massoud
Candlelight procession and blessing with Icon of Our Lady of Lebanon
Choir: Basilica Jubilee Choir



For additional information contact:
The Basilica and National Shrine of Our Lady of Lebanon
2759 N. Lipkey Road, North Jackson, OH 44451
(330) 538-3351

www.ourladyoflebanonshrine.com
email: office@ourladyoflebanonshrine.com

U P and D O W N the D I O C E S E

Bellaire — An hors d'oeuvres and beverage reception will be held Aug. 3 to meet St. John Central School Principal Jarett Kuhns. To make reservations or for additional information, telephone the school office at (740) 676-4932.

St. John Central School is having open enrollment sessions throughout the summer. To enroll, visit the St. John Central School main office, 3625 Guernsey St., or telephone (740) 676-4932, Monday through Thursday, 9 a.m.-1 p.m.

The St. John Central School alumni database is in the process of being updated. Email updated information to saintjohncentralalumni@gmail.com.

Bridgeport — A sports card party, sponsored by St. Joseph Parish CWC, will be held Aug. 2, at Marian Hall at St. Mary Church, St. Clairsville. Admission is \$6. Doors open at 6 p.m. For reservations, telephone (740) 635-2836 or (740) 635-2102.

Cambridge — If you are interested in registering your child for St. Benedict School, telephone Audra Carpenter at (740) 435-0251 or email carpenter2012@gmail.com, for preschool (ages 4-5), or telephone Jane M. Rush at (740) 432-6751 or email jane.rush@omeresanet.net, for kindergarten through eighth grade.

Reverse raffles tickets benefiting St. Benedict School go on sale July 29/30. Tickets cost \$100. The grand prize is \$3,000 and will be awarded Sept. 24, at St. Benedict social hall, where a dinner will be served to ticket holders at 6 p.m. Guest meals are available for \$15. Dinner reservations must be made by Sept. 12. Fifty-dollar weekly drawings will be available Aug. 3 through Sept. 21. For additional information, telephone (740) 432-6751.

Cambridge/Lore City — “Sundaes for Seminarians,” sponsored by Knights of Columbus Council 1641, will be held following the celebration of the 5 p.m., Aug. 19 Mass, at St. Benedict Church social hall, and the 8 a.m. and 10:30 a.m., Aug. 20 Masses. Also, “Sundaes for Seminarians” will be held following the celebration of the 12:15 p.m., Aug. 20 Mass, at Sts. Peter and Paul Oratory social hall.

Carlisle — St. Michael Parish is sponsoring an annual homecoming dinner Aug. 13, from 11:30 a.m.-1:30 p.m. Chicken and ham dinners will be served with takeouts available. A square dance, with music from the Little Creek Band, will take place from 8-11 p.m.

Carrollton — A plenary indulgence can be granted (with the usual conditions) with a visit to the Fatima vision image at Our Lady of Mercy Church, on the 13th of each month through October.

Chesapeake — Recently elected to the St. Ann Parish Council for the next two years were Nick Bogdan, Julie Burgett, Steve Cielec and Kendra Heim.

Harrietsville/Lowell — Rite of Christian Initiation of Adults will begin at St. Henry Church, Harrietsville, and Our Lady of Mercy Church, Lowell. For additional information, telephone (740) 896-2207.

Ironton — Anyone interested in learning more about the Catholic faith and Rite of Christian Initiation of Adults can telephone St. Joseph Church rectory office at (740) 532-0712.

Air conditioning and heating renovations have been completed at St. Lawrence O'Toole Church. Celebration of the 11 a.m. Mass will resume Aug. 6.

Marietta — An information meeting will be held Aug. 14, in the basilica social hall, at the Basilica of St. Mary of the Assumption, at 7 p.m., to answer questions about the Catholic faith and Rite of Christian Initiation of Adults. For additional information, telephone (740) 373-3643 or Cathy Rauch at (740) 896-2901.

Morges — St. Mary of the Immaculate Conception Parish is collecting No. 2 pencils and plastic pencil boxes, to distribute to students.

Neffs — Sacred Heart CWC will be collecting school supplies, which will be distributed to children for the upcoming school year. Hand sanitizer, tissues, etc., are needed. For additional information,



Bishop John King Mussio Central Junior High School Principal Theresa Danaher, standing fourth from right, and Sherri Antinone, office manager, seated, were given student stand-ins for a day. Bishop John King Mussio Central Junior High School, Steubenville, students raised more than \$7,000 for scholarships during an annual walk-a-thon. The top fundraisers, who collected nearly \$3,000, for scholarships for their peers and managed the junior high for a day are – from left – Maria Palladino, Rebecca Bolster, John Paul Palladino, Francesca Asci, Natalia Dunburg-Ingram, Kendra Hendricks, Lucia Hunt, Katelyn Boyuk, Sydney Phillips and Brandi Li. (Photo provided)

telephone (740) 676-0051.

Temperanceville — Festivities for the annual picnic, sponsored by St. Mary Parish, will begin July 29 with the celebration of a 7 p.m. Mass. A dance will be held from 8-11 p.m.; music will be provided by the Deep Down Country Band. A concession stand will also be available. The picnic will be held July 30. Barbecue chicken and roast beef

dinners will be served from 11 a.m. until 2 p.m. and will include homemade mashed potatoes and gravy, homemade noodles, coleslaw, green beans, rolls, homemade desserts and beverages; takeouts will also be available. Bingo, raffles, crafts and games will be available throughout the day. A dance, with music provided by Little Creek Band, will be held from 7-10 p.m.; a concession stand will be available, also.

Around and About

Cambridge — Knights of Columbus Council 1641 members are selling “football fundraiser” tickets for \$20. With the chance to win \$2,500 in weekly prizes, the total giveaway is \$25,000. For additional information, telephone Ron Engott at (740) 685-5759 or email engott@frontier.com.

Carey, Ohio — A novena for the Assumption of Mary will be prayed at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St., Aug. 6-14. The novena will take place nightly at 8 p.m., except Sundays, when it will be prayed at 2:30 p.m. Weekday Masses will be celebrated at 7 a.m., in the original shrine church (across from the basilica) and at 11 a.m. in the basilica. Reconciliation will be available weeknights at 7 p.m., Saturdays, from 4-5 p.m., Sunday, from 10-11:30 a.m., and all day Aug. 14-15. The statue of Our Lady of Consolation will be brought to the front steps of the basilica for a candlelight procession Aug. 14, at 9 p.m. For additional information, visit www.olcshrine.com or telephone (419) 396-7107.

Carrollton — Individuals interested in joining the “St. John’s Villa Volunteer Program” can contact Susan DeChiara at (330) 627-9789. Participants, who must be at least 16 years of age, would assist in singing, reading and doing crafts with residents.

Churchtown — Knights of Columbus Council 4617 will hold an annual golf outing Aug. 20 at Lakeside Golf Course, 18218 Ohio Route 60, Beverly. Entry fee is \$60 a person or \$240 a team, which includes skins and mulligans. Registration starts at 6 a.m., with a tee off time at 7 a.m. Each team requires two Knights of Columbus members in good standing. For additional information or to enter a team, telephone Derek Kern at (740) 440-1059.

Ironton — A “Tools 4 School” backpack giveaway will be held at St. Paul Lutheran Church,

101 S. 6th St., Aug. 12, at 10 a.m.

Marietta — Knights of Columbus Council 478 will sponsor a golf scramble benefiting St. Mary School Aug. 6 at Lakeside Golf Course, 18218 Ohio Route 60, Beverly. Each team of four people must include at least one Knights of Columbus member. For additional information, telephone Pete Saliba at (304) 494-6170 or Kenny Offenberger at (740) 350-4967.

North Royalton, Ohio — The second Cleveland Medicine, Bioethics and Spirituality Conference will be held Oct. 26-27 at St. Albert the Great Church, 6667 Wallings Road. For additional information, or to register, telephone (800) 462-7426 or visit www.thedivinemercy.org/cleveland.

Pomeroy — The “Meigs Cooperative Parish School Supply Giveaway” will take place Aug. 7, from 10 a.m. to 1 p.m. Registrations will be accepted at the parish office at the Mulberry Community Center, 260 Mulberry Ave., Tuesdays through Fridays, from 8 a.m. to 1 p.m.

Russell’s Point, Ohio — To commemorate the 100th anniversary of the apparitions of the Blessed Virgin Mary at Fatima, Portugal, The American Society of Ephesus Inc. will hold a presentation “Silent Knight, Holy Knight: St. Joseph for Our Times,” with Scott Hahn, professor at Franciscan University of Steubenville, as the presenter. The event will be held at the Winner Harvest Barn, 7317 Ohio Route 47 West, DeGraff, Ohio, at 7 p.m. Advance tickets can be purchased at St. Mary of the Woods Church, 464 Madison Ave., Russell’s Point. Cost is \$10 per adult; admission for children is free, but they must have a ticket. Parking is free; no tickets will be sold the day of the event.

Scott Hahn, professor at Franciscan University of Steubenville, will present “Fatima and the Holy

Around and About

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Family” Aug. 19, at 10 a.m. at Our Lady of Fatima Shrine, 261 Chase Ave. Advance tickets can be purchased at St. Mary of the Woods Church, 464 Madison Ave. Cost is \$10 per adult; admission for children is free, but they must have a ticket. No tickets will be sold the day of the event.

The annual feast of the Assumption Mass at Our Lady of Fatima Shrine, 261 Chase Ave., will be celebrated Aug. 19, at 6 p.m., by Archdiocese of Cincinnati Auxiliary Bishop Joseph R. Binzer. Free parking is available at St. Mary of the Woods Church, 464 Madison Ave.

Wheeling, W. Va. — A summer festival will be held at Our Lady of Perpetual Help Ukrainian Church Aug 4-5, from 7-11 p.m. Music will be provided by a DJ, bingo will be played and there will be raffles and games. Food will begin being served inside the kitchen at 6 p.m.

Wintersville — Auditions for the Cantic Singers Catholic Youth Choir, ages 9-18, are scheduled Aug. 15, 16, 22 and 23 at Blessed Sacrament Church. Rehearsals begin Sept. 5, 4:30-6:30 p.m. For additional information, telephone Ron DuBois at (740) 457-6011.

Obituaries

Dominican Father Andrew C. Fabian — a native of Mingo Junction — died July 14 in Winona, Minnesota.

The 90-year-old was a son of the late Michael and Anna Fabian.

Father Fabian entered the Dominicans in 1949. He did undergraduate work at Providence College, Providence, Rhode Island, and studied philosophy at the Aquinas Institute, Dubuque, Iowa.

Ordained May 26, 1956, Father Fabian's teaching career focused on philosophy. He taught at DePaul University, Chicago; Loras College, Davenport, Iowa; and St. Mary University, Winona, from which he received the presidential award in 2013 for outstanding merit.

A funeral Mass was celebrated at St. Mary University, and burial followed in Des Plaines, Illinois.

Among Father Fabian's survivors are a sister, Kathryn Taggart of Steubenville, and brother, Peter P. Fabian of Mingo Junction.

Ellen V. Blazier, 91, St. Paul, Athens, June 28.

Michael S. Christy, 33, Basilica of St. Mary of the Assumption, Marietta, July 7.

Margaret M. Coen, 72, Triumph of the Cross, Steubenville, July 15.

Wanita (Phillips) Dinardo, 89, 528 Spence Lane, Martins Ferry, St. Mary, July 15.

David R. Haught, 59, Triumph of the Cross, Steubenville, July 12.

Alex Kenzora, 92, 47 N. Third St., Martins Ferry, St. Mary, July 16.

George M. Kraynak, 83, Basilica of St. Mary of the Assumption, Marietta, July 16.

John Quattrone, 91, Triumph of the Cross, Steubenville, July 18.

Patricia Ann Rudy, 76, St. Peter, Steubenville, July 13.

Irene M. Surber, 85, St. Louis, Gallopis, July 13.

Joseph B. Yanity Jr., 91, Christ the King University Parish, Athens, July 5.

Mingo Junction native celebrates 60 years as religious



(Photo provided)

Sister Frances Ann Longo

MANITOWOC, Wis. — Sister Frances Ann Longo — a member of the Franciscan Sisters of Christian Charity, Manitowoc, Wisconsin — celebrated her diamond jubilee June 25.

Formerly Eleanor Longo, Sister Frances Ann is the daughter of Frank and Doris Longo. They were parishioners of St. Agnes Parish, Mingo Junction.

The 60-year-jubilant, also, is a graduate of Catholic Central High School, Steubenville, Class of 1952.

In October 1955, she entered the Franciscan Order in Manitowoc. Sister Frances Ann earned a bachelor's degree from Silver Lake College of the Holy Family, Manitowoc, and a master's in elementary school administration from Clarke College, Dubuque, Iowa, in 1976.

An educator, Sister Frances Ann ministered in the Diocese of Steubenville, as

a principal at St. Benedict School, Cambridge. Throughout her career, she, also, taught at St. Joseph and St. Philips schools in Green Bay, Wisconsin, and St. Nicholas School, Zanesville, Ohio. Also, she was a principal at St. Joseph School, Sturgeon Bay, Wisconsin; St. John School, Antigo, Wisconsin; St. Francis de Sales School, Manistique, Michigan; and Catholic Central School, Rhinelander, Wisconsin.

From 1976 until 1982, Sister Frances Ann served her community as postulant directress.

She, too, has served as a librarian at Holy Rosary School, New Holstein, Wisconsin, and St. Philips School, Green Bay. Currently, she is completing 21 years in library work, working in the Franciscan Library, and the main library in the Holy Family Convent at the Franciscan Motherhouse, Manitowoc.



Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville, sponsored vacation Bible school for youth in the Steubenville-Wintersville area. Under the direction of Msgr. Kurt H. Kemo, pastor of the parishes, right, and Father Michael W. Gossett, parochial vicar to Msgr. Kemo, back left, the attendees were directed by youth and adult volunteers from the Wintersville parishes in prayer, games, crafts and music. (Photo provided)



In mid-July, vacation Bible school was held at St. Bernard Church, Beverly, where Father Timothy J. Kozak, right, is pastor. "Maker Fun Factory" was the theme for the event, for which Yvonne Huck, St. Bernard, parish religious education coordinator, was assisted by junior high and high school students. (Photo provided)

Theologian to present "Walking Toward Eternity" seminar, Sept. 29-30

NEW ALBANY, Ohio — Jeff Cavins will present "Walking Toward Eternity ... Making Choices for Today," Sept. 29 and Sept. 30 at the Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany, Ohio.

Cavins is a nationally and internationally recognized public speaker, a Bible teacher with a Master of Arts in Theology from Franciscan University of Steubenville, an author, the founding host of EWTN's weekly program "Life on the Rock" and Relevant Radio's daily show "Morning Air," and the creator of "The Great Adven-

ture" Bible study series.

"Walking Toward Eternity" is an adult faith formation program created by Cavins. In the workshop, he will address the common and challenging obstacles in the lives of many and how to enter in a dialogue of love with God through Scripture with prayer and reflection.

On Sept. 29, Cavins will discuss the topic "Christ Looks at Us With Mercy ... and Calls Us to Discipleship," from 7-8:30 p.m., in the main church. Check-in begins at 6 p.m.

On Sept. 30, from 9 a.m.-3 p.m., Cavins

will present the "Walking Toward Eternity" seminar in the Ministry Center. Check-in begins at 8 a.m.

Cost for the two-day event is \$45 and includes registration, seminar materials, light breakfast and boxed lunch. Registration begins July 29 and July 30. The deadline for registration is Sept. 15. To register for the event online, visit <https://www.cotrna.org>.

For additional information concerning the seminar, contact Gayle Kerkman at gkerkman@gmail.com or telephone (614) 429-7308.

Diocesan parishioners pledge more than \$2.1 million in annual campaign



"Do Whatever He Tells You"
(Jn 2:5)

Diocesan/Parish Share Campaign
2017 theme

DPSC Goal:
\$1,340,000



Bishop Jeffrey M. Monforton said at the initiation of the annual campaign, " ... we recognize first-hand that our lives are not meant to be static. With our mother, Mary, we are active participants in bringing the kingdom of God among the human race, answering the invitation of Jesus in The Lord's Prayer."



Msgr. Kurt H. Kemo, vicar general, director of the DPSC, said, "Because the DPSC goal had not been raised for two years, it was necessary to raise the goal to meet the budgetary needs of the diocese. This, in turn, raised each of the parish goals from last year; however, in spite of this fact, most of our parishes exceeded their goal and did very well, once again, showing their support for the diocese and their parishes."

Martin B. Thompson, DPSC associate director, said that it is not too late to make a pledge or one-time gift to the DPSC; contact your parish pastor; pay with a personal check to the Diocese of Steubenville DPSC, cash or a credit card or automatic fund transfer at diosteub.org/giveonline.

	GOAL	AMOUNT	% OF
		PLEGGED	GOAL
MOTHER OF HOPE DEANERY			
ST JOSEPH AMSTERDAM	17,152.00	20,205.00	118%
ST TERESA CADIZ	17,688.00	19,585.00	111%
OUR LADY OF MERCY CARROLLTON	17,152.00	21,303.00	124%
ST MATTHIAS FREEPORT	5,226.00	7,080.00	135%
SACRED HEART HOPEDALE	9,648.00	31,405.02	326%
ST FRANCIS XAVIER MALVERN	23,852.00	21,015.00	88%
ST GABRIEL MINERVA	24,656.00	20,795.00	84%
ST AGNES MINGO JUNCTION	36,180.00	34,328.00	95%
ST MARY MORGES	8,978.00	8,740.00	97%
ST JOHN FISHER RICHMOND	11,524.00	18,430.00	160%
HOLY FAMILY STEUBENVILLE	52,394.00	82,117.00	157%
TRIUMPH OF THE CROSS STEUBENVILLE	67,402.00	122,980.00	182%
ST PETER STEUBENVILLE	51,724.00	55,266.00	107%
ST FRANCIS TORONTO	22,646.00	41,424.00	183%
ST JOSEPH TORONTO	16,616.00	22,255.00	134%
BLESSED SACRAMENT WINTERSVILLE	52,394.00	132,287.00	252%
OUR LADY OF LOURDES WINTERSVILLE	12,194.00	18,585.00	152%
MOTHER OF HOPE DEANERY TOTALS	447,426.00	677,800.02	151%
NATIVITY OF MARY DEANERY			
CHRIST THE KING ATHENS	40,334.00	54,915.33	136%
ST PAUL ATHENS	32,696.00	64,010.94	196%
ST ANN CHESAPEAKE	20,636.00	30,415.00	147%
ST LOUIS GALLIPOLIS	35,644.00	22,360.00	63%
HOLY CROSS GLOUSTER	11,256.00	12,195.00	108%
ST JOSEPH/ST LAWRENCE IRONTON	41,540.00	165,126.00	398%
ST MARY NELSONVILLE	7,906.00	10,395.00	131%
ST MARY PINE GROVE	3,350.00	4,825.00	144%
SACRED HEART POMEROY	19,028.00	22,434.34	118%
NATIVITY OF MARY DEANERY TOTALS	212,390.00	386,676.61	182%
PRESENTATION DEANERY			
ST CASIMIR ADENA	12,864.00	25,710.00	200%
ASSUMPTION BARNESVILLE	26,666.00	83,226.00	312%
ST JOHN BELLAIRE	22,914.00	22,593.00	99%
ST ANTHONY BRIDGEPORT	11,658.00	17,025.00	146%
ST JOSEPH BRIDGEPORT	18,760.00	25,235.00	135%
ST FRANCES CABRINI COLERAIN	19,296.00	32,150.00	167%
ST ADALBERT DILLONVALE	17,018.00	26,318.00	155%
ST MARY MARTINS FERRY	20,770.00	37,380.00	180%
SACRED HEART NEFFS	11,658.00	12,400.00	106%
ST JOHN VIANNEY POWHATAN POINT	3,752.00	4,551.00	121%
ST MARY SHADYSIDE	11,658.00	25,855.00	222%
ST MARY ST CLAIRSVILLE	81,606.00	149,082.06	183%
ST MARY TEMPERANCEVILLE	6,566.00	4,052.00	62%
ST JOSEPH TILTONSVILLE	16,080.00	26,125.00	162%
ST LUCY YORKVILLE	6,164.00	9,350.00	152%
PRESENTATION DEANERY TOTALS	287,430.00	501,052.06	174%
VISITATION DEANERY			
CORPUS CHRISTI BELLE VALLEY	9,648.00	11,142.00	115%
ST AMBROSE LITTLE HOCKING	41,272.00	67,720.00	164%
ST BERNARD BEVERLY	26,532.00	43,845.00	165%
ST STEPHEN CALDWELL	33,500.00	44,414.49	133%
ST MICHAEL CARLISLE	9,380.00	11,470.00	122%
ST JOHN CHURCHTOWN	18,492.00	21,120.00	114%
IMMACULATE CONCEPTION FULDA	22,244.00	31,180.00	140%
ST HENRY HARRIETTSVILLE	8,576.00	13,770.00	161%
OUR LADY OF MERCY LOWELL	20,100.00	34,371.00	171%
ST MARY MARIETTA	90,584.00	156,187.67	172%
ST JAMES MCCONNELLSVILLE	10,720.00	14,716.00	137%
ST JOHN MILTONSBURG	5,628.00	11,330.00	201%
ST SYLVESTER WOODSFIELD	20,100.00	22,515.00	112%
ST JOHN BOSCO SARDIS	2,010.00	3,525.00	175%
CHRIST OUR LIGHT CAMBRIDGE	73,968.00	75,696.00	102%
VISITATION DEANERY TOTALS	392,754.00	563,002.16	143%
GRAND TOTAL ALL DEANERIES	1,340,000.00	2,128,530.85	159%