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News Briefs

Catholic voters urged to research

BATON ROUGE, La. (CNS) — The midterm elections Nov. 6 can be the time to “throw the rascals out” and send a message to the nation’s leaders on how they are doing as Republicans and Democrats battle for control of Congress.

But Catholic voters should see the elections as a chance to research candidates and issues, educate themselves on Catholic social teaching and be sure they are voting with well-formed consciences, according to clergy and lay leaders of the Diocese of Baton Rouge.

A resource Catholics can use when deciding how to cast their ballot is “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility” by the U.S. Conference of Catholic Bishops, said Rob Tasman, executive director of the Louisiana Conference of Catholic Bishops.

“I think it’s important for all Catholics to keep in mind that as the document from the bishops states, participating in the political process is not just a responsibility, but it is an obligation,” Tasman said.

Tasman said one guideline is the seven principals of Catholic social teaching when deciding which candidates and issues to support: life and dignity of the human person; the call to family, community and participation; rights and responsibilities; option for poor and vulnerable; the dignity of work and the right of workers; and solidarity for God’s creation.

Father Jeff Bayhi, pastor of St. John the Baptist Church in Zachary, Louisiana, urged voters not to base their vote on a candidate’s personality.

The sanctity of life should be the top concern of voters, he said.

He also encouraged people to look at how candidates address issues such as religious liberty, including having fair immigration laws that also protect people already living in this country.

Although people may be disgusted with the state of politics, he said voting has the power to make changes.

St. John Paul II challenges Catholics

VATICAN CITY (CNS) —The teachings, life and holiness of St. John Paul II can help guide and protect people on their daily journey toward Christ, Pope Francis said.

Greeting Polish pilgrims from the Archdiocese of Krakow, which Pope John Paul led from 1964 until he was elected pope in 1978, Pope Francis thanked God for this “great pope” who led the church into the new millennium. The group was in Rome to celebrate the 40th anniversary of their countryman’s election as pope Oct. 16, 1978.

“May his teaching, his example of holiness and his intercession guide and protect our daily, at times difficult, journey along the path of the Lord,” Pope Francis told them at the end of his weekly general audience in St. Peter’s Square Oct. 10.

Meeting the group earlier in the Vatican’s Paul VI audience hall, the pope said the rich patrimony his predecessor left to the church and to his fellow Poles represents “a challenge to be faithful to Christ and to answer with joyful dedication the call to be holy.”

Bishop celebrates closing Mass at Sacred Heart



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates the closing Mass at Sacred Heart Church, Neffs, Oct. 7, with Father Daniel Heusel, pastor of St. Mary Parish, Shadyside, and St. John Parish, Bellaire. (Photo by Orsatti)

By Dino Orsatti
Editor

NEFFS — “It’s sad,” said parishioner Paul Parnel, words echoed by many who packed Sacred Heart Church, Neffs, Oct. 7, as Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated the closing Mass and expressed those words as well.

Parishioner Linda Paul, who works for St. Vincent de Paul, said, “We hate to see any church close. The people

here at Sacred Heart have given generously to St. Vincent de Paul over the years.”

The territory of Sacred Heart Parish is now part of the territory of St. John Parish, Bellaire. Father Daniel Heusel is the pastor of both St. Mary Parish, Shadyside, and St. John Parish.

Father Heusel, who celebrated the closing Mass with the bishop, said even though the name of St. John Parish

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St. John Vianney Parish celebrates last Mass

By Matthew A. DiCenzo
Staff writer



(Photo by DiCenzo)

St. John Vianney Church, Powhatan Point

POWHATAN POINT — Diocese of Steubenville Bishop Jeffrey M. Monforton and Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and diocesan episcopal vicar for pastoral planning and personnel, celebrated the last Mass at St. John Vianney Church, Powhatan Point, Oct. 6. Father Chillog was the parochial administrator pro tem of St. John Vianney Parish, as well as St. Mary Parish, Shadyside, following the retirement of Father Samuel R. Saprano, who retired from active parish ministry after 47 years, July 25.

Before the celebration of Mass, Thomas Tennyson, a parishioner of St. John Vianney, led the congregation by playing guitar and singing church hymns. Mass began with “Gather Us In,” as parishioners gathered in the church for one last time.

Bishop Monforton greeted parishioners and said this was a time of sadness and grief for the people of St. John Vianney. The bishop stated: “We are one family in the diocese ... the Lord draws us together.”

Kregg Kish and Jack Kish were the altar servers during the Mass, Tennyson was the cantor, and Danielle Longstaff and Dr. Carl Novak were lectors.

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Bishop celebrates

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will be the same, "a new parish will truly be born, with the addition of the people and territorial boundaries of Sacred Heart Parish." The pastor asked members of Sacred Heart Parish Council to act as a transition team and proposed, "We have a yearlong process of celebrating and incorporating Sacred Heart and St. John."

Bishop Monforton decreed the closing following a diocesan deanery pastoral plan, which was approved in 2009 by his predecessor Bishop R. Daniel Conlon (now bishop of Joliet, Illinois), due to the July retirement of Father Samuel R. Saprano, former pastor of St. Mary, Shadyside.

The plan considered parish reconfigurations within the context of numbers of available priests; Mass times and Mass attendance; church seating capacity; the fiscal condition of parishes; condition of parishes; conditions of physical plants; and ministerial collaboration.

First Masses were celebrated in Neffs in 1905. Records indicate Columbus Bishop James J. Hartley asked the pastor of St. John Church, Bellaire, Father Joseph Wehrle, to organize a new parish.

For a few years, a hall in a section of the village, known as Quincy, across the creek from the present Sacred Heart Church, was used for Masses.

The first resident pastor, Father Valarian Fligier, was appointed in 1907, and the following year ground was purchased in Neffs for a church. In 1910, a tornado struck the village, and the church at the foot of Dixon Hill Road was destroyed. After the disaster, because of the smallness



Sacred Heart Church, Neffs

of the parish, historians said it was feared Sacred Heart Church would not be rebuilt. That was not the case because work began immediately on a brick structure.

A school building was built first and served as a church and rectory until 1913, when the current brick church was built on the foundation of the original church. Men of the congregation, who worked on the building when they were not at their jobs in area coal mines, are credited with the construction of the church.

Bishop Monforton said the closing happened because times are changing and numbers are dwindling and tough decisions had to be made. "These are not easy times we're dealing with in the Ohio Valley. Someone tells us that the recession has been over for 10 years, but,

I still think we're dealing with the effects of that. We should not allow ourselves to despair. We should not be discouraged because that becomes a handicap, actually obscures the focus on the good news of Jesus Christ."

Bishop Monforton went on to say, "We give thanks to God for the blessings and graces he has bestowed on this parish over these years, and I thank you for the time, talent and treasures, the very tools of missionary discipleship that you have devoted to this parish."

The diocese still owns the church property. The bishop said they are currently exploring potential options for the property.

Despite the closing of Sacred Heart, the bishop will celebrate an additional Mass at the church, Oct. 28, to help with the



Sacred Heart Parish, Neffs, parishioner Vickie Bland, hugs Diocese of Steubenville Bishop Jeffrey M. Monforton after closing Mass. (Photos by Orsatti)

transition to St. John Parish. The bishop told the worshippers, "We move forward to be ambassadors of Jesus Christ, be contagious."

When the closing Mass was over, Father Heusel and Bishop Monforton spoke with the parishioners as they left the church and shared their thoughts. Vickie Bland hugged the bishop and couldn't hold back her tears when she talked about how much the church meant to her.

Longtime parishioner Theresa Young, whose family has 50 years of memories attached to the parish; from baptisms, to first Communion, to weddings, said, "It's hard, it's devastating."

Rosary congresses are held again this year in the Diocese of Steubenville



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates Mass, above, during a rosary congress at Holy Rosary Church, Steubenville. Parishioners are praying in the chapel at the Basilica of St. Mary of the Assumption, Marietta, right. A rosary congress was also held at St. Joseph Church, Ironton. The congresses were dedicated this year to the promotion of holiness of life and to the healing for victims of abuse. (Photos by Orsatti/ provided)



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Catholic women gather for “Day With the Bishop”

Bishop Monforton’s Schedule



Mother of Hope Deanery Council of Catholic Women spent a “Day With the Bishop,” Oct. 9, at St. Francis of Assisi Church, Toronto. Steubenville Bishop Jeffrey M. Monforton, pictured third from left, stands with CCW officers, from left, Joelle Bucci, auditor; Linda Edgar, treasurer; Cindy Hoerchler, secretary, right of the bishop; Diana R. Vargo, president; Bea Antol, vice president; and Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, moderator. (Photo by DiCenzo)

- Oct. 20 Benefit Mass, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, Toronto, 4 p.m.
- 21 Red Mass, Holy Rosary Church, Steubenville, 10 a.m.
- 22 Mass, Franciscan University of Steubenville, 12:05 p.m.
- 23 Mass, Holy Rosary Church, Steubenville, 7 a.m. Franciscan University of Steubenville, 6 p.m.
- 27 Catholic Central High School, Steubenville, football game, 6:30 p.m.
- 28 Mass of thanksgiving, Sacred Heart Church, Neffs, 1:30 p.m.
- 29 Diocesan Liturgical Commission meeting, Christ Our Light, Cambridge, 11 a.m.
- 30 Mass, Holy Rosary Church, Steubenville, 7 a.m. Franciscan University of Steubenville, 6 p.m.
- Nov. 1 Mass, All Saints’ Day, Catholic Central High School, Steubenville, 9:20 a.m.
- 2 Mass, All Souls’ Day, Mount Calvary Cemetery, Steubenville, 10 a.m.

By Matthew A. DiCenzo
Staff writer

TORONTO — Mother of Hope Deanery Council of Catholic Women spent a “Day With the Bishop,” Oct. 9, at St. Francis of Assisi Church, Toronto.

Diana R. Vargo, a Harrison County parishioner, is president of Mother of Hope Deanery; Father Victor P. Cinson, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, is moderator.

Mother of Hope Deanery includes the following parishes: Our Lady of Mercy, Carrollton; St. Mary of the Immaculate Conception, Morges; St. Francis Xavier; St. Gabriel; St. Joseph, Amsterdam; St. Agnes, Mingo Junction; St. John Fisher, Richmond; Holy Family, St. Peter, and Triumph of the Cross, Steubenville; St. Francis of Assisi and St. Joseph, Toronto; Blessed Sacrament and Our Lady of Lourdes, Wintersville; St. Teresa of Avila, Cadiz; Sacred Heart, Hopedale; and St. Matthias Mission, Freeport. The deanery began a “Day With the Bishop” in 2011.

Diocese of Steubenville Bishop Jeffrey M. Monforton began the day with the celebration of Mass with Father Thomas A. Vennitti, pastor of St. Francis of Assisi and St. Joseph parishes, Toronto. In his homily, Bishop Monforton told the women, when referring to Jesus: “May we never take our eyes off his holy face.” He said it is “all about Jesus,” and that the focus should always be on him. The bishop said, “The CCW are a treasure ...” and he commended them for their work in the diocese.

Following Mass, lunch was served in the church hall. Bishop Monforton addressed the women following the lunch. The bishop said that there are currently nine seminarians preparing for the priesthood for the diocese. He told the women

to pray for the seminarians and the priests of our diocese. He said he is “grateful to be the shepherd” of the priests. He also addressed the current financial situation in the diocese, the current abuse crisis in the church and the “Synod of Bishops on Young People, the Faith and Vocational Discernment,” stating the synod is a “future full of promise.”

Bishop Monforton held a town hall following his address, which included various topics related to himself, the diocese, seminarians, parishes and priests.

During the event each year, the women deliver, personally, proceeds from money raised by Catholic Woman’s clubs in the parishes in the deanery to Bishop Monforton. Vargo presented the check to the bishop, which will be used for seminarians. Bishop Monforton said the cost to educate the nine seminarians studying for the diocese is more than a quarter million dollars a year. Bishop Monforton said he will never turn someone down who is interested in the priesthood and cannot afford it. The bishop said that donations, as well as grants received because of the Steubenville Diocese being a mission diocese (identified as an isolated and/or financially under-resourced diocese) from Catholic Extension and Catholic Home Missions, help seminarians receive the education needed to become priests.

Special collections in the diocese

STEUBENVILLE — During the weekend of Oct. 20-21, an offering for World Missions will be collected in the parishes of the Diocese of Steubenville.

A special collection will also be taken up the weekend of Oct. 27-28 in the diocese for Hurricane Florence flood relief.

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FDIC 

St. John Vianney Parish

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During the homily, Bishop Monforton told the congregation that “our vocation is eternal, regardless of place.” The bishop also recognized Father Saprano for his dedication to the people and for “giving himself” to the church. The bishop also acknowledged Father Chillog for his time as administrator of the parish.

Bishop Monforton said, “Being emotional and sentimental is good. Something would be terribly wrong if there was no grief.” He told the attendees that he was reminded of his mother’s parish in Michigan, which closed, a church that was full of memories for his mother and family.

He also spoke briefly about the history of the parish – which began as a mission – and about the patron of the parish, St. John Vianney. Bishop Monforton stated it was fitting that the parish was named after the saint, the patron of priests.

Bishop Monforton instructed the parishioners to look to the left and right of them and said, “this is the church,” referring to the people sitting in the pews. He said, “Faith is much bigger ... keep our hearts open. God’s plan equals unity. ...”

Following Communion, the tabernacle doors were left open and the tabernacle was empty, and after the closing prayer, parishioners sang the hymn, “Go Now in Peace My Friends.” When the hymn ended, parishioners filled the silence with applause. Parishioners were visibly sad and emotional as they left the church to walk over to the church hall next door for one last gathering as St. John Vianney parishioners.

Father Daniel Heusel, pastor of St. John Parish, Bellaire, and St. Mary Parish, Shadyside, arrived for the social in the church hall to greet the people of St. John Vianney, who will now become parishioners in Shadyside.

John Kish, who was a parishioner of St. John Vianney Parish since he was a young



Steubenville Bishop Jeffrey M. Monforton, pictured at left, celebrates the last Mass at St. John Vianney Church, Powhatan Point. Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and diocesan episcopal vicar for pastoral planning and personnel, pictured right of the bishop, concelebrates the Mass. Father Chillog served as parochial administrator pro tem of the parish. Kregg Kish and Jack Kish, pictured at right, were the altar servers during the Mass. (Photo by DiCenzo)

child, said, “This little church was a big part of my family’s life.” He shared stories from throughout the years and spoke of how he and his children received all the sacraments at the church. Kish said that when something needed done at the church, he and other parishioners gathered together and fixed them, including the replacement of the roof.

Sandina Leonard, a lifelong parishioner of St. John Vianney Parish, reminisced about the many memories she and her family had at the church. She said she grew up in the church and raised her family there. Leonard was married in the church in 1954 by Father Francis J. Trettel, and said she went to church every Sunday. She also told stories of her sons serving Mass. Leonard said, “They would serve the entire week in the summer.” She said the servers took turns each week serving and would

alternate throughout the summer. Leonard spoke about the decline in attendance, and how there use to be more people when the coal mines were open in Powhatan Point. She said once they closed, the people left.

St. John Vianney was established as a mission of Sacred Heart Parish, Neffs, in 1929, by Bishop James J. Hartley of the Diocese of Columbus, Ohio. Father Carl Heilman rented a storeroom, where Mass was celebrated. Father Jerome Rojewski was appointed to the mission in 1932, until he retired in 1934.

Bishop Hartley established St. John Vianney Parish in 1934, and Father Trettel was appointed the first residential pastor, serving the parish until 1955. Father Trettel oversaw the construction of the church and rectory.

On Sept. 20, 1945, Bishop John King Mussio, Steubenville’s first bishop, celebrated the sacrament of confirmation for the first time in the Diocese of Steubenville. Under the direction of Father Alexander Raab, who served from 1955-61, the church hall was constructed. Father Walter Plimmer and Father Charles E. Mascolino also served the parish in the 1950s.

When Father Walter E. Heinz was pastor in 1966, parishioners renovated their church to conform to the guidelines of the Second Vatican Council. In the late 1960s, Father Francis Rothbauer and Father Lawrence Luciana also served the parish. Father Philip E. Baroni, who served as pastor from

1968-73, renovated the rectory. In the 1970s, Father John Holmes and Father Robert D. Borer also served the parish. Father John E. Costlow was named vicar substitute in 1983, the same year Msgr. Joseph P. Malara was named administrator pro tem.

Msgr. Gene W. Mullett, a native son of the parish, served as pastor from 1983-87, and during that time, the parish celebrated its 50th anniversary. Father John F. Mucha served the parish in the late 1980s, when the parish offices were constructed in the rectory. An outdoor statue was obtained from the former St. John Vianney Seminary, Bloomingdale, during this time, which was moved and reinstalled on the front lawn of the church. Father Ronald Griffith became pastor for a year, but became ill and died in 1992. The parish was then administered by Msgr. Terrence Travis, temporarily.

Father James M. Dunfee became pastor of St. John Vianney in 1993. Under his leadership, the church was completely renovated inside. In 1995, the church’s renovation was complete. During Easter of 1995, Father Timothy P. McGuire, who lived in Neffs, was named pastor of the parish, and St. John Vianney was clustered with Sacred Heart. Father Paul D. Whelton became administrator in 1999. Father Francis C. Cronin was named pastor of St. John Vianney Parish, clustered with St. Mary Parish, Shadyside, in 2000. Father Saprano was appointed pastor in 2007 and served the people of Powhatan Point and Shadyside until he retired in 2018, when Father Chillog became parochial administrator pro tem of both parishes.

The closure of St. John Vianney Parish was part of the deanery pastoral plan, which was configured from 2004-09. Bishop R. Daniel Conlon, presently the bishop of Joliet, Illinois, decreed the deanery pastoral plan Feb. 20, 2009, which is based on the number of priests, Mass times, Mass attendance, church seating capacity, fiscal condition of parishes, condition of church buildings, and ministerial collaboration. The plan for Presentation Deanery stated that when Father Saprano retired, “St. John Vianney would close and join with St. Mary” (Shadyside) and “St. Mary and St. John Parish, Bellaire, will ‘share a pastor.’” Bishop Monforton decreed the closure of the parish Aug. 28.

Bishop Monforton told the parishioners of St. John Vianney: “Today is not the end of who we are as Catholics. It is a beginning of another chapter.”



St. John Vianney parishioners gather in the church hall, next door to the church, following the last Mass Oct. 6. (Photo by DiCenzo)



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Life chains line streets throughout the diocese on Respect Life Sunday

By Dino Orsatti
Editor

STEUBENVILLE/WASHINGTON — People in the Diocese of Steubenville joined thousands of others throughout the United States, for Respect Life Sunday, Oct. 7, by forming life chains along roads in many of the 13 counties in the diocese. Participants displayed pro-life signs in locations, which included Washington Boulevard, Belpre; Ohio Route 60, Beverly; the intersection of Ohio 7 and U.S. 40, Bridgeport; Wheeling Avenue, at Southgate Parkway, Cambridge; Ohio 43, Canton Road, between Second Street and 12th Street, Carrollton; just east of Third Avenue, at Sixth Street, Chesapeake; Eastern Avenue, at Airport Road, Gallipolis; Muskingum Drive, Marietta; Main Street, Pomeroy; and Sunset Boulevard, at Wilshire Boulevard, Steubenville.

Life chains are a peaceful and prayerful public witness

for an end to abortion and they offer a message of mercy and healing for those suffering as a result of abortion.

The event kicked off Respect Life Month. The 2018 theme is “Every Life: Cherished, Chosen, Sent” highlighting our call to build a culture of life as missionary disciples.

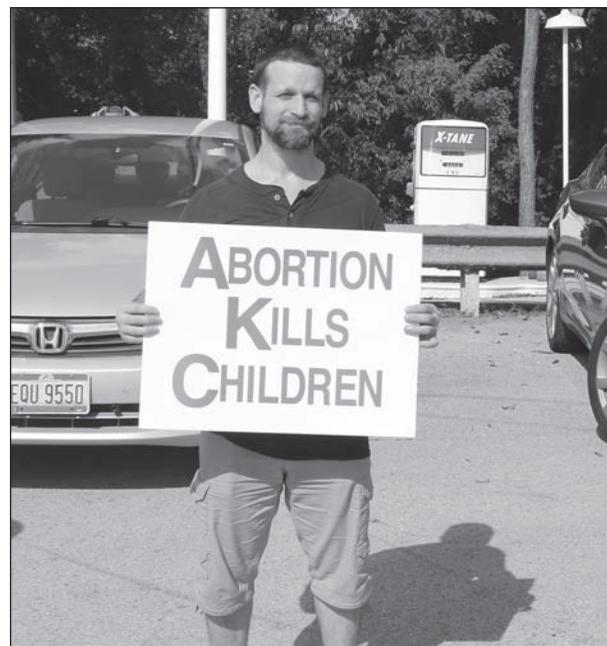
Each year the U.S. Catholic Church observes October as Respect Life Month, which calls Catholics “to cherish, defend and protect those who are most vulnerable, from the beginning of life to its end, and at every point in between,” said the chairman of the bishops’ pro-life committee.

New York Cardinal Timothy M. Dolan said for this year’s pro-life observance “we become even more aware of the need for messengers of God’s love and instruments of his healing, due to the clergy sex abuse crisis and other assaults on human dignity.”

This year’s theme draws on the story of Our Lady of Guadalupe and St. Juan Diego. Mary appeared to him as a pregnant indigenous woman. She “sent him with miraculous flowers in his cloak to tell the bishop to build a church where people could receive her Son and her loving, tender care,” Cardinal Dolan explained.

“By embracing the mission entrusted to him, St. Juan Diego helped bring Christ’s transforming love to cultures gripped by oppression and death,” says the reflection. “Like St. Juan Diego, let us embrace our daily mission to help others encounter God’s transforming, life-giving love.”

Cardinal Dolan said: “We are called and sent to be messengers of God’s love, treating one another as cherished and chosen by him. In doing so, we help build a culture that respects all human life. The body of Christ needs you. The world needs you.”



Knights of Columbus St. Joseph of Monroe County Council 5009 provided signs in Monroe County for Respect Life Month. Pictured clockwise, are, from left, Bill Long, Joe Block, Father Walter Heinz, a Diocese of Steubenville priest, retired from active parish ministry, the family of Jason and Brandi Weiss, Sonny Block, Tony Schumacher, and Joseph Long. Forming life chains for Respect Life Sunday, along Sunset Boulevard, Steubenville, are, Patrick Lemasters, Paula Lemasters and Msgr. Gerald E. Calovini, pastor, Holy Family Parish, Steubenville. (Photos provided/ by Orsatti)

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St. John Paul II The Church Foreshadowed

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

The Second Vatican Council told us: "God does not make men holy and save them merely as individuals without bond or link between one another. Rather, has it pleased him to bring men together as one people, a people which acknowledges him in truth and serves him in holiness" ("Dogmatic Constitution on the Church," "Lumen Gentium," Paragraph 9). St. John Paul adds: "This plan of God began to be revealed in the history of Abraham by the first words God spoke to him: 'The Lord said to Abram (the original name of Abraham): Go forth from the land of your kinsfolk ... to a land that I will show you. I will make of you a great nation and I will bless you'" (Gen 12:1-2). The pope goes on to say that God confirmed this promise with a covenant, i.e., a solemn agreement. On Abraham's part, he was to show his faith in God by heeding his words and leaving his native land. He was called upon to confirm that faith later when he showed himself willing to sacrifice his only son, Isaac, the very one upon whom the promise of posterity depended! Of course, God never intended that he actually slay the son (something not at all uncommon among these ancient people), but to elicit from him this additional proof of faith. We have here a hint that God intended to deal with mankind and its redemption through some kind of community, not as individuals.

A second such hint would come in a much more explicit way when Abraham's descendants would grow into a large clan and migrate to Egypt. There, they would become a nation, a minority in Egypt that held second-class citizenship and were exploited for the kind of labor normally done by slaves. Against this background, the Book of Exodus tells of God's revelations to Moses and his commission to lead the descendants of Abraham, now known as "Hebrews," out of virtual captivity back to the land originally given by God to Abraham, the "Promised Land." Exodus tells of their escape from Egypt, but only after the Egyptians were afflicted with 10 "plagues," the last of which was the death of all their firstborn males. During the journey

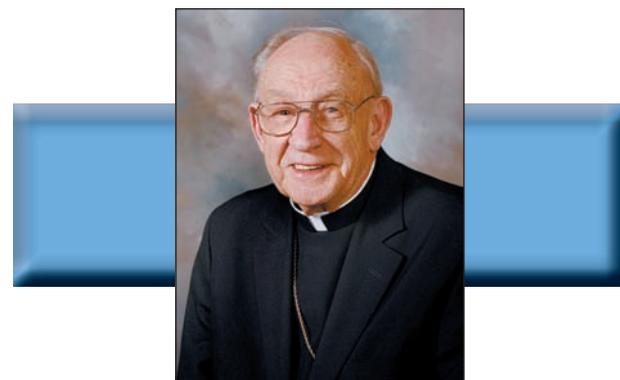
of the Hebrews to the Promised Land, they were offered a new covenant with God, embodying details for worship and daily living, and most importantly, the "Ten Commandments" for the moral guidance of their lives. Based on natural law, these commandments, the "Decalogue," remain in effect for mankind to this day. In return, God promised, in addition to their own land, his continuing protection.

This special relationship between God and this chosen community of human beings is summed up in the words of God to them: "I will take you as my own people, and I will be your God ..." (Ex 6:7). Such would be a foreshadowing of a newer and final covenant that God would make with the entire human race. The condition that they keep to this covenant, was something that they failed in, as is clear from the succeeding books of the Old Testament. "Yet, despite the repeated infidelity of the people, God never withdrew his providence completely, because this race of people was to bring forth Jesus Christ, the one who would establish a new and eternal covenant, and a new community, the church.

Vatican II comments on the above: "All these things happened as a preparation and figure of that new and perfect covenant, which was to be ratified in Christ through the word of God made flesh" ("Lumen Gentium," Paragraph 9). In fact, the second chapter of that "Dogmatic Constitution on the Church" is entitled "The People of God." Those who belong to the church are the chosen people of the present day. While membership in the chosen people of the Old Testament came about by heredity, i.e., birth into the Israelite race, membership in the new chosen people comes about by the redemption of Christ and the action of the Holy Spirit, beginning with baptism.

St. Paul puts it: "For we are the temple of the living God, as God said, 'I will live with them and move among them, and I will be their God and they shall be my people'" (2 Cor 6:16). Unlike the chosen people of old who were born Israelite, those of the new people of God enter by faith and baptism, without distinction of race, language or gender. The name, "catholic" (universal), is well chosen and goes

*"I will take you as my own people,
and I will be your God ..." (Ex 6:7).*



Bishop Sheldon

back to the Fathers of the early church. Among the Old Testament prophets, we read in Jeremiah: "The days are coming says the Lord when I will make a new covenant with the house of Israel and the house of Judah" (Jer 31:31). The prophet Ezekiel says: "I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees" (Ez 36: 26-27). In the New Testament, St. Peter says: "But you are 'a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light'" (1 Pet 2: 9).

Vatican II again: "The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in his temple. Its law is the new commandment to love as Christ loved us. Its end is the kingdom of God, which has been begun by God himself on earth, and which is to be further extended until it is brought to perfection by him at the end of time, when Christ, our life, shall appear, and creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God" ("Lumen Gentium," Paragraph 9). The council adds: "That messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race" ("Lumen Gentium," Paragraph 9).

What's In a Name?

By Father Ron Rolheiser

We're called to a name change.

We're all familiar with the incident in the Bible where God changes the name of Abram to Abraham. The change seems so small that often times it isn't even picked up by those reading that text. What's the difference between Abram and Abraham?

The name Abram, meaning "Exalted Father," is the name given the great patriarch to whom God made the promise that one day he would be the father of all the descendants of the nation of Judaism. But, later when God promises this

same man that he is to be the father as well of all nations everywhere, God changes his name to Abraham: "You will no longer be called Abram; your name will be Abraham, for I have made you a father of many nations" (Gen 17:5).

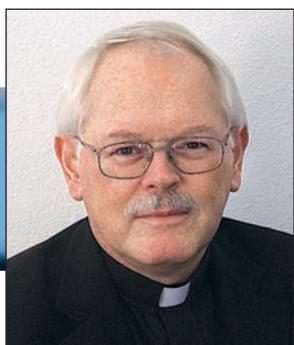
What is implied in this change? The name, Abraham, in its very etymology, connotes a stretching to become something larger; he's now to be the father of all nations. Abram, the father of one nation, now becomes Abraham (in Hebrew, "Ab hamon goyim") the father of all the other nations, the "goyim."

That change doesn't just stretch a word; it stretches Abraham, a Jew, and redefines his understanding of himself and his mission. He's no longer to understand himself as the patriarch of just one nation, his own, his ethnic and religious family, but he's to see himself and the faith he is entrusted with as someone and something for all nations. He's no longer to think of himself as the patriarch of one particular tribe, since God is not a tribal God. As well, he's no longer to think of just his own tribe as his family, but to think of all others, irrespective of ethnicity or faith, as also his children.

What does that mean for us? T.S. Eliot might answer that by saying: Home is where we start from. Our particular ethnic, religious, cultural and civic roots are precious and important, but they're not the fully mature tree into which we're meant to grow. Our roots are where we start from.

I grew up a very sheltered child, in a very close family, in a very enclosed rural environment. We were all of one kind, our neighbors, my classmates, everyone I knew, all of us, we shared a common history, ethnicity, religion,

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Father Rolheiser

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Faithful Citizenship in the Ohio Valley

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

“Proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching” (2 Tm 4:2).

As the November midterm elections quickly approach, we fellow Catholics have a responsibility toward faithful citizenship guided by a properly formed conscience. The issues before us, as well as the candidates on the ballot, require careful discernment on your part and mine, and not simply an arbitrary decision made with one flick of the pen. As part two of “Faithful Citizenship” found on the U.S. Conference of Catholic Bishops website – www.usccb.org – instructs, prudential judgement is not simply an option, but critical to choices we make. This entails for us to be familiar with Catholic social teaching, specifically that which is related to current proposals and candidates’ stances on issues.

To take the position that all ethical issues are morally equivalent is a moral fallacy. There is a priority or hierarchy in moral issues. For instance, the direct and intentional destruction of innocent human life from the moment of conception until natural death is unequivocally evil and certainly cannot be demoted to the area of “one issue among many.” Furthermore, we must promote human life and avoid the sins of racism, other unjust discrimination, the death penalty, resorting to an unjust war, environmental degradation, the use of torture and war crimes. We must

respond to and assist those who are suffering from hunger and lack of health care, as well as victims of pornography and human trafficking. Furthermore, we must confront the redefinition of civil marriage, the compromising of religious liberty and unjust immigration policies, for all these are serious moral issues.

As we approach the ballot box, may we never forget the pre-eminent requirement to protect human life. May we bring to an end the destruction of unborn children through abortion, and instead provide women in crisis pregnancies with the support they need and deserve. Furthermore, the option of euthanasia or assisted suicide is unacceptable, as is the destruction of human embryos in the name of research, and the promotion of the use of the death penalty to combat crime.

As I mentioned earlier, we are called to protect the fundamental understanding of marriage as a lifelong and faithful union between one man and one woman. Marriage and family are a central and critical institution for society. We also need to keep at the forefront comprehensive immigration reform that offers a path to citizenship and treats immigrants as human beings, especially to keep the families intact.

We are challenged to help families and children to overcome poverty and to ensure access to choice in education. Allow me to summarize that the USCCB website further shares information regarding our intent to ensure full conscience protection and religious freedom for all, to provide health care while respecting human life for all, to continue to oppose policies that encourage racism, hostility



Bishop Monforton

toward immigrants, religious bigotry and other forms of discrimination.

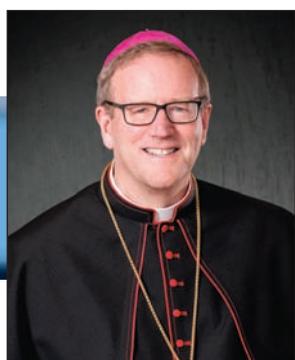
In our free democracy, we enjoy the right to vote, and I encourage you to do just that. Our baptismal calling is irrevocably connected to our public life, and we pray that those leaders sworn into office this coming January will provide the necessary leadership to promote all human life and the dignity of the human person. Together, we pray for our local government as well as our nation. Jesus has instructed us to go out and share the *good news*; may you and I do just that.

A New Apologetics: Bishop Barron’s Youth Synod Intervention

By Bishop Robert Barron

Note: On Oct. 4, Bishop Barron offered the following intervention at the Vatican during the 2018 Synod on Young People, the Faith, and Vocational Discernment. For more synod content from Bishop Barron, visit WordFromRome.com, where you’ll find behind-the-scenes videos, interviews, commentaries and more.

Jesus’ encounter with two erstwhile disciples on the road to Emmaus provides a beautiful template for the church’s work of accompaniment across the ages. The Lord walks with the couple, even as they move away from Jerusalem, which is to say, spiritually speaking, in the wrong direction. He does not commence with a word of judgment, but rather with attention and quiet encouragement. Jesus continues to listen, even as they recount, accurately enough, all the data having to do with him. But then, knowing that they lack the interpretive pattern that will make sense of the



Bishop Barron

data, he upbraids them (“Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!”), and then he lays out the form (“Beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures”). He listens with love, and he speaks with force and clarity.

Innumerable surveys and studies over the past 10 years have confirmed that young people frequently cite intellectual reasons when asked what has prompted them to leave the church or lose confidence in it. Chief among these are the convictions that religion is opposed to science or that it cannot stand up to rational scrutiny, that its beliefs are outmoded, a holdover from a primitive time, that the Bible is unreliable, that religious belief gives rise to violence, and that God is a threat to human freedom. I can verify, on the basis of 20 years of ministry in the field of online evangelization, that these concerns are crucial stumbling blocks to the acceptance of the faith among young people.

What is vitally needed today, as an aspect of the accompaniment of the young, is a renewed apologetics and catechesis. I realize that in some circles within the church, the term apologetics is suspect, since it seems to indicate something rationalistic, aggressive, condescending. I hope it is clear that arrogant proselytizing has no place in our pastoral outreach, but I hope it is equally clear that an intelligent, respectful and culturally sensitive explication of the faith (“giving a reason for the hope that is within us”) is certainly a desideratum. There is a consensus among pastoral people that, at least in the West, we have experienced a crisis in catechesis these last 50 years. That the faith has not been effectively communicated was verified by the most recent Religious Landscape Study, from the Pew

Research Center in America. It indicated that, among the major religions, Catholicism was second to last in passing on its traditions. Why has it been the case, over the past several decades, that young people in our own Catholic secondary schools have read Shakespeare in literature class, Homer in Latin class, Einstein in physics class, but, far too often, superficial texts in religion? The army of our young who claim that religion is irrational is a bitter fruit of this failure in education.

Therefore, what would a new apologetics look like? First, it would arise from the questions that young people spontaneously ask. It would not be imposed from above, but would rather emerge organically from below, a response to the yearning of the mind and the heart. Here it would take a cue from the method of St. Thomas Aquinas. The austere texts of the great theological master in point of fact emerged from the lively give-and-take of the *quaestiones disputatae* that stood at the heart of the educational process in the medieval university. Thomas was deeply interested in what young people were really asking. So should we.

Secondly, a new apologetics should look deep and long into the question of the relationship between religion and science. For many people today, scientific and rational are simply equivalent or coextensive terms. And, therefore, since religion is obviously not science, it must be irrational. Without for a moment denigrating the sciences, we have to show that there are nonscientific and yet eminently rational paths that conduce toward knowledge of the real. Literature, drama, philosophy, the fine arts – all close cousins of religion – not only entertain and delight; they also bear truths that are unavailable in any other way.

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What's In a Name?

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cultural background, set of values, and lived in a young country, Canada, that for the most part looked exactly like we did. I value those roots. They're a great gift. Those roots have given me a stability that has freed me up for the rest of my life. But, they're only my roots, precious, but merely the place where I start from.

And, it's the same for all of us. We take root inside a particular family, an ethnicity, a neighborhood, a country and a faith, with a particular slant on the world and, with that, some people constitute our tribe and others don't. But, that's where we start from. We grow, change, move, meet new people and live and work with others who don't share our background, nationality, ethnicity, skin color, religion or particular

slant on life.

And, so today, we share our countries, cities, neighborhoods and churches with the "goyim," the people of other tribes, and that makes for the long struggle, hopefully successful, to eventually see that those others who are different from us, share the same God, are also our brothers and sisters, and have lives that are just as real, important and precious as those of our own biological, national and religious families. Like Abraham, we need a name change so that we don't make idolatry out of our youthful patriotism, which has us believe that our own tribe is special and that our own country, skin color, background and religion give us a unique and privileged claim to God.

Our world is globalizing at a dizzying

pace and countries, neighborhoods and churches are becoming evermore plural and diverse ethnically, linguistically, culturally and religiously. Our countries, neighborhoods, workplaces and churches are literally taking on a different face. The old, sheltered communities that gave us our roots are disappearing and for many of us this is scary and the temptation is retrench, to go hard to the right, to militantly defend the old boundaries, and to claim God and truth more exclusively again for ourselves. That's understandable, but not where we're called to be by what's best inside our humanity and our faith. Like Abraham, we're called to a name change.

We're called to cherish our heritage, country, mother tongue, culture, faith and church because only by being firmly

rooted within primary community are we stable and altruistic enough to offer family to those outside of our own. But, home is where we start from. From those wonderful families that give us roots, we're called to stretch our hearts religiously, ethnically, culturally so that everyone eventually is embraced as family. We're called to move from being Abram to becoming Abraham.

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

A New Apologetics

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A renewed apologetics ought to cultivate these approaches.

Thirdly, our apologetics and catechesis should walk the via pulchritudinis, as Pope Francis characterized it in "Evangelii Gaudium." Especially in our postmodern cultural context, commencing with the true and the good – what to believe and how to behave – is often counterindicated, since the ideology of self-invention is so firmly

established. However, the third transcendental, the beautiful, often proves a more winsome, less threatening, path. And part of the genius of Catholicism is that we have so consistently embraced the beautiful – in song, poetry, architecture, painting, sculpture and liturgy. All of this provides a powerful matrix for evangelization. And, as Hans Urs von Balthasar argued, the most compelling beauty of all is that of the saints. I have found a good deal of

evangelical traction in presenting the lives of these great friends of God, somewhat in the manner of a baseball coach who draws young adepts into the game by showing them the play of some of its greatest practitioners.

When Jesus explained himself to the disciples on the road to Emmaus, their hearts began to burn within them. The church must walk with young people, listen to them with attention and love, and then be

ready intelligently to give a reason for the hope that is within us. This, I trust, will set the hearts of the young on fire.

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, additional information is available at www.wordonfire.org.

Saints risk all for love of Jesus, Pope Francis says at canonization Mass

VATICAN CITY (CNS) — Carrying Pope Paul VI's pastoral staff and wearing the blood-stained belt of Archbishop Oscar Romero of San Salvador, Pope Francis formally recognized them, and five others, as saints of the Catholic Church.

Thousands of pilgrims from the new saints' home countries – Italy, El Salvador, Spain and Germany – were joined by tens of thousands of others Oct. 14, in St. Peter's Square, to celebrate the universal recognition of the holiness of men and women they already knew were saints.

Each of the new saints lived lives marked by pain and criticism – including from within the church – but all of them dedicated themselves with passionate love to following Jesus and caring for the weak and the poor, Pope Francis said in his homily.

The new saints are: Paul VI, who led the last sessions of the Second Vatican Council and its initial implementation; Romero, who defended the poor, called for justice and was assassinated in 1980; Vincenzo Romano, an Italian priest who died in 1831; Nazaria Ignacia March Mesa,

a Spanish nun who ministered in Mexico and Bolivia and died in 1943; Catherine Kasper, the 19th-century German founder of a religious order; Francesco Spinelli, a 19th-century priest and founder of a religious order; and Nunzio Sulprizio, a layman who died in Naples in 1836 at the age of 19.

"All these saints, in different contexts," put the Gospel "into practice in their lives, without lukewarmness, without calculation, with the passion to risk everything and to leave it all behind," Pope Francis said in his homily.

The pope, who has spoken often about being personally inspired by both St. Paul VI and St. Oscar Romero, prayed that every Christian would follow the new saints' examples by shunning an attachment to money, wealth and power, and instead following Jesus and sharing his love with others.

And, he prayed the new saints would inspire the whole church to set aside "structures that are no longer adequate for proclaiming the Gospel, those weights that

slow down our mission, the strings that tie us to the world."

In his homily, Pope Francis said that "Jesus is radical."

"He gives all and he asks all; he gives a love that is total and asks for an undivided heart," the pope said. "Even today he gives himself to us as the living bread; can we give him crumbs in exchange?"

Jesus, he said, "is not content with a 'percentage of love.' We cannot love him 20 or 50 or 60 percent. It is either all or nothing" because "our heart is like a magnet – it lets itself be attracted by love, but it can cling to one master only and it must choose: either it will love God or it will love the world's treasure; either it will live for love or it will live for itself."

The day's Gospel reading recounted

the story of the rich young man who said he followed all the commandments and precepts of Jewish law, but he asks Jesus what more he must do to have eternal life.

"Jesus' answer catches him off guard," the pope said. "The Lord looks upon him and loves him. Jesus changes the perspective from commandments observed in order to obtain a reward, to a free and total love."

In effect, he said, Jesus is telling the young man that not doing evil is not enough, nor is it enough to give a little charity or say a few prayers. Following Jesus means giving him absolute first place in one's life. "He asks you to leave behind what weighs down your heart, to empty yourself of goods in order to make room for him, the only good."

Director of Music and Organist needed

Director of Music and Organist – St. Vincent de Paul Parish in Wheeling, West Virginia, seeks a full-time organist and choir director for four Masses a weekend and weekday evening adult choir rehearsal; holy days; special liturgical parish celebrations (i.e., first Communion, confirmation); and to teach weekday music classes with students of the parish grade school.

Presumed familiarity with traditional and contemporary sacred music and an understanding of GIRM, with good interpersonal skills for directing cantors and leading choirs, is desirable.

Salary will be dependent upon education and experience. Funerals and weddings are extra stipends.

Email Msgr. Paul Hudock at phudock@dwc.org with questions, to submit a cover letter, resume or CV; telephone (304) 242-0406.

Jubilee for diocesan religious sisters



The annual Mass and jubilee celebration of religious sisters in the Diocese of Steubenville was held Oct. 7, at the Basilica of St. Mary of the Assumption, Marietta. Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated the Mass with seven different orders of religious sisters in attendance. (Photo by Sister Sharon Paul)

Pope accepts Cardinal Wuerl's resignation as Washington archbishop

VATICAN CITY (CNS) — Pope Francis has accepted the resignation of Cardinal Donald W. Wuerl as archbishop of Washington, but did not name a successor.

When the pope's decision was announced Oct. 12, the Archdiocese of Washington released a letter from Pope Francis to the cardinal, making clear his support for Cardinal Wuerl's ministry and leadership, but also praising the cardinal for putting the good of the church first.

"You have sufficient elements to 'justify' your actions and distinguish between what it means to cover-up crimes or not to deal with problems, and to commit some mistakes," the pope wrote. "However, your nobility has led you not to choose this way of defense. Of this, I am proud and thank you."

The archdiocese also announced the pope has named Cardinal Wuerl as apostolic administrator to oversee the archdiocese until a successor is named.

Cardinal Wuerl had been facing pressure to resign after an Aug. 14 grand jury report detailing sexual abuse claims in six Pennsylvania dioceses painted a mixed picture of how he handled some of the cases when he was bishop in Pittsburgh from 1988 until 2006.

The 77-year-old cardinal, the sixth archbishop of Washington, had submitted his resignation, as is mandatory, to the pope when he turned 75, but it had not been accepted until now.

After his resignation was announced Oct. 12, Cardinal Wuerl said in a statement: "Once again for any past errors in judgment, I apologize and ask for pardon. My resignation is one way to express my great and abiding love for you the people of the church of Washington."

The cardinal also thanked Pope Francis for what he had expressed in his letter, saying, "I am profoundly grateful for his devoted commitment to the well-being of the archdiocese of Washington and also deeply touched by his



Pope Francis has accepted the resignation of Cardinal Donald W. Wuerl as archbishop of Washington, but did not name a successor. Cardinal Wuerl is pictured in a 2013 photo at the Vatican. (CNS photo/Alessandro Bianchi, Reuters)

gracious words of understanding."

In early September, Cardinal Wuerl told priests of the archdiocese that he would meet with Pope Francis and ask him to accept his resignation "so that this archdiocesan church we all love can move forward" and can experience "a new beginning."

The Vatican announcement that the pope accepted his resignation came more than two months after the announce-

ment that Pope Francis accepted the resignation of retired Washington Archbishop Theodore E. McCarrick from the College of Cardinals. Archbishop McCarrick faces credible allegations of sexual abuse, including two that involved minors; Pope Francis ordered him to maintain "a life of prayer and penance" while awaiting a trial or other canonical process on the charges.

Cardinal Wuerl has said until the Archdiocese of New York began investigating the claims that Archbishop McCarrick abused a minor, he was never informed of such accusations or even the rumors of Archbishop McCarrick's sexual harassment of seminarians.

In a letter Aug. 30 to the priests of the archdiocese, Cardinal Wuerl apologized for not being as close to his priests as he could or should have been in the wake of all the abuse-related scandals.

Cardinal Wuerl asked the priests "for prayers for me, for forgiveness for my errors in judgment, for my inadequacies and also for your acceptance of my contrition for any suffering I have caused, as well as the grace to find, with you, ways of healing, ways of offering fruitful guidance in this darkness."

"Would you please," he told the priests, "let the faithful you serve know of my love, my commitment to do whatever is necessary to right what is wrong and my sincere solidarity with you and them."

Cardinal Wuerl has been archbishop of Washington for the past 12 years. He earlier served as an auxiliary bishop of Seattle from 1986 until 1988, when he was named bishop of Pittsburgh, where he served for 18 years.

The Archdiocese of Washington is home to more than 655,000 Catholics, 139 parishes and 93 Catholic schools, located in the District of Columbia and in the five surrounding Maryland counties of Calvert, Charles, Montgomery, Prince George's and St. Mary's.



Walking With Christ

Living Discipleship through the Theology of the Body



- SATURDAY, OCTOBER 27, 2018, AT HOLY FAMILY CHURCH IN STEUBENVILLE -

The event begins with Holy Mass at 8:30 AM (Msgr. Gerald Calovini, presider; Fr. Thomas Loya, homilist), and includes inspirational presentations by nationally known authors and speakers. Lunch is provided. The day concludes at 2:00 PM.

<p style="text-align: center; font-weight: bold;">PRESENTATION ONE:</p> <p style="text-align: center;">"The Theology of the Body and the Eucharist" by Fr. Thomas Loya</p> <p>Fr. Loya, a Byzantine Catholic priest, is host of two radio programs on EWTN. With a background in art, counseling and Eastern Catholic spirituality, Fr. Loya is a sought-after speaker. Learn more at www.taborlife.org.</p>	<p style="text-align: center; font-weight: bold;">PRESENTATION TWO:</p> <p style="text-align: center;">"Theology of the Body: So What? Who Cares? And What's In It For Me?" by Dr. Greg and Lisa Popcak</p> <p>Dr. Greg and Lisa Popcak are the authors of more than 20 books that apply timeless Catholic wisdom and cutting-edge psychological insights to the challenges of marriage, family, and everyday life. They are internally recognized speakers and hosts of a daily call in show on EWTN radio. Learn more at www.catholiccounselors.com.</p>	<p style="text-align: center; font-weight: bold;">PRESENTATION THREE:</p> <p style="text-align: center;">"The Holy Family: Inspiration for Discipleship in Modern Families" by Cindy Costello</p> <p>Cindy is a teacher, catechist and speaker. She is a graduate of the Theology of the Body Institute, and is assisting with the Women's Ministry at Franciscan University of Steubenville. Learn more at www.cindyacostello.com.</p>
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FEE (Admission includes lunch.) Please check the appropriate rate: **Reduced rate extended until Oct. 22!**

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 \$10 (For Students)
 \$25 per person - \$35 per couple (**After October 22**)
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Harriettsville — A Halloween square dance will be held from 8-11 p.m., Oct. 27, at St. Henry Church. Judging will be held at 8:30 p.m. Music will be provided by the band "Buckeye Travelers." For additional information, telephone (740) 373-2882.

Lowell — A 29th annual craft show, sponsored by Our Lady of Mercy Parish CWC, will be held from 9 a.m.-3 p.m., Nov. 10, at Our Lady of Mercy Church hall. Chicken pie, homemade noodles and dessert pies will be served. Preorders can be made by Nov. 5. Admission is free. Crafts will be available for purchase; vendor spaces are available. For additional information, telephone Marilyn Peters at (740) 350-1751 or Heather Peters at (740) 350-6972.

St. Clairsville — A fall bereavement program will be held at 5:30 p.m., Oct. 28, Nov. 11 and Dec. 16, at St. Mary Church, in the parish offices. Topics will include "The Journey of Grief" and "Handling Our Grief Through the Holidays." For additional information, telephone Debbie Shutler at (740) 695-9580.

Steubenville — A blessing of the child in the womb will be held at 1 p.m., Oct. 21, at Holy Rosary Church. Expectant families awaiting the birth of a child can receive the blessing.

Tiltonsville — St. Joseph Holy Name Society will hold a pancake and sausage brunch from 11 a.m.-2 p.m., Nov. 4, at St. Joseph Church hall. The menu includes pancakes, homemade sausage, fruit, coffee and juice. Cost for a meal is \$8. Raffles will be available. For additional information, telephone (740) 859-4018.

Obituaries

Raymond Abraham, 84, Athens, Christ the King University Parish, Oct. 3.

Robert Barcikowski, 76, Athens, Christ the King University Parish, Sept. 28.

Robert Becker, 77, Our Lady of Lourdes, Wintersville, July 22.

Theresa "Meme" Bell, 95, Woodsfield, St. Sylvester, Oct. 1.

Josephine "JoJo" Busack, 94, St. John, Bellaire, Sept. 28.

Suzanne Conaway, 89, St. James, McConnelsville, Aug. 31.

Kyra DiBiase, 51, Triumph of the Cross, Steubenville, Oct. 7.

George Frankovich, 81, St. Mary, Shadyside, Sept. 19.

Michael Holenka, 101, St. Mary, Shadyside, Oct. 3.

Annette Kittle, 56, St. James, McConnelsville, Oct. 4.

Armand L. Lanciault, 94, Blessed Sacrament, Wintersville, Sept. 5.

Carmen J. Lorubbio, 82, Athens, St. Paul, Sept. 20.

Lauretta Mantos, 85, Blessed Sacrament, Wintersville, July 14.

Joan M. Marshall, 81, Triumph of the Cross, Steubenville, Sept. 30.

John Mavromatis, 79, Blessed Sacrament, Wintersville, Oct. 13.

George J. Mehler, 67, Woodsfield, St. Sylvester, Sept. 7.

Robert G. "Bob" Ryan, 77, Blessed Sacrament, Wintersville, Oct. 6.

Anthony Shreve, 79, Blessed Sacrament, Wintersville, Sept. 21.

Robert W. Smogonovich, 65, Triumph of the Cross, Steubenville, Sept. 29.

Mary C. Steele, 96, St. Peter, Steubenville, Sept. 13.

Luada E. Cline Wesel, 87, Basilica of St. Mary of the Assumption, Marietta, Oct. 2.

BJKM schools pasta dinner is planned



An annual pasta dinner, sponsored by Bishop John King Mussio Central Elementary and Junior High schools, will be held from noon-5 p.m., Nov. 4, in Holy Rosary Church auditorium, Etta Avenue, Steubenville. Students, in the front row, promoting the event are, from left, Brynlee Benner, Michael Fabbro and Delaney Greene, all students from the elementary school. In the back row, from left, are Nathan Luu and Haley Cherepko; both are students at the junior high school. Dinners will include pasta, meatballs, salad, bread, beverage and dessert. Costs are \$8 for adults and \$5 for students, ages 4 to 14. Children under 3 years of age eat for free. Auction items include Pittsburgh Steelers tickets, zoo tickets, baskets and American Girl dolls. For takeout dinners, telephone (740) 266-6395. (Photo provided)

Toronto parishes CWC annual fall festival



An annual fall festival, sponsored by the Toronto Catholic community Catholic Woman's Club, will be held Nov. 4 at St. Joseph Church hall. The festival includes a cabbage roll dinner with mashed potatoes, green beans, applesauce, dinner rolls, dessert and a beverage. Dinners will be served from noon-3:30 p.m.; cost for adults is \$8 and children under 10 years of age can eat for \$4. Raffles, a white elephant sale and a bake sale will also be part of the event. Making preparations for the festival are, from left, Anita Montgomery, Nancy Taggart and Judy Sabol. (Photo provided)

Annual Christmas used items sale



A 17th annual used Christmas items sale, sponsored by the Harrison County Catholic Woman's Club, will be held from 9 a.m.-6 p.m., Nov. 2 and Nov. 9, and from 9 a.m.-1 p.m., Nov. 3 and Nov. 10, in Sacred Heart Church basement. Baked goods and lunch will be available. Members of the CWC making preparations for the sale are, from left, Karen Jochims, president; Father Frederick C. Kihm, pastor of Sacred Heart Parish, Hopedale, St. Teresa of Avila Parish, Cadiz, and administrator of St. Matthias Mission, Freeport; Connie Gardner; Diana R. Vargo, treasurer; Toni Heavilin and Pauline Wells. For additional information, telephone (740) 937-2062 or (740) 937-2941. (Photo provided)

Around and About

New Cumberland, W.Va. — An eighth annual "Pamela Shoemaker Breast Cancer Foundation Golf Classic" will be held Oct. 21, at Mountaineers Woodview Golf Course, 805 Hancock County Highway 2/6, New Cumberland, West Virginia. Shoemaker was a parishioner of Blessed Sacrament Parish, Wintersville. Four-man scramble costs \$260 per team; shotgun start at 10 a.m. For additional information, telephone Sandy Gotschall at (740) 317-9241.

Steubenville — "G.K. Chesterton: The Critic's Critic" will be presented by Dale Ahlquist, president of the American Chesterton Society, at 3 p.m., Nov. 9, in the Tony and Nina Gentile Gallery, J.C. Williams Center, on the campus of Franciscan University of Steubenville.

Wheeling, W.Va. — A four-part series, "Supporting and Empowering the Caregivers," will be presented from 1-3 p.m.,

Oct. 30, Nov. 6, Nov. 13 and Nov. 20, at First Christian Church, 1343 National Road. Registration will be held at 12:30 p.m. Marty Cornett, a St. Mary Parish, St. Clairsville, parishioner, and a member of the MC Wellness Coaching, St. Clairsville, as well as Ann Koegler of Altenheim Resource Services, Wheeling, West Virginia, will be presenting the program series. For additional information, telephone Koegler at (304) 243-0996.

Wheeling, W.Va. — A meat loaf dinner will be held from 11 a.m.-4 p.m., Nov. 4, at Our Lady of Perpetual Help Ukrainian Church, 4136 Jacob St, in the church annex.

Wintersville — A lunch, sponsored by the Charity Hospice staff, will be held from 11 a.m.-2 p.m., Oct. 21, in upper Sargus Hall, at Blessed Sacrament Church. The lunch includes chili, hot dogs, chili dogs, desserts and beverages.

St. Gabriel CWC boutique, craft show



A boutique and craft show will be held from 9:30 a.m.-7 p.m., Oct. 25-26, at St. Gabriel Church, Minerva. The event will include crafts and vendors, lunch and dinner, homemade candy, raffles and a bake sale. Lunch and dinner will include fish and cabbage rolls, sandwiches and homemade soups. Eat in or carry-out is available. Announcing the event are, from left, Ida Carver, Karen Dinarda and Gloria Willen. For additional information, telephone Judy Wood at (330) 418-1067. (Photo provided)

Annual conference promoting healthy attachments is planned for Nov. 19-20

STEUBENVILLE — Registration is now open for the 28th annual conference on promoting healthy attachments that is planned for Nov. 19 and Nov. 20 at Oglebay Resort and Convention Center, 465 Lodge Drive, Wheeling, West Virginia, announced Michele A. Santin, director, Diocese of Steubenville Office of Catholic Charities and Social Concerns.

On Nov. 19, presenters include Franklin Jody Hurt, psychologist and chief clinical officer at CompDrug, Columbus, Ohio. He will present "Neuropsychological Understanding of Complex Trauma and Opiate Addiction" in the morning session, and "Mind Awareness and Revision Training: A Relational Psychodynamic Intervention for Treating Complex Trauma."

"Lessons Learned – a Decade of Experience Addressing the Opioid Crisis/My Dance With a Grizzly Bear: A Story of Resilience and Empowerment," will be presented by Dr. M. Frank Beck, Mercy Health/St. Elizabeth Hospital, Youngstown, Ohio, dental residency program director and Mercy Health regional chief opioid officer; and Nikola Ceglia, instructor for the Behavioral Health Insti-

tute at Mercy Health. Bryan M. Santin, an assistant professor of English at Concordia University, Irvine, California, will present "... But Then You Read – Literature and Grief Work."



(Photo provided)
Tina Payne Bryson

Phyllis Kosminsky, a clinical social worker at the Center for Hope, Darien, Connecticut, will present "Attachment Issues in Grief Therapy: Identifying and Addressing Attachment Related Complications in Bereavement," Nov. 19, and "Getting Back to Life When Grief Won't Heal: Using Our Minds and Hearts in Work with the

Bereaved," Nov. 20.

On Nov. 20, Tina Payne Bryson, New York Times best-selling author, pediatric and adolescent psychotherapist, will present "Adult Attachment: My Story, My Brain, My Relationships."

Mary Vicario, co-author of the "Foster Parents' Survival Guide," will present "Translating Trauma: Healing, Resiliency and Hope for Early Childhood and Preverbal Trauma."

For more information, visit www.diosteub.org/cc/conference or contact Santin by telephoning (740) 282-3631 or email msantin@diosteub.org.

Sister M. William Elsener dies at the age 93

STELLANIAGARA, New York — Sister of St. Francis of Penance and Christian Charity M. William Elsener died Sept. 29 at the age of 93.

Sister William was born Jan. 10, 1925, in Charleston, West Virginia. She is preceded in death by her parents, Joseph and Rosa Miller Elsener, two brothers and six sisters. She is survived by three nieces.

A graduate of Charleston Catholic High School, Charleston, and Niagara University, Lewiston, New York, Sister William

entered the Sisters of St. Francis of Penance and Christian Charity Dec. 31, 1943, and made her perpetual vows Aug. 18, 1948. She then became a certified X-ray technologist after training at the Good Samaritan Hospital, Dayton, Ohio, in 1950.

Sister William was among a group of the Sisters of St. Francis who ministered and founded Mount St. Mary Hospital (later Doctors Hospital) in Nelsonville. She served at the hospital from 1950-79 as a X-ray technician and department supervisor.



(Photo provided)
Sister M. William Elsener

Pet blessing held at St. Mary Central



Father John F. Mucha, pastor of St. Anthony of Padua and St. Joseph parishes, Bridgeport, pictured in back, blessed pets following the celebration of Mass at St. Mary Central School, Martins Ferry, on the feast of St. Francis of Assisi, Oct. 4. Gracee Humpe, pictured left, is portraying St. Clare of Assisi, and John Adamsky, pictured right, is portraying St. Francis of Assisi. (Photo provided)

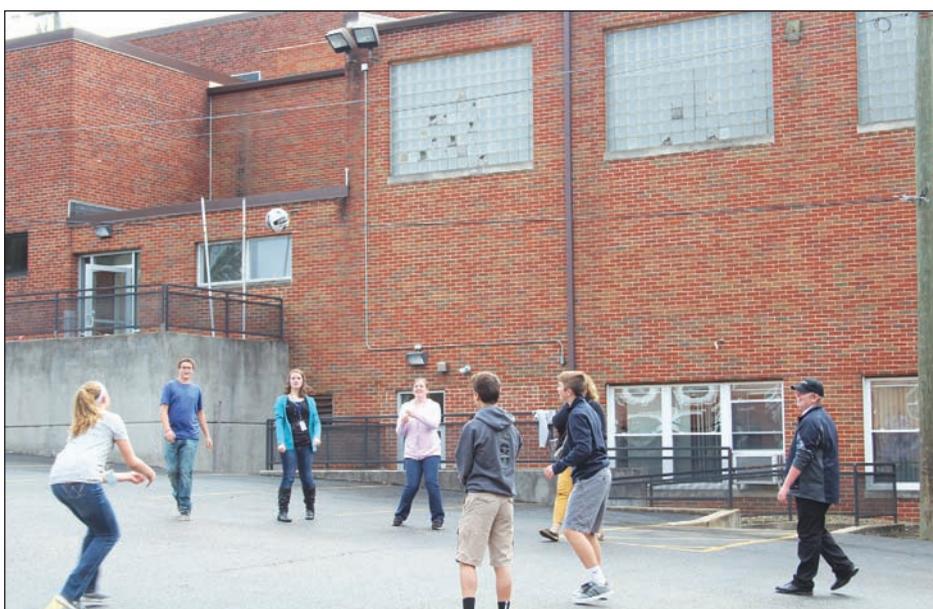
“Rise Up! Let Your Light Shine” Diocese of Steubenville youth conference



Diocese of Steubenville Bishop Jeffrey M. Monforton holds a town hall meeting with youth, left, at St. Benedict School gymnasium, Cambridge. Bishop Monforton is holding the monstrance, right, in front of Stephen Storch, a parishioner of Christ Our Light Parish, Cambridge, during the procession prior to celebrating Mass at St. Benedict Church.



Participants of the youth conference share their thoughts on the day. Pictured, from left, are Jake Balentine, Cambridge, “I enjoyed meeting kids from other areas and learned more about Christianity;” Maria Schlich, Steubenville, “I liked listening to all of the speakers and what they had to say;” and Maurice Duff, Marietta, “I came because of the social and religious activities. The speakers gave me a better understanding of my faith.” Keynote speaker Taylor Schroll, right, talks to youth during a breakout session on the topic “We Are at War: On Spiritual Warfare.”



Youth from Our Lady of Mercy Parish, Carrollton, playing dodgeball in the playground at St. Benedict School, Cambridge.



Emmanuel C. Ambrose, right, newly promoted coordinator of catechetics and youth ministry for the Diocese of Steubenville, organized the annual diocesan youth conference, Oct. 14. Permanent Deacon Paul D. Ward, center, is the director of the Steubenville Diocese’s Office of Christian Formation and Schools. He introduces the newest member of the department, Regina Erickson, left, assistant coordinator of youth and adult ministry. (Photos by Orsatti)