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News Briefs

Pope: World needs justice open to hope

VATICAN CITY (CNS) — After celebrating Mass with detainees and people who had been in prison, Pope Francis called on governments to mark the end of the Year of Mercy by extending clemency to deserving inmates.

The pope also called for renewed efforts to ensure justice systems not only punish crimes but also work to give prisoners hope for the future.

Civil authorities must work to improve living conditions for those serving time “so that the human dignity of prisoners may be fully respected,” the pope said Nov. 6 during his Sunday Angelus address in St. Peter’s Square.

The pope’s appeal for “an act of clemency toward those imprisoned who are considered eligible to benefit from this measure” came after his celebration of a jubilee Mass for prisoners. Some 1,000 current and former prisoners from 12 countries, as well as priests, religious men and women and laypeople who work in prison ministry, attended the Mass.

EPA initiative on environment praised

WASHINGTON (CNS) — The federal Environmental Protection Agency’s new environmental justice initiative, known as EJ 2020, was praised in a Nov. 4 statement from Archbishop Thomas G. Wenski of Miami, chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development.

The 66-page EPA document, issued Oct. 27, has as one of its primary goals deepening the “environmental justice practice within EPA programs to improve the health and environment of overburdened communities.”

“The concern for the good of people, especially the poor and vulnerable communities, is one of the central messages in Pope Francis’ encyclical on the environment,” said Archbishop Wenski.



The Immaculate Heart of Mary statue in parishes in the Diocese of Steubenville during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary at the initiation of diocesan Bishop Jeffrey M. Monforton will stand in St. Paul Church, Athens, until Nov. 25 when it is moved to Sacred Heart Church, Pomeroy. (Photo by DeFrancis)



Diocese of Steubenville Bishop Jeffrey M. Monforton talks about renewal of Cathedral Square through the four cardinal virtues of fortitude, justice, prudence and temperance to Faith in the Future breakfast attendees Nov. 11. (Photo by DeFrancis)

Bishop Monforton calls for renewal, with virtues

STEUBENVILLE — We are our brothers and sisters keepers, Diocese of Steubenville Bishop Jeffrey M. Monforton reminded the people gathered for the annual Faith in the Future breakfast, as he used the four cardinal virtues of prudence, justice, temperance and fortitude to outline the vision for Cathedral Square in Steubenville’s southern end.

The Veterans Day breakfast at Froehlich’s Classic Corner, downtown Steubenville, was the 12th time Faith in the Future convened for such an event, initiated by former Diocese of Steubenville Bishop R. Daniel Conlon, now bishop of the Joliet, Illinois, diocese. Originally, Bishop Conlon gathered

To Page 8

Martins Ferry parishioners married 70 years

MARTINS FERRY — Each Saturday, for the late afternoon Mass at St. Mary Church, a couple sits in one of the front pews.

It is Calvin and Elizabeth Hord, married for 70 years in 2016 and members of St. Mary Parish since their 1949 move to Martins Ferry.

Again, this year, Steubenville Bishop Jeffrey M. Monforton is recognizing enduring marriages in the Diocese of Steubenville.

For this fourth annual celebration of enduring marriages, Bishop Monforton will recognize couples (listed on Page 5) who are celebrating 25, 30, 35, 40, 45, 50, 55, 60 and every year after 60 at Masses. The Masses will be celebrated at 5:15 p.m., Nov. 19, at St. Lawrence O’Toole Church, Ironton; noon, Nov. 20, at the Basilica of St. Mary of the Assumption, Marietta, and 5:30 p.m., Nov. 20, at Holy Family Church, Steubenville.

The Hords – Calvin is 91 and Elizabeth is 90 – were married after



Calvin and Elizabeth Hord sit in their home and discuss their 70 years together. (Photo by DeFrancis)

To Page 4

'Ask the Bishop'

STEUBENVILLE — Kindergarten through 12th-graders in the Diocese of Steubenville "Ask the Bishop," Jeffrey M. Monforton.

Q: How do you keep your relationship with God healthy?

**Caden Horvath
Tiltonsville**

A: This is a very good question, for you and I are constantly discovering new ways to deepen our relationship with God as a member of his children. We keep our relationship healthy first of all by being faithful to God and his Church.

For instance, a healthy prayer life strengthens a healthy relationship with God. Frequent attendance of the Holy Sacrifice of Mass daily or every Sunday and feast days strengthens our Christian identity as we hear the Word of God and receive the Body and Blood of Jesus Christ, thus becoming who we receive. In our Mass attendance we also strengthen the faith of our brothers and sisters as they see us present at the sacred liturgy.

Daily prayer is critical in our healthy relationship for we deepen our faith in our daily conversation with God in the prayers we learned as children, such as the Lord's Prayer, the Hail Mary and the Glory Be, as well as the devotions such as the rosary and the Divine Mercy chaplet and prayers for the intercession of the saints, such as the prayer to St. Michael. Moreover, it is important that we do not always pray these prayers alone but with family, thereby strengthening one another in the Catholic faith.

Frequent participation in the Sacrament of Penance is critical, as our Lord Jesus is waiting in the confessional to forgive each one of us for our sins and to strengthen us in his grace. Each time we visit the Sacrament of Penance we are further strengthened in our Christian calling to be more like Jesus.

Since we do not go to the Sacrament of Penance every day it is important that we perform an examination of conscience each evening before we go to sleep, reciting, perhaps, the Act of Contrition, in which we express our sorrow for the mistakes we made that day and then perhaps following the prayer with one of gratitude for the gift of life and the people God has placed so generously in our lives.

The common denominator here? To keep our relationship with God is to encounter Jesus daily.

Q: Why do we need priests?

**Hayden Wells
Marietta**

A: This is a perfect question to follow the previous for the priest is present in the person of Jesus Christ as he shares the sacraments of the Church with you. The priest has the role to baptize as well as to confirm (at the Easter Vigil), in which he has received permission from the Bishop in his priestly faculties), or at Confirmation at particular times, with the expressed approval of the Bishop.

The priest in the Sacrament of Penance, also known as confession, is present in the confessional in the person of Jesus. No one human being can replace the priest in the confessional as the distributor of God's forgiveness, mercy and compassionate love. No priest – no forgiveness of sins in the Sacrament of Penance.

Of course, without the priest there is no Sacrament of the Eucharist; namely, no Body and Blood of Jesus at the altar. Jesus shared with his Apostles this gift of priesthood and expressed for them not to keep the Gift of the Eucharist to themselves, but to share Jesus with the world. In other words, the priest has put on the mantle of the Good Shepherd and has been commissioned and invited to imitate Jesus to the best of that priest's ability. Most certainly

as Jesus says in the Gospel according to John, "... the good shepherd lays down his life for the sheep" (Jn 10:11). Please pray with me for our priests, our spiritual fathers.

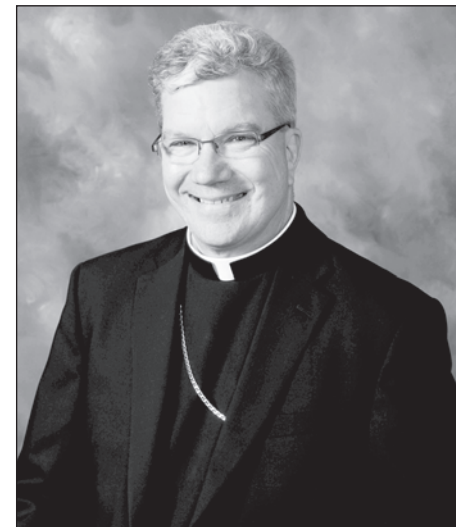
Q: Last year my teacher said that a priest she knew could forget everything after confession. Does that go for every priest or just him?

**John Brem
Steubenville**

A: Our third question continues the pattern of the Sacrament of Penance. To put it bluntly, the seal of the confessional protects the privacy of the confession. Namely, the priest is *prohibited from revealing anything that was said in the confessional during the celebration of the Sacrament of Penance*. There are no exceptions.

The priest himself is Jesus Christ in the confessional and distributes God's forgiveness to the penitent. When the Sacrament of Reconciliation comes to a close, it is done. To put it bluntly: *It is finished*. The priest moves on to the next penitent. While it is humbling to realize that we are sinners how joyful the thought that a priest awaits our presence to share God's forgiveness and grace in our lives.

Remember that when you go to Confession you visit a priest, one who has joyfully accepted the role of a good shepherd and to guide as many souls as he can to the Good Shepherd.



Bishop Monforton

As we quickly approach the Advent Season please take inventory of the last time you celebrated the Sacrament of Penance and may you make time to celebrate the great sacrament which is also known as the Sacrament of Forgiveness. *May God bless you and your family these final days of Ordinary Time.*



To "Ask the Bishop," contact Carolyn A. Crabtree, catechetical consultant, Office of Christian Formation and Schools, P.O. Box 969, Steubenville, OH 43952; telephone (740)

282-3631; email ccrabtree@diosteub.org.

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Diaconate ordination will be celebrated Dec. 3

STEUBENVILLE — Charles J. “Chuck” Schneider is one of five men expected to be ordained to the diaconate Dec. 3.

Scott Carson, Thomas E. Graham, Edward G. Kovach and Paul D. Ward, also, expect to be ordained as permanent deacons for the Diocese of Steubenville by its Bishop, Jeffrey M. Monforton, at 10 a.m. in St. Mary Church, St. Clairsville.

The men were accepted into candidacy in 2013. They have studied formally at the Pontifical College Josephinum, Columbus, Ohio, gathered for weekends and served in parishes during their formation, directed by Father Wayne E. Morris, pastor of Corpus Christi Parish, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda.

A resident of Bethesda, Schneider is a member of St. Mary Parish, St. Clairsville. The pastor is Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and personnel, who will assume leadership of the diaconate for the diocese. He will be aided by Permanent Deacons Richard G. Adams and Mark A. Erste. The former will serve as director of diaconal formation, while the latter will serve as director of diaconal ministries. Beginning in 2017, the entire formation program for deacons will take place within the Steubenville Diocese. It will be centered at Sts. Peter and Paul Oratory, Lore City.

Schneider grew up in Charlotte, Michigan. After graduating from high school there in 1982, he joined the U.S. Army to fulfill an ambition to serve as a military policeman, which he did until 1988. Schneider became a truck driver in 1990 and is employed by Cardinal Logistics of Concord, North Carolina.

When active in his church as a teenager, Schneider said he felt a call to the priesthood, but put it aside to join the Army and then chose marriage. After getting married in 1989 to his wife, Marlene, whom he met while the two were stationed in Korea for the Army and a move to Ohio, the couple became more active in their parish, he said. “I wanted to do more for the church, following God’s call, instead of only what I wanted.”

A few years ago, when an initial call was made in the Steubenville Diocese by then Diocese of Steubenville Bishop R. Daniel Conlon for men to study for the diaconate, Schneider said he considered it. However, he added, he decided to wait because of time commitments.

“When the second call came out, I decided to apply.” However, the action was not taken, he said, without much discussion and encouragement and with the support of his wife. A “Policies and Procedures Handbook for the Diaconate Ministry” in the Steubenville Diocese states: “There is no single expectation regarding the role that wives of deacons will play in the church and society. Some wives will minister with their husbands in teams. Other wives will engage in other ministries in the church. Others will carry on the ministry of the domestic church attending the needs of the household.

“In any case, the wives of deacons are to be treasured and

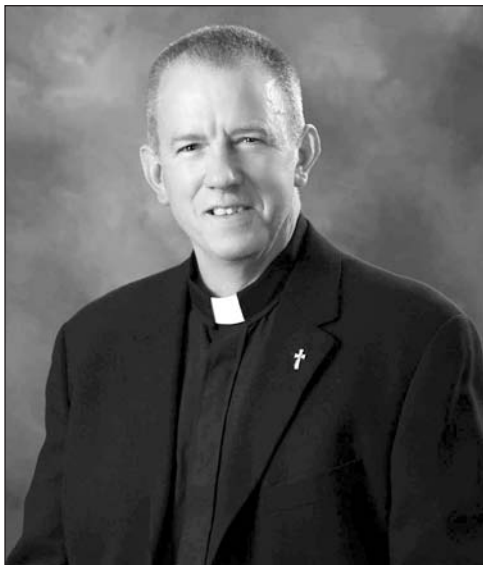
supported in their roles as members of diaconal families.” He and his wife have grown closer through the diaconate formation process, Schneider said.

As well, he said his family – he is one of six children of Edwin and Rosalie Schneider and the deacon-to-be and his wife have a daughter Lacey and a son Kane – friends, fellow parishioners and past parishioners in Michigan have been very supportive through prayers and encouragement. His siblings include five brothers and sisters – Marcy, Marvin, Dorothy, Edward and Kay.

In addition, Schneider said he has enjoyed working with the other diaconate candidates – “reaching across diocesan lines, growing together through discussion and instruction to grow and build up the church.”

To men considering the diaconate or priesthood, Schneider said, “I would say the same as I was told, ‘You will never know if you don’t give it a try.’ If you love serving the church and love to work with others, if you feel the Lord may be calling you, talk to your pastor, deacon or (diocesan) vocations director (Father Michael W. Gossett, parochial vicar to Msgr. Kurt H. Kemo, vicar general and pastor of Blessed Sacrament and Our Lady of Lourdes parishes, Wintersville). Ask questions and pray for guidance.”

For him, Schneider said, “I love where I am today, and I am thankful our God is so patient.”



Charles J. “Chuck” Schneider
(Photo by George)

Bishop Monforton’s Schedule

- Nov. 19 Closing of Year of Mercy Mass, Franciscan University of Steubenville, 10 a.m. Mass, wedding anniversaries, St. Lawrence O’Toole Church, Ironton, 5:15 p.m.
- 20 Closing of Year of Mercy Mass and Mass for wedding anniversaries, the Basilica of St. Mary of the Assumption, Marietta, noon Mass, wedding anniversaries, Holy Family Church, Steubenville, 5:30 p.m.
- 22 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- 28 Mass, Holy Rosary Church, Steubenville, 8:30 a.m. Diocesan building commission meeting, Steubenville, 6 p.m.
- 29 Mass, Holy Rosary Church, Steubenville, 7 a.m. Franciscan University of Steubenville, 6 p.m.
- 30 Diocese of Steubenville Finance Council meeting, Steubenville, 9:30 a.m. Radio segment WDEO 990 AM, 10:15 a.m. Mission Advancement Planning Advisory Task Force meeting, Cambridge, 6:30 p.m.
- Dec. 1 Trinity Health System presentation, Steubenville, 7:30 a.m. WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m. Priestly discernment program Holy Half Hour and talk, Franciscan University of Steubenville, 7 p.m.
- 2 Blessing of cemetery chapel, weather permitting, Lafferty, 3 p.m. Oath of fidelity within the context of evening prayer for diaconate candidates, followed by dinner, St. Mary Church, St. Clairsville, 5 p.m.
- 3 Permanent diaconate ordinations, St. Mary Church, St. Clairsville, 10 a.m.
- 4 Founders’ Association dinner, Franciscan University of Steubenville, 6 p.m.

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Joe Billante

Mission Advancement Planning Advisory Task Force listens, provides input

CAMBRIDGE — As the Mission Advancement Planning Advisory Task Force continues to meet, a survey has been drawn that will enable parishioners to weigh in on their parish and the church as part of “With Immense Hope” — a renewal of the Diocese of Steubenville, proposed by its Bishop, Jeffrey M. Monforton.

As outlined in September, Sister Mary Brigid Callan, a Family of Jacopa Association, Steubenville, novice and stewardship and development director for the Steubenville Diocese, and Thomas Sonni, president of Greater Mission Development Services, Elkridge, Maryland, are assisting Bishop Monforton in leading the planning for the diocese’s future.

The four main components of the mission advancement planning, as detailed by Sister Mary Brigid, are: create a mission advancement planning task force; develop a mission advancement process to focus on the most important pastoral and financial needs throughout the diocese; establish a Catholic Community Foundation of Southeastern Ohio to serve as the development engine for the Diocese of Steubenville; and

build a comprehensive development plan that creates funding needed for pastoral and financial challenges throughout the diocese.

The Mission Advancement Planning Advisory Task Force has met three times in St. Benedict Church, Cambridge, and a fourth meeting is planned for Nov. 30. Members include Paul Carapellotti of Steubenville; Greg Agresta, Steubenville; Eileen Marchese, Chesapeake; Jean-Philippe Rigaud, Steubenville; Joseph A. Schmidt, Marietta; Emilia Alonso-Sameno, Athens; Mark Bradley, Marietta; Dr. Art Roa, Ironton; Colleen Oess, Cambridge; Jim Nichelson, Martins Ferry; Permanent Deacon Richard G. Adams, Steubenville; Father Thomas R. Nau, Steubenville; Father Mark A. Moore, Athens; Father David J. Cornett, Barnesville; Father Paul E. Hrezo, Cambridge; Father David L. Huffman, Ironton; and Father Timothy P. McGuire, Colerain.

First discussed during task force meetings were parishes, next Catholic Charities and third, parochial schools in the diocese.

As explained by Sister Mary Brigid, parishes have identified teams who are being

trained to help pastors with a parishioner survey and planning. The survey, which will be accessible to people in the pew, online and in the Dec. 2 edition of The Steubenville Register, seeks a response to four questions. The anonymous surveys, to help identify strengths and weaknesses, are to be returned to the chancery in downtown Steubenville for tabulation by Greater Mission Development Services staff.

In addition, Msgr. Kurt H. Kemo, vicar general, received assent from the task force that efforts should proceed with the introduction of ChristLife, an evangelization tool, in seven designated parishes in the diocese. Eventually, it is expected that the program, which uses a meal, video and small-group discussions to enhance and draw people into their faith, will be offered in all parishes in the diocese.

As detailed by James G. Piazza, executive assistant to the bishop, Catholic Charities will have a bigger presence throughout the diocese, as envisioned as part of “With Immense Hope.” Satellite offices could be established in various locales, to supplement the work of Catholic Charities di-

rected from its current chancery location.

Paul D. Ward, director, diocesan Office of Christian Formation and Schools, detailed the operation of the nine elementary schools, one junior high school and three parochial high schools in the diocese, which in 2016 educated slightly fewer than 2,000 students (another 1,300 youth receive Catholic instruction through parish schools of religion).

For the continued success of parochial schools, Ward sees the need for increased Catholic identity, with teachers actually serving as lay ministers, and more tuition assistance, which comes, presently, from local, diocesan and government sources.

Future advisory task force discussions are to center on more diocesan-level ministries; Holy Name Cathedral, Steubenville; and a foundation and funding sources.

“We have a lot of work to do,” Bishop Monforton said as the task force meeting concluded Nov. 7, “but we are setting up a game plan.”

He added, “We’re building up the kingdom of heaven in the Diocese of Steubenville.”

Martins Ferry parishioners

From Page 1
a love-at-first-sight, whirlwind romance.

On a recent autumn afternoon, the two related their story of an enduring marriage as they sat in their home of 66 years. Their pastor, Father Thomas Marut, was there too and vouched for their without-fail Mass attendance. Most often, he said, they bring the gifts forward as preparation begins for the Liturgy of the Eucharist.

Elizabeth grew up in Pleasant Grove, not far from Martins Ferry. Calvin was born and raised in North Carolina, near Charlotte.

When a fellow she knew from Benwood, West Virginia, had to go to the Army in the 1940s, he asked Elizabeth if he could take her picture with him and write to her. She agreed, though she said she didn’t count the man as her boyfriend. Calvin saw her picture and became interested.

Calvin served in the U.S. Army from 1943-46. He was wounded while in Europe, he said.

After World War II, when Calvin was discharged from the Army, he visited his friend in the Ohio Valley. The two men, along with Elizabeth and a friend of hers, went to a carnival on Wheeling Island. “Three months later we were married,”

Elizabeth said of she and Calvin. The marriage was celebrated in August 1946 at Our Lady of Angels Church, Barton.

Initially, the couple lived in an apartment in Wheeling, West Virginia. Then, they had a small house in Belmont County. When that was damaged by flood waters from what normally was a small stream nearby, Elizabeth said they moved to Martins Ferry and have been there ever since.

Before marriage, Elizabeth worked as a bookkeeper. She quit work after marriage, but returned to the work force when their son, Richard, went to college.

Utilizing funds available from the GI Bill, which provides monies for education to veterans, Calvin studied. He became an automobile mechanic. He retired from that occupation with a Wheeling car dealership in 1988, as diagnostic equipment was beginning to replace people in pinpointing what was wrong with a car not working properly.

Their life together has been good, the Hords said. “We weren’t partygoers,” they said of their early years together; but in the first years of their marriage they often went to movies — there were two theaters nearby — and danced. “We never missed a Hungarian dance,” Elizabeth said. That is

her ethnicity. He is of Irish heritage. They attended the dances in places like Dillonvale, and all around, with family, they said.

When asked about their secret to a 70-year marriage, they quipped they did not think they would live that long. “But, here we are.”

And, they said, they are more fortunate than many people their age. Calvin still drives. Elizabeth has family that lives in close proximity. She does her own housework, including washing walls and

windows. She doesn’t like to cook, so they eat out often. She reads. He watches the TV.

To make a marriage last for so many years, they said, “We give and take. We have our little ups and downs. You get over the bumps. You make up.”

And, they have done everything together. When Calvin was studying to become a mechanic, Elizabeth said she would quiz him on the auto parts.

Basically, throughout the years, it has been — he helps her and she helps him.



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Steubenville Diocese parishioners' enduring marriages celebrated this month

St. Casimir Parish, Adena

Tom and Rosita Beck, 60 years;

St. Joseph Parish, Amsterdam

Herman and Loretta Bick, 66 years; Joseph and Lori Bick, 35 years; Frank and Patricia Boone, 68 years; and Albino "Beno" and Victoria "Vicki" Scopel, 75 years;

St. Bernard Parish, Beverly

Roger and Chris Baker, 45 years; Todd and Monica Hiluerding, 25 years; Ronald and Dolores Kelby, 50 years; Josef "Joe" and Karen Kutscherenko, 45 years; Kyle and Barbara Martin, 50 years; Harold "Sonny" and Rita Offenberger, 55 years; Stephen and Cathy Offenberger, 45 years; and David and Marlene Tornes, 55 years;

St. Stephen Parish, Caldwell

Paul and Maureen Dimmerling, 50 years; William and Carolyn Estadt, 50 years; and Gerald and Jean Ruppel, 64 years;

Christ Our Light Parish, Cambridge

Richard and Missy Baker, 50 years; and Donald and Stephanie Fairchild, 45 years;

St. John the Baptist Parish, Churchtown

David and Barbara Huck, 50 years; Larry and Nora Huffman, 50 years; Bernard and Marilyn Schilling, 50 years; and Norbert and Sheila Schilling, 45 years;

St. Frances Cabrini, Colerain

Anthony and Marlene Palombi, 55 years; Joseph and Shari Rogers, 30 years; and Jack and Bonnie Snider, 55 years;

St. Adalbert Parish, Dillonvale

John and Cynthia Kaffana, 45 years;

St. Henry Parish, Harriettsville

Tom and Connie Baker, 25 years;

St. Joseph Parish, Ironton

Bennie and Kay Blankenship, 55 years; Andrew J. and Linda Carey, 50 years; Larry and Teresa Collins, 45 years; James and Margaret Gallagher, 62 years; James and Joni Hacker, 26 years; Mark and Andrea Harvey, 35 years; George and Theresa Kelley, 45 years; Phillip and Margaret McMahon, 40 years; Francis and Marilyn Miller, 50 years; Marion and Janet Priode, 25 years; Donald and Mary Jo Vermilyea, 25 years; and Greg and Rita Weber, 50 years;

St. Lawrence O'Toole Parish, Ironton

Johnny and Vicki Edwards, 40 years; Jerry A. and Mary Jean Gibson, 30 years; J. Patrick and Beth Laber, 25 years; and Lawrence and Maria Whaley, 35 years;

St. Ambrose Parish, Little Hocking

Allan "Duncan" and Mary Segrest, 25 years;

Our Lady of Mercy Parish, Lowell

James and Margaret "Peg" Huck, 55 years; Michael and Susan Huck, 30 years; and Richard and Melissa Tornes, 25 years;

Basilica of St. Mary of the Assumption, Marietta

Francis and Carolyn Arnold, 55 years; James F. and Bonnie Arnold, 50 years; Louis and Ruth Brooker, 55 years; Lee and Dee Bryant, 60 years; David and Jean Cech, 40 years; Robert and Catherine Dickson, 60 years; Joseph and Kelly Faires, 25 years; William and Jeanette Flowers, 30 years; Gregory and Maryanne Grose, 30 years; Carl and Judith Heinrich, 50 years; Louis and Betty June Huck, 67 years; Alan and Janet Hunt, 25 years; Rick and Sarah Laskowski, 25 years; Donald and Deborah Murray, 50 years; Joseph and Ruth Muntz, 68 years; Dennis and Cheryl Nau, 35 years; Walter and Mary O'Connor, 60 years; George and Brenda Stokes, 61 years; James and Rita White, 25 years; and Fred and Pat Wood, 64 years;

St. Agnes Parish, Mingo Junction

Frank and Evelyn Lee Alex, 63 years; John and Thelma Buchmelter, 50 years; Francis J. and Gertrude A. DiLoreto, 62 years; and Michael A. and Karen S. Homol, 40 years;

St. Mary Mission, Pine Grove

John and Theresa Medinger, 40 years;

St. John Fisher Parish, Richmond

Guy and Mary V. Auteri, 64 years; John and Ida Flenniken, 45 years; and Paul and Lauren Romey, 30 years;

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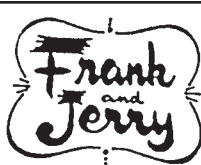


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St. John Paul II Pentecost

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

When we speak of "Pentecost" today, we usually refer to the manifestation of the Holy Spirit in the sound of high wind and appearance of tongues of fire, as described in sacred Scripture (see, Acts, Chapter 2, Verses 1-4). We often refer to it as the "first Pentecost." In fact, however, Pentecost was one of three celebrations of the Chosen People mandated by God through Moses. They were: the Passover (or "Pasch") commemorating the release of the Hebrews from bondage in Egypt; Pentecost (from the Greek word, "50," 50 days after the Passover, in thanksgiving for the spring harvest; "Tabernacles," in thanksgiving for the fall harvest (see, Exodus, Chapter 34, Verse 22). Harvest celebrations were common among the ancient pagans as well as the Hebrews. As agrarian people they appreciated the importance of the earth's fertility, and, since they considered each growth season to be the work of the gods, they worshiped and sacrificed to them – in order to keep them doing their thing, presumably. We saw that, with the Hebrews, such celebrations took on further significance. Tabernacles, e.g., reminded them of their ancestors' wandering in the desert, living in tents, before entering the Promised Land. Pentecost became the occasion for renewal of their covenant with God, Yahweh.

Nevertheless, it is the Pentecost that brought the Holy Spirit upon the early Christian community that draws our attention. Unlike the second person of the blessed Trinity, whom we know through the Gospels as the Incarnate Son of God, the Holy Spirit did not appear in any human form, but made his presence known through the symbolic signs of wind and fire. That Pentecost, in a sense, continued the reference to a harvest. It was not the harvest of agricultural crops that was the subject of thanksgiving, but the "harvest of souls" that Jesus spoke of when he said, for example, "The fields are already ripe for the harvest" (Jn 4: 35). St. John Paul observes: "From the day of Pentecost, through the work of the Holy Spirit, the apostles will become the reapers of the seed sown by Christ." Christ did the sowing

by his redemptive death and resurrection on behalf of all mankind. It is the apostolic task now to gather in the souls to be saved.

In his encyclical letter on the Holy Spirit ("Dominum et Vivificantem," 1986), then Pope John Paul II said on this point: "Jesus speaks only of the fatherhood of God and of his own sonship – he does not speak directly of the Spirit who is love and, thereby, the union of the Father and the Son. Nevertheless, *what he says of the Father and himself – the Son – flows from that fullness of the Spirit* which is in him, which fills his heart, pervades his own 'I,' inspires and enlivens his action from the depths" (Paragraph 21; emphasis in original). As man, Jesus

received the fullness of the Spirit, meaning the fullness of all that the Spirit has to give by way of spiritual life and growth. Jesus then would convey that same fullness to the apostles and the oth-

ers who formed, in the pope's words, "the nucleus of the original church." In the discourse at the Last Supper, Jesus made clear that the Holy Spirit would come to them, the apostles, through his hands. He who was the first to receive the Spirit as man would now convey it to his followers, to their successors, and to their disciples down through the ages. "Pentecost – the feast of the harvest – is now presented with a new meaning, as a special 'harvest' of the divine Paraclete. Thus is fulfilled the prophecy of Joel: 'in those days, I will pour out my spirit on all flesh'" (Jl 2:28).

We are familiar with at least two theophanies, or manifestations of the person and presence of God in the Gospels: one was at the baptism of Jesus, the other at his transfiguration. There was a very important one, also, in the Old Testament: God's manifestation of his presence on Mount Sinai when he gave Moses the Ten Commandments and instructed him on the law of the covenant which he was offering to the Chosen People. The scene is described thus: "On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud blast of the shofar (a ram's horn), so that all the people in the camp trembled. ... Now Mount

Sinai was completely enveloped in smoke, because the Lord had come down upon it in fire. ... (A)nd the whole mountain trembled violently" (Ex 19:16-18). Of Pentecost, we read: "When the day of Pentecost came, they were all together in the same place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled the house where they were sitting. And there appeared to them as tongues of fire, distributed and resting on each one of them. And they all were filled with the Holy Spirit and began to speak in tongues, as the Spirit gave them utterance" (Acts 2:1-4).

The pope points out three features of the Pentecost scene that are especially symbolic: First, the *wind*. "Wind," "spirit" and "breath" are the same word in many languages. In sacred Scripture, "wind" or "breath" is often synonymous with the spirit of God, e.g.: God came to the prophet Elijah in the form of a gentle breeze (see, 1 Kings, Chapter 19, Verses 1-12); Jesus appeared to the apostles after the resurrection: "He breathed on them and said, 'Receive the Holy Spirit'" (Jn 20:22). The second: *fire*. God manifested his presence at Sinai in the form of a flaming volcano (see, Exodus, Chapter 19, Verse 18); "For our God is a consuming fire" (Heb 12:29). The third: *language*: In the story of the Tower of Babel, God confused the rebellious people by introducing different languages (see, Genesis, Chapter 11, Verses 5-9). At Pentecost, God reversed the process by allowing those of different languages to hear the apostles in their own tongue (see, Acts, Chapter 2, Verses 5-8).

John Paul concludes his comments by quoting the "Dogmatic Constitution on Divine Revelation" ("Dei Verbum") of the Second Vatican Council: "This is the great work of the Holy Spirit and of the church in human hearts and in history" ("Dei Verbum," Paragraph 17).

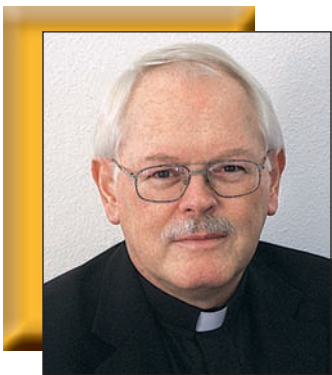


Bishop Sheldon

... **Pentecost was one of three celebrations of the Chosen People mandated by God through Moses.**

The Real Presence

By Father Ron Rolheiser



Father Rolheiser

When I was a graduate student in Belgium, I was privileged one day to sit in on a conference given by Cardinal Godfried Danneels of Brussels. He was commenting on the Eucharist and our lack of understanding of its full richness when he highlighted this contrast: If you stood outside of a Roman Catholic church

today as people were coming out of the church and asked them: "Was that a good Eucharist?", most everyone would answer on the basis of the homily and the music. If the homily was interesting and the music lively, most people would answer that it had been a good Eucharist. Now, he continued, if you had stood outside a Roman Catholic church 60 or 70 years ago and asked: "Was that a good Mass today?", nobody would have even understood the question. They would have answered something to the

effect of: "Aren't they all the same!"

Today our understanding of the Eucharist, in Roman Catholic circles and indeed in most Protestant and Anglican circles, is very much concentrated on three things: the Liturgy of the Word, the music and Communion. Moreover, in Roman Catholic churches, we speak of *the real presence* only in reference to the last element, the presence of Christ in the bread and wine.

While none of this is wrong, the Liturgy of the Word, the music and Communion are important, something is missing in this understanding. It misses the fact that the real presence is not just in the bread and wine, it is also in the Liturgy of the Word and in the salvific event that is recalled in the eucharistic prayer, namely, the death and resurrection of Jesus.

Most churchgoers already recognize that when the Scriptures are celebrated in a liturgical service, God's presence is made special, more physically tangible, than God's normal presence everywhere or God's presence inside our private prayer. The word of God, when celebrated in a church, is, like Christ's presence in the consecrated bread and wine, also the real presence.

But there's a further element that's less understood: *The Eucharist doesn't just make a person present; it also makes an event present.* We participate in the Eucharist not just to

receive Christ in Communion, but also to participate in the major salvific event of his life, his death and resurrection.

What's at issue here?

At the Last Supper, Jesus invited his followers to continue to meet and celebrate the Eucharist "*in memory of me.*" But his use of the word "memory" and our use of that

To Page 8

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Jubilee of Mercy Part 11

By Msgr. Thomas C. Petronek

We find ourselves at the last Sunday of the liturgical year (Nov. 20) – Our Lord Jesus Christ, King of the Universe. It is also the culmination of the Jubilee Year of Mercy.

In this series of articles we have explored the theme of mercy in Luke's Gospel. We have found it on lavish display throughout the Gospel from Chapter 6 through Chapter 18. In last month's installment of this series we found the mercy theme beautifully introduced in Luke's Gospel both in the canticle of Mary and the canticle of Zechariah in Chapter 1.

In this, the last installment for the jubilee year we will take note of the theme of mercy in the last chapters of Luke's Gospel – the Passion and Resurrection narratives (Chapters 22-24).

Jesus had predicted his suffering, death and resurrection three times to his apostles before they actually entered Jerusalem for the Passover. What he would endure there was the culmination of his Father's plan for the salvation of the world.

The following places where I find Jesus' mercy on display stand in sharp contrast to the behavior of others in the stories: Judas, Peter, soldiers, high priests, Pilate, Herod, the crowds. The following references to Jesus' mercy are unique to Luke's Gospel.

We find the first explicit reference to mercy at Jesus' arrest when he heals the ear of the slave of the high priest (see, Chapter 22, Verse 51).

The second reference occurs as part of Peter's denial of knowing Jesus during Jesus' trial when Jesus turns and

looks at Peter (see, Chapter 22, Verse 61). Jesus' look apparently had the desired effect because Peter went out and wept bitterly (see, Chapter 22, Verse 62).

The third reference to his mercy is found in his encounter with the women who bewailed and lamented him on the way to Golgotha. He prophesies bleak and terrifying times to come and counsels them to weep for themselves and their children rather than for him. Jesus – always looking for the plight of others rather than for himself (see, Chapter 23, Verse 28).

The fourth and perhaps the most startling display of his mercy is to be found in his prayer to the Father – his first word from the cross: "Father, forgive them; for they know not what they do" (23:34).

The fifth and perhaps the most magnanimous display of Jesus' mercy occurs in the second word from the cross. In response to the second thief's request: "Jesus, remember me when you come in your kingly power." He says: "Truly, I say to you, today you will be with me in paradise" (23:42-43).

The sixth display of Jesus' mercy, I believe, can be found in the story of his appearance to Cleopas and another disciple on the road to Emmaus. The patience – mercy? – that Jesus demonstrates in unraveling the meaning of his death and resurrection is wonderful to behold. "Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself" (24:26-27).

The seventh display of Jesus' mercy is found in his appearance to the disciples in Jerusalem. (see, Chap-

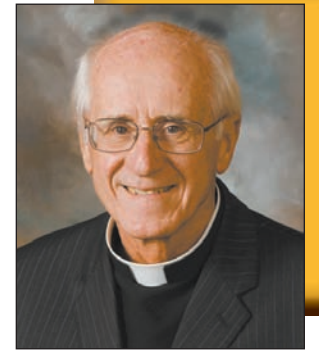
ter 24, Verses 36-49).

There is no recrimination for their failures of the last two days only the insistence that they believe it is truly himself risen from the dead. And he reveals to them the meaning of his death and resurrection. "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem." (24:46-47).

We take note of two things as we conclude this last installment of the Jubilee of Mercy with Chapters 22-24 of Luke's Gospel.

First, the seven passages cited above are unique to Luke's Gospel. Second, they beautifully round out his unique way of telling Jesus' story – Jesus, the face of the Father's mercy.

Msgr. Petronek is a Diocese of Steubenville priest, retired from active parish ministry. The former two-time director of the diocesan Office of Worship and missionary priest, resides in Wheeling, West Virginia, where he continues to celebrate Masses there and in the Diocese of Steubenville, as well as write a regular column for The Steubenville Register.



Msgr. Petronek

Three Lessons for Young Catholics

By Bishop Robert Barron

Last week, I had the privilege of speaking to around 9,000 middle school and high school students from the Catholic schools of the Los Angeles Archdiocese. They were gathered in the cavernous Galen Center at the University of Southern California, and the atmosphere in the room was electric. There was a good deal of upbeat music and games, but when Archbishop (Jose Horacio) Gomez processed into the arena carrying the Blessed Sacrament for Benediction, you could hear a pin drop. There is just something uniquely moving about seeing 9,000 energetic kids suddenly falling to their knees in silent adoration.

At the very end of the morning, I came on stage to address the crowd. My first move was to ask all of the young people to scream as loudly as they could. What ensued could be compared to about 10 jet airplanes taking off at the same time, or perhaps, to a Beatles concert circa 1964. When they finally settled down, I said, "I want you to remember that sound, because if we could harness that energy for the purposes of Christ, we could transform this entire city overnight." I do indeed believe that the Second Vatican Council's universal call to holiness is a largely unrealized dream. Most Catholics still don't get that their vocation is to carry their faith into the marketplace, into schools, into office buildings, into the corridors of government, into sports stadiums and into the streets. I wanted those kids at USC at least to start thinking about this great mission.

I then shared three spiritual truths that I invited them to internalize. First, I said, if they want to be happy, they have to play an emptying game rather than a filling game. The secular culture, in a thousand ways, tells them that the key to happiness is filling up their lives with the goods of the world, more specifically, with money, sensual pleasure, power and fame. Watch, I told them, practically any movie, listen to practically any popular song, attend to practically

any pop star, and you'll hear this message over and over again, repeated ad nauseam. But precisely because we have all been wired for God, which is to say, for an infinite happiness, none of these finite goods will ever satisfy the longing of the heart. Indeed, the more relentlessly we seek them, the less satisfying and more addictive they become. The game, instead, should be contriving a way to make your life a gift. The formula behind this resolution, I explained, is rather straightforward. Since God alone fills up the emptiness of the heart, and since God *is* love, then only a life of radical love will actually fulfill us and make us happy. Though it conforms to the strictest logic, this message has always been hard to take in. It has always appeared as countercultural.

The second lesson I shared was this: don't settle for spiritual mediocrity! Quite appropriately, we strive for excellence in every arena of life: business, sports, medicine, the arts, etc. But somehow we think it's all right to ignore the spiritual life or, if we think of it at all, to give it a modicum of our time and attention. But compared to worldly activities, the spiritual endeavor is infinitely more important, for it has, literally, eternal implications. When the young Father Karol Wojtyla (Pope John Paul II) took young people on camping and kayaking excursions in the forests around Krakow in the mid-20th century, he was instilling in them a sense of the high adventure of life with Christ. At a time when the Communist government of Poland was endeavoring to stamp out the Catholic faith, Father Wojtyla was summoning his young charges to be



Bishop Barron

saints. And when those kids came of age, they were the great Catholic business leaders, great Catholic writers, great Catholic scientists and politicians who spearheaded the revolution that eventually led to the breakdown of the Soviet Empire. They weren't satisfied being lukewarm Catholics, and neither, I told the young people at the Galen Center, should you.

The third spiritual lesson that I shared was this: be rebels! We worship the crucified Jesus, someone who stood so thoroughly athwart the religious, cultural and political powers of his time that they saw fit to put him to death. Every one of Jesus' apostles, with the exception of St. John, died a martyr's death. Every single bishop of Rome, for the first century of the church's life, was put to death for his faith. And if you think the age of martyrs is over, I informed the young people, think again. The 20th century had more who witnessed to the faith with their lives than all of the previous centuries combined. We Christians are a rebellious lot – and this should appeal to the idealism and contrary spirit of the young. And don't tell me that the rebels are singers and pop stars! Such people, obsessed with wealth, pleasure, fame and power, are absolutely mainstream, run of the mill, ordinary as dirt. If you want to see a real rebel, I said, take a good hard look at the recently canonized St. Jose Sanchez del Rio, the 14-year-old boy killed during the Cristero uprising in the early 20th century. Tortured, mocked, forced to march on lacerated feet, shot on the edge of his own grave, he never renounced his Catholic faith. Stand, I said, with the great rebels in the company of Christ.

What a joy it was to see so many of our young people gathered together in fellowship and enthusiasm for the Lord Jesus. May their tribe increase!

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

TORs among those serving turkey and spirituality to the less fortunate

STEUBENVILLE — Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Maria Clare Smith lives and ministers in downtown Steubenville.

She, other TOR Sisters and volunteers will host dozens of people at a Thanksgiving gathering from 11 a.m. until 12:30 p.m., Nov. 19, and again in December in the undercroft of Holy Name Cathedral, North Fifth Street.

Originally from Westfield, Indiana, Sister Maria Clare was a Franciscan University of Steubenville student for four years. It was there that she became familiar with the Franciscan Sisters.

Describing herself as from a big Catholic family — eight children, home schooled in kindergarten through eighth grade and educated at public and Catholic high schools — Sister Maria Clare said she was feeling a calling. After studying catechetics and theology and examining religious orders, she said the TORs, whose motherhouse is in Toronto, felt like a fit — a contemplative, but active, community.

For eight years now, she said she has felt at home with the TOR Sisters. She spent two years ministering on the Franciscan University campus in Austria and currently resides in the TORs Heart of Mary House of Prayer and Service on North Street in Steubenville, while serving at the Samaritan House in the downtown portion of the city.

“It’s a gift to work and live with the poor,” she said, though she admitted that as a youth she was unaware of how she would be able to reach out and not fear her less fortunate brothers and sisters.

Sister Maria Clare, the other TORs and volunteers from schools, Franciscan University and area parishes provide spiritual guidance and material assistance — food on an emergency basis and clothing at the Samaritan House. Bible study and faith classes are offered. People are encouraged to find a congregation, she added.

Even in the short time that she has ministered in the downtown, Sister Maria Clare said she’s seen improvement in people’s personal lives, witnessed

those making better choices and watched their spiritual growth.

Women in their 20s, 30s and 40s and men in their 40s and 50s are served by the TORs and volunteers, Sister Maria Clare predicted. Some stop in for the social aspect of Samaritan House and others to have the sisters pray with them or just talk.

Most of the people that Sister Maria Clare deals with are unem-



Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother Maria Clare Smith, left, and Rita Clare Yoches minister in downtown Steubenville. (Photo by DeFrancis)

ployed. Some, she said, struggle with addictions. Others are homeless.

On the second and fourth Saturday of each month, the sisters and volunteers offer food and fellowship in the cathedral’s undercroft. The number of attendees will swell from the normal 30 to 50 to 150 to 200 for the holiday gatherings, Sister Maria Clare speculated. The Saturday activities for the men, women and children include catechesis before the meal and a craft after. Some come for the meal; others just need to get out of the house, she said.

Food and clothing donations are accepted at the Samaritan House, where volunteers are needed, also.

Bishop Monforton

From Page 1

Jefferson County leaders together in Holy Name Cathedral to suggest prayer for the well-being of the community.

As Bishop Monforton outlined the renovation, restoration and renewal of Holy Name Cathedral and the area surrounding it, he quoted Pope Francis who has said the church is first and foremost a field hospital. “We are more than community; we are communion,” Bishop Monforton said.

Closed to Masses, Bishop Monforton acknowledged that the renovation of Holy Name Cathedral is not being done as

quickly as hoped for, but said that it will be done over a course of time.

Prudence, Bishop Monforton said, is guided by justice. Therefore, the first thing that will occur at Cathedral Square is social outreach. Space will be created for ministries to those in need. He expects a soup kitchen to be operational, as well as a counseling center, especially dealing with trauma and job placement.

The outreach to the people in the South End of the city will be done with the virtue of temperance, Bishop Monforton added. “We are ambassadors to share the good

news and to share immense hope.”

And, fortitude — “to be able to move forward with the gifts you and I have, God deserves our best efforts.”

Presently, a plaza is being created in front of the cathedral. Fifth Street has been closed to vehicular traffic in front of the church. Several properties surrounding the cathedral have been bought, some razed, already.

“The four virtues are essential to the renewal, ... your renewal and mine,” Bishop Monforton concluded.

Faith in the Future meets, also, usually for lunch, on the last Wednesday of each month on the Franciscan University of Steubenville campus. The next meeting is expected to be held Jan. 25 at Franciscan University, Mike Florak told breakfastgoers.

The Real Presence

From Page 6

word are very different. For us “memory” is a weaker word. It simply means calling something to mind, remembering an event like the birth of your child, your wedding day, or the game when your favorite sports team finally won the championship. That’s a simple remembering, a passing recollection. It can stir deep feelings but it does nothing more. Whereas in the Hebrew concept out of which Jesus was speaking, memory, making ritual remembrance of something, implied much more than simply recalling something. To remember something was not simply to nostalgically recall it. Rather it meant to recall and ritually re-enact it so as to *make it present again in a real way*.

For example, that’s how the Passover Supper is understood within Judaism. The Passover meal recalls the Exodus from Egypt and the miraculous passing through the Red Sea into freedom. The idea is that one generation, led by Moses, did this historically, but that by re-enacting that event ritually, in the Passover Meal, the event is made present again, in a real way, for those at table to experience.

The Eucharist is the same, except that the saving event we re-enact so as to remake it present through ritual is the death and resurrection of Jesus, the new Exodus. Our Christian belief here is exactly the same as that of our Jewish brothers and sisters,

namely, that we are not just remembering an event, we are actually making it present to participate in. The Eucharist, parallel to a Jewish Passover meal, remakes present the central saving event in Christian history, namely, Jesus’ Passover from death to life in the paschal mystery. And just as the consecrated bread and wine give us the real presence of Christ, the Eucharist also gives us the real presence of the central saving event in our history, Jesus’ passage from death to life.

Thus at a Eucharist, there are, in effect, *three real presences*: Christ is really present in the word, namely, the Scriptures, the preaching and the music. Christ is really present in the consecrated bread and wine; they are his body and blood. And Christ is really present in a saving event; Jesus’ sacrificial passing from death to life.

And so we go to Eucharist not just to be brought into community by Jesus’ word and to receive Jesus in Communion, we go there too to enter into the saving event of his death and resurrection. The real presence is in both a person and in an event.

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

Letter to the Editor

A new scientific report concludes that science has not confirmed key theories about sexual orientation and gender, including the belief that homosexuals are “born that way.”

It also rejects surgical and hormonal interventions for children who identify as “transgender on the grounds that the large majority outgrow identities that conflict with their biological sex.”

Examining research from the biological, psychological and social sciences, this report shows that some of the most frequently heard claims about sexuality and gender are not supported by scientific evidence, reads an introductory note by Adam Keiper, editor of *The New Atlantis*, a leading journal of science, technology and ethics that published the report “Sexuality and Gender.”

“The report has a special focus on the higher rates of mental health problems among LGBT populations; it questions the scientific basis of trends in the treatment of children who identify with their biological sex,” said Keiper.

“More effort is called for to provide these people with the understanding and support they need to lead healthy, flourishing lives.”

“Sexuality and Gender” was written by Dr. Lawrence Mayer, scholar in residence in the Department of Psychiatry at Johns Hopkins University and professor of statistics and biostatistics at Arizona State University, and Dr. Paul McHugh, professor of psychiatry and behavior sciences at Johns Hopkins University School of Medicine

who served for 25 years as psychiatrist in chief at Johns Hopkins Hospital. The study was released Aug. 22. The report asserts that scientific evidence does not support the theory that “gender identity is an innate fixed property of human beings that is independent of biological sex that a person might be a man trapped in a woman’s body or a woman trapped in a man’s body.”

The authors also question the adoption of new interventions for children and teens who do not identify with their biological sex.

Dr. Mayer was inspired to co-author this report after initial research stirred grave concerns about the LGBT community’s poor mental health outcomes. He also dedicated the report to scholars doing impartial research on topics of public controversy.

He said, “May they never lose their way to political hurricanes.”

The latter dedication underscores growing concerns that academic researchers can be influenced by powerful ideological currents that paved the way for the legalization of same-sex marriage and a range of accommodations for transgender people.

Considering the importance of the subject, I believe it is important to be informed, especially when government agencies are pushing all kinds of regulations on gender identity.

(For the complete article NRegister.com — “Not Born That Way,” Joan Frawley Desmond).

**Permanent Deacon Lawrence R. Meagher
Steubenville**

Faith leaders call for mercy, immigration reform, end to deportations

By J.D. Long-Garcia

LOS ANGELES (CNS) — Archbishop Jose H. Gomez of Los Angeles called for mercy and an end to deportations as he led religious leaders in an interfaith prayer service Nov. 10 for peace, solidarity and unity at the Cathedral of Our Lady of the Angels.

“In this country, we need to start building bridges and bringing people together,” he said. “We need to reach out to those who are hurting. Now is the time to build unity and heal communities, through our love for our neighbor and our care for those in need. That’s what tonight is about. Not politics. It’s about people.”

The archbishop and Los Angeles Mayor Eric Garcetti organized the prayer service as a sign of unity and solidarity amid the uncertainty and fear that has followed the Nov. 8 elections. The archbishop drew particular attention to immigrant communities.

That same concern was voiced by the chairman of the U.S. bishops’ Committee on Migration, Auxiliary Bishop Eusebio Elizondo of Seattle, in a statement issued in Washington Nov. 11.

After pledging prayers for President-elect Donald Trump, other elected officials and those who will serve in the new administration, Bishop Elizondo assured migrant and refugee families in the United States of the bishops’ “solidarity and continued accompaniment as you work for a better life.”

“We believe the family unit is the cornerstone of society, so it is vital to protect the integrity of the family. For this reason, we are reminded that behind every ‘statistic’ is a person who is a mother, father, son, daughter, sister or brother and has dignity as a child of God,” the bishop said. “We pray that as the new administration begins its role leading our country, it will recognize the contributions of refugees and immigrants to the overall prosperity and

well-being of our nation.”

He said the Catholic Church will work “to promote humane policies that protect refugee and immigrants’ inherent dignity, keep families together, and honor and respect the laws of this nation.”

At the prayer service in Los Angeles, Archbishop Gomez said with the U.S. election final, children “are afraid” and “men and women are worried and anxious, thinking about where they can run and hide. This is happening tonight, in America.”

“The answer is not angry words or violence in the streets. It never solves anything. It only inflames it more. We need to be people of peace, people of compassion. Love not hate. Mercy not revenge,” he added. “These are the tools to rebuild our nation and renew the American dream. Tonight we promise our brothers and sisters who are undocumented – we will never leave you alone.”

During his campaign, Trump vowed to undo what he called President Barack Obama’s “overreaching” executive orders. In November 2014, Obama took executive action to implement a program for parents of citizen children – the Deferred Action for Parents of Americans and Lawful Permanent Residents program, or DAPA – and to expand the 2012 Deferred Action for Childhood Arrivals program, known as DACA.

But despite Obama’s executive measures, as the archbishop noted, his administration has deported more than 2 million in the past eight years.

“No one seems to care. Except that little girl or little boy who comes home at night – and he or she knows his or her father isn’t there anymore,” he said. The U.S. bishops have been calling for an overhaul of the



Los Angeles Archbishop Jose H. Gomez leads an interfaith prayer service for the immigrant community Nov. 10 at the Cathedral of Our Lady of the Angels, Los Angeles. (CNS photo/Patrick T. Fallon, Reuters)

nation’s immigration system for more than 15 years.

“Let’s pray tonight, in a special way – that our leaders will find it in their hearts to make a beautiful, humanitarian gesture,” the archbishop added. “Let’s pray that they can come together, in a spirit of national unity, and agree to stop the threat of deportations – until we can fix our broken immigration

system.”

Garcetti called for solidarity among all people of faith.

“People turn to God in moments like this, he said. “The divisions of this last week, and for these past months, have in many ways torn us apart.”

While hundreds prayed in the cathedral, hundreds of Trump protesters gathered in the streets of downtown Los Angeles for a second consecutive night. The mayor, while applauding the “new generation” for “expressing themselves,” asked that they “respect people’s property” and be more careful where they marched.

“It’s never good to play on the freeway,” he said, referring to the Nov. 9 protesters who blocked the 101 Freeway. “I hope President-elect Trump will hear our feelings, not just in this city, but in our country, and that he will seek to understand.”

Joining the archbishop and the mayor at the service were Jewish, Muslim and other leaders.

“These are no longer ordinary times,” said Rabbi Sharon Brous, founder and senior rabbi of the Ikar Jewish Community of Los Angeles. “Now it is upon all of us to respond to the millions of immigrants, to the Muslims, to the people of color, to LGBT people and people with disabilities – all of those who have been threatened by the vicious rhetoric of the past year and a half. We are with you now and every day for the next four years and far beyond that.”

In the Diocese of El Paso, Texas, Bishop Mark J. Seitz in a postelection statement likewise described the fear being felt by immigrants, refugees and Muslims in the U.S. because of Trump’s campaign rhetoric against those groups.

“Children and young people who know nothing but life in this country as the sons and daughters of immigrants wonder if their parents will be present when they return from school,” Bishop Seitz wrote. “Those fleeing direct death threats in their home countries or the murder of their family members have heard of the fate of hundreds who were forced back to their places of origin after running from murderous gangs and narco-traffickers.”

“To you I would like to offer some assurances,” the bishop said. “This country has elected a president, not a dictator. We, in this democratic republic have a system of checks and balances so that the rights of individuals are safeguarded. Campaign rhetoric is just that. Now comes the challenge of governing. For that, a leader must work with others and seek places of compromise.”

To those who are fearful, he said Catholic leaders “will continue to stand by your side. We will do all in our power to assure that your voice is heard, that you are protected and that this nation remains true to its basic ideals.”

Long-Garcia is editor-in-chief of Angelus News, the multimedia platform of the Archdiocese of Los Angeles.

Faith-based panel’s chair: A third of its recommendations implemented

By Mark Pattison

WASHINGTON (CNS) — Even though its report was issued only in late October, the chair of a presidentially convened panel on faith-based initiatives said that a third of its recommendations have already been implemented.

Although it is not solely the White House that is responsible for considering and implementing the recommendations, “the White House already did a lot of it. It sort of put its clout behind the recommendations,” said the Rev. Jennifer Butler, a Presbyterian minister who chaired the President’s Advisory Council on Faith-based and Neighborhood Partnerships.

The 72-page report, “Strengthening Efforts to Increase Opportunity and End Poverty,” was released Oct. 27. It contained more than two dozen recommendations to address race, justice and poverty; to increase economic opportunity; and to strengthen government approaches and programs for addressing poverty and inequality.

One instance where the panel and the White House were on the same page, ac-

ording to Rev. Butler, was on policing. “President (Barack) Obama had appointed a task force on 21st-century policing. Those recommendations were brought to our attention,” she said. “We added some suggestions for them to look at. We’ve all been working at the local level to implement those.”

Recommendations on community policing and data collection guidelines are being implemented, as are those on providing training on “implicit bias,” she said, “looking at how race colors our implementation of government policies.”

Also being implemented are recommendations on clemency issues and “pardoning those who had a sentence that was disproportionate to the crime committed,” Rev. Butler said, adding, “Obama has issued more clemencies than any other president in history.”

Some recommendations require more time and effort to implement.

“One of the things I’m really proud of in the report we recommended to implement the (United Nations Development Program’s) Sustainable Development Goals

in America and eliminate extreme poverty in America by 2030,” Rev. Butler said. “That’s entirely doable in America. We know what works. Can this administration set achievable goals, and is there political will to do it?”

Other goals revolve around “transforming government,” she added. “It really calls us to have a holistic view of govern-

ment: How can they partner with local communities, less as delivering services but building communities, and having a holistic approach to problems? I think that’s eminently doable, but it requires a shift in mindset – thinking about the role government plays and can play.”

Two previous reports from similar faith-based panels have been compiled.



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Adena — A community Thanksgiving service will be held at 6 p.m., Nov. 20, at St. Casimir Church.

An annual Christmas cantata will be held at 2 p.m., Dec. 4, at St. Casimir Church.

Orders for apricot, nut and poppy seed rolls, baked by members of St. Casimir CWC, are being accepted. To place an order, telephone Jeanette Kelley at (740) 769-0225, or the church rectory, (740) 546-3463. Rolls, which cost \$10 each, will be available for pickup Dec. 17 and Dec. 18.

Athens — The Athens Catholic community CWC will hold a Christmas bazaar from 9 a.m.-3 p.m., Dec. 3, at Holy Family Center, which is located at Christ the King University Parish. Chili, homemade kolachy, breads, pies, fudge, cinnamon rolls and rum cakes will be sold at the event. The day will also feature raffles, a white elephant sale, arts and crafts.

Buchtel — St. Mary of the Hills Parish will have a bake sale Dec. 4, following the celebration of the 11 a.m. Mass.

Carrollton — A time capsule will go into the walls of the new Our Lady of Mercy Church. Items of family photos, letters, or pictures relating to the parish are being accepted at the church rectory through Dec. 7. For additional information or questions, telephone (440) 324-5785.

As part of the "Coats for Kids" collection, children's coats will be distributed from 9 a.m.-4 p.m., Dec. 13 and Dec. 14, at Our Lady of Mercy Church hall.

Chesapeake — Items are being collected by St. Ann Parish CWC for local veterans. Donations of socks, underwear and blankets can be taken to the church, 310 Third Ave.

Malvern/Minerva — Youth from St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, will present a Nativity play at 7 p.m., Dec. 18, at St. Gabriel Church.

Marietta — The Basilica of St. Mary of the Assumption will host an American Red Cross blood drive from 1-6 p.m., Nov. 21, in the basilica social hall, 506 Fourth St. Telephone Suzanne Baker at (740) 373-0311, for additional information or to reserve a time to donate.

The Basilica of St. Mary of the Assumption Health Ministry is sponsoring a "Rada Cutlery" sale. To place an order, by Dec. 5, telephone (740) 373-1418.

A Christmas bazaar, sponsored by the CWC of the Basilica of St. Mary of the Assumption, will be held from 9 a.m.-2 p.m., Dec. 10, in the basilica social hall. Baked goods, Christmas cookies and crafts will be available for purchase.

Martins Ferry — St. Mary Parish will host the Martins Ferry Community Choir for an annual Christmas cantata at 4 p.m., Dec. 4, at the church, 20 N. Fourth St.

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

Steubenville — St. Peter CWC is participating in a 10th annual toy drive, which will be held through Dec. 6. New, unopened toys can be taken to the church vestibule. Toys will be donated to Urban Mission.

Wintersville — A "Grieving Through the Holidays" session will be held from 10 a.m.-noon, Dec. 10, in Blessed Sacrament Church Lower Sargus Hall. All can attend.

The St. Thomas Aquinas Debate Club will sell Advent wreaths, candles and crosses following the celebration of the Nov. 19 and Nov. 20 Masses at Blessed Sacrament and Our Lady of Lourdes churches.

Woodfield — Family movie night will begin following the celebration of the 5 p.m. Mass, at approximately 6 p.m., Dec. 7, in the undercroft of St. Sylvester Church.



Bishop John King Mussio Central Junior High School students are presenting "Godspell Jr." at 7 p.m., Nov. 18 and Nov. 19, at Berkman Theater, Lanman Hall, Catholic Central High School, 320 West View Ave., Steubenville. Soloists performing include, seated in front, Nikki Thompson, left, and Hannah Hough; standing and seated in center, from left, Jack Blake, Lulu Leonard, David Kissinger, Jeremiah Greve, Clara Symington and Luke Terry; and, in back, from left, Ellen Hanood, Sydney Phillips, Kendra Hendricks and Hannah McManus. Tickets are on sale at the junior high school, telephone (740) 346-0028, or at the door the evening of the production. Tickets are priced at \$7 for adults and \$5, students, said Theresa Danaher, Bishop John King Mussio Central Junior High School principal. Marc Barnes of the Harmonium Project, Steubenville, is directing the production. Teacher assistants are Meg Pirro and Chrissy DiMichele. Choreographer is Susan Long. (Photo by DeFrancis)

Around and About

Caldwell — A community Thanksgiving service will be held at 7 p.m., Nov. 22, at the Caldwell First Church of the Nazarene, 6 Cumberland St. Speaker for the evening will be Father Chester J. Pabin, a Diocese of Steubenville priest, who is parochial vicar to Father Wayne E. Morris, pastor of the Noble County parishes of Corpus Christi, Belle Valley; St. Stephen, Caldwell; St. Michael, Carlisle; and St. Mary of the Immaculate Conception, Fulda.

Cambridge — Knights of Columbus Council 1641 will sponsor a breakfast from 9 a.m.-noon, Nov. 20, in St. Benedict Church social hall. The menu will include scrambled eggs, sausage, home fries, sausage, pancakes, biscuits and beverages.

Cambridge — A Nov. 24 annual community Thanksgiving dinner will be held from 11 a.m.-1:30 p.m., at the First Christian Church, 1127 Beatty Ave. Meals will be provided free of charge and will be served in the church fellowship hall. If homebound, meals can be delivered by telephoning (740) 432-5923.

Dillonvale — A community Thanksgiving service will be held at 7 p.m., Nov. 22, at the Dillonvale Presbyterian Church, 52 Liberty St.

Harrisville — A choir singspiration will be held at 6 p.m., Nov. 27, at the Harrisville United Methodist Church, 49355 Ohio Route 250.

Martins Ferry — Knights of Columbus Mother of God Council 1421 will sponsor a fish fry from 11 a.m.-6 p.m., Nov. 18, at the council home, 25 N. Fourth St. Eat in or takeout will be available. To place an order, telephone (740) 633-0528.

Mount Pleasant, Ohio — An annual Christmas cantata will be held at 7 p.m., Dec. 4, at the Presbyterian Church, 123 Union St.

Steubenville — The second annual Steubenville Nutcracker Village and Advent Market will open in Fort Steuben Park, 120 S. Third St., Nov. 22. The Advent Market, featuring artisans, food, hayrides, church tours and entertainment will be open on the four weekends following Thanksgiving from 4-9 p.m., Fridays and Saturdays, and from 1-6 p.m., Sundays. Advent wreaths and Nativity sets will be blessed Nov. 27. "Wooden Heart Follies" will be presented at the Masonic Temple, 227 N. Fourth St., Sundays, at 2 p.m. For a complete schedule, visit www.steubenvillanutcrackervillage.com or telephone (740) 283-1787.

Stockport, Ohio — An Italian dinner, for the benefit of Mary's House, which is designated to serve pregnant women 18 years of age and older, will be held from 5-7:30 p.m., Nov. 19, at St. Bernard Church social hall, 307 Seventh St., Beverly. Cost is by donation. A fundraiser pumpkin roll and holiday goodies sale will also be held. Orders can be placed by telephoning Lucy Duff, (740) 984-4740, by Dec. 14. Pickup will be at St. Bernard Church social hall from 5-6:30 p.m., Dec. 19, or at Big Lots parking lot, 13 Acme St., Marietta, from 5-6:30 p.m., Dec. 21.

Wheeling, W.Va. — Our Lady of Perpetual Help Ukrainian Church, 4136 Jacob St., will sponsor a pork chop dinner from 11 a.m.-4 p.m., Nov. 20, in the church annex. Cost to eat is \$8 for adults to eat; \$4 for children 12 years of age and under. Children, 6 years of age and under, eat for free. Takeout orders will be available by telephoning (304) 232-1777.

Zanesville, Ohio — The 27th annual Zanesville Handbell Festival will be held at 7 p.m., Nov. 20, at Grace United Methodist Church, 516 Shinnick St.

Through Life Line Screening Nov. 30, learn your risk of cardiovascular disease, osteoporosis, diabetes and other chronic, serious conditions – Holy Family Church, 2565 Alexander Ave. West, Steubenville. Preregister – (877) 237-1287 or www.lifelinescreening.com. Cost \$149, to start.

Bishop Sheldon, a veteran, celebrates Mass with Steubenville war veterans

STEUBENVILLE — Catholic War Veterans, Post 1970, Steubenville, saluted Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon, a veteran.

A day after Veterans Day, during a Nov. 12 Mass at St. Peter Church, Steubenville, members of the post paid homage to Bishop Sheldon (Father Timothy J. Huffman is pastor of St. Peter Parish).

The bishop said, “I am no stranger to the Catholic War Veterans. In fact, I might be considered a charter member. As I recall, the CWV was begun shortly after World War II, in the late 40s (Bishop Sheldon is a veteran of the Second World War, having served in the U.S. Army Air Corps). When it was announced that a post was being formed at our parish, St. Philip Neri in Cleveland, my brother and I went to join up. We were joined also by my dad: a veteran of World War I who served in France in 1918.”

In his homily, as he referenced the Gospel during the last regular Sunday of the liturgical year, Bishop Sheldon said, “It’s about the end of the world ... things that can be expected at that time: natural disasters, wars, persecutions and a great apostasy – that is, a falling away of people from their religious faith. But, if we think about it, those symptoms could be verified in just about any age – especially our own.”

“... (T)he United States has been in-



Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon receives a cap and other memorabilia from members of Steubenville Post 1970 of the Catholic War Veterans – from left – Mary King, William Demjan, Daniel Grose, Charles Menk, Paula Grose, Jack Carroll and Gerard McKeegan. (Photo by DeFrancis)

involved in shooting wars almost continuously for the last 75 years – in one part of the world or another. Natural disasters are nothing new. ... Persecution? Definitely! It is estimated that there have been more martyrs for the faith in the 20th century than in all the Roman persecutions in the early church. ...”

Bishop Sheldon pointed also to subtle persecutions that the Catholic Church faces in the U.S. today, under the mantra of the separation of church and state – for

example, the Supreme Court decisions that legalized abortion and gay marriage.

“But religion is more than worship,” Bishop Sheldon said. “True religion includes truths that are to be held and principles by which we govern our lives.”

Catholics, the bishop continued, have shed their blood for the country in proportion, and even beyond, to the percentage of the population.

“At the Battle of Antietam in the American Civil War, ... 100 percent of the Irish

Brigade of the Union Army were Catholics.

“Catholics were well represented in World War I in the American Rainbow Division at the Battle of the Argonne.

“In World War II, more than 12 million men and women served in the armed forces. One in three had the letter ‘C’ on their dog tags: C for Catholic.

“Catholic Navy men died at Pearl Harbor. ... Catholic Marines fought and died at Guadalcanal, Tarawa and Iwo Jima. Catholic GIs died in North Africa. ... Catholics of the Army Air Force fought and died in the flak-filled skies above Schweinfurt, Ploesti, Berlin and Tokyo. ...

“Catholics are always present in far-away places with strange-sounding names ... Pusan, Da Nang, Kuwait, Baghdad and Afghanistan.

“If you are ever challenged about whether Catholics can be good Americans, you can argue from the Constitution or you can use the short response: ‘You’ve got to be kidding?’

“Catholic War Vets are identified by their name: they are Catholics; they are veterans. ...

“(Y)ou make the church proud and you make the nation sit up and take notice.

“I have only one (phrase) for you men and women of the Catholic War Veterans: not ... advice, but ... encouragement: Carry on!”



Nicholas Ward, center, has been installed as a lector by Bishop of Columbus (Ohio) Frederick F. Campbell, left. Ward, the son of Paul D. and Mary Ward of Steubenville, is studying for ordination to the priesthood for the Diocese of Steubenville at the Pontifical College Josephinum, Columbus. Ward graduated from the Josephinum in May with a bachelor’s degree and is a first theology student, there. He spent the summer at the Basilica of St. Mary of the Assumption, Marietta, under the direction of its rector, Msgr. John Michael Campbell. Bishop Campbell was the principal celebrant at the installation Mass at St. Joseph Cathedral, Columbus. Also with Ward and Bishop Campbell is Msgr. Christopher J. Schreck, rector/president of the Josephinum. Seminarians installed as lectors are first-year theologians, typically, and are commissioned to proclaim the word in the liturgical assembly and to catechize the faithful. (Photo by Snow)

Task force members will talk environment

STEUBENVILLE — In response to Pope Francis’ encyclical “Laudato Si’: On Care for Our Common Home,” a task force was created in the Diocese of Steubenville.

Some members of that task force – Emilia Alonso-Sameno, Eric Fitch, Eric Haenni, Robert Maher, Joseph McLaughlin and Paul Symington – will travel to parishes and diocesan organizations, when asked, to discuss the encyclical, which they have studied and written about, said Michele A. Santin, director, diocesan Office of Family and Social Concerns.

For more information on the presentations or to book a task force member for a parish or group, contact Santin via email – msantin@diosteub.org or telephone (740) 282-3631.

Obituaries

Donna L. Abrahams, 77, Carrollton, Our Lady of Mercy, Oct. 22.

Eugene Angelo, 68, St. Clairsville, St. Mary, Nov. 1.

Nancy Archangel, 66, Steubenville, Holy Family, Oct. 16.

Clara “Becky” Bianco, 92, Wintersville, St. Peter, Steubenville, Oct. 26.

Joseph M. Canella, 94, Steubenville, St. Peter, Nov. 5.

Donald Crance, 90, 1840 N. Second St., Ironton, St. Joseph, Nov. 10.

Christopher G. Cremeans, 71, 2206 Woodcrest Drive, Wheelersburg, St.

Lawrence O’Toole, Ironton, Sept. 18.

Joyce M. Dalbenzio, 78, Triumph of the Cross, Steubenville, Nov. 12.

James S. DiGregory, 90, Triumph of the Cross, Steubenville, Oct. 30.

Pierina DiMichele, 81, Steubenville, Holy Family, Oct. 26.

John W. Elliott, 78, Carrollton, Our Lady of Mercy, Nov. 8.

Thomas C. Gonot, 96, 72930 Pleasant Grove Road, Dillonvale, St. Frances Cabrini, Colerain, Nov. 7.

Charles Hodor, 85, 613 S. Zane Highway, Martins Ferry, St. Mary, Nov. 4.

Joseph G. Kacsmar, 87, Maynard, St. Frances Cabrini, Colerain, Oct. 4.

Dianne L. Miller, 67, 124 Parkview Drive, Wintersville, Blessed Sacrament, Nov. 5.

Susan Molnar, 65, 242 W. 44th St., Shadyside, St. Mary, Oct. 28.

Larry E. Rist, 80, 1521 S. Sixth St., Ironton, St. Joseph, Sept. 27.

Magdalene Ladomersky Rock, 97, Toronto, St. Francis of Assisi, Nov. 8.

Joyce A. Schweickart, 80, 107 Alma Ave., South Point, St. Joseph, Ironton, Oct. 6.

Thomas L. Shawver, 86, London, Ohio,

St. Peter, Steubenville, Oct. 28.

Katherine Stuntebeck, 74, 514 Washington St., Ironton, St. Lawrence O’Toole, Oct. 26.

Helen Zifzal Szczepanski, 97, Adena, St. Casimir, Oct. 30.

Leo Unger, 93, 1405 N. Second St., Ironton, St. Joseph, Sept. 27.

Shawn M. Walker, 52, 1458 Ohio Route 650, Ironton, St. Lawrence O’Toole, Oct. 14.

Elvera “Vera” Yanik, 88, St. Clairsville, St. Mary, Nov. 7.

Rita S. Gerst Yontz, 84, Woodsfield, St. Sylvester, Nov. 6.

Pope gets a year of stories, tears, hugs

By Cindy Wooden

VATICAN CITY (CNS) — Tears, prayers, caresses – but most of all, listening – were the hallmarks of Pope Francis’ “Mercy Friday” visits during the Year of Mercy.

As the jubilee began last December, Pope Francis said he would ditch the media one Friday afternoon each month and personally try to give life to the corporal and spiritual works of mercy.

Throughout the year, he used his weekly general audiences and monthly Saturday jubilee audiences to teach about the reality of God’s mercy and the obligation of sharing mercy with others.

But the Mercy Friday visits – even the two that were not held on a Friday – were about presence. While top personnel at the places he visited had some advance notice, in most cases the guests, residents or patients did not. The Mercy Fridays gave them a chance to tell the pope their stories and, usually, to share a late afternoon snack with him.

Here is a list of the pope’s Mercy Friday visits through October:

- Dec. 18, in an event that turned out not to be private at all – the pope opened the Holy Door at a remodeled Rome Caritas homeless shelter and celebrated Mass there.

- Jan. 15, Pope Francis visited a retirement home in Rome and a nearby care home for people in a persistent vegetative state.

- Feb. 26, he visited members of a residential community for people recovering from drug addiction.

- March 24, Holy Thursday, Pope

Francis celebrated the Mass of the Lord’s Supper at a refugee center in Castelnuovo di Porto, north of Rome, and washed the feet of asylum seekers.

- April 16, Pope Francis joined Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Greek Orthodox Archbishop Ieronymos II of Athens for visits with refugees on the Greek island of Lesbos. The pope brought 12 of the refugees to Rome with him.

- May 13, he visited Il Chicco, a L’Arche community south of Rome. L’Arche communities are homes where people with and without intellectual disabilities share their lives.

- June 17, the pope visited two communities of priests; one was a home for retired priests and the other was described as a community for priests with “various difficulties.”

- July 29, during Pope Francis’ visit to Poland for World Youth Day, the Vatican described the following events as part of the Mercy Friday initiative: a silent visit to the Nazi’s Auschwitz death camp; a visit to a pediatric hospital; and the celebration of the Way of the Cross that connected each station to a work of mercy.

- Aug. 12, he visited a community for women rescued from the slavery of prostitution.

- Sept. 16, Pope Francis visited the neonatal unit of a Rome hospital and a hospice across town.

- Oct. 14, he spent the afternoon at Rome’s SOS Children’s Village, which attempts to provide a home-like atmosphere for children under 12 whose parents cannot care for them.



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Bishop Bransfield and the faithful of the Diocese of Wheeling-Charleston thank Bishop Jeffrey M. Monforton and the faithful of the Diocese of Steubenville for your generosity in the collection for the victims of the devastating floods in West Virginia this past summer. The recovery efforts continue to help them to rebuild their lives and their communities, and your gift will help ensure that this important outreach continues.