Journey to guide the church’s future begins locally

By Dino Orsatti

MARIETTA — Catholics across the Diocese of Steubenville were invited to take part in a Mass celebrated by Bishop Jeffrey M. Monforton, Oct. 17, at the Basilica of St. Mary of the Assumption, Marietta, that launched the diocese’s participation in the Synod of Bishops meeting in two years. The theme of the Synod of Bishops meeting in two years will be “For a synodal church: communion, participation and mission.”

Pope Francis has asked that Catholics in dioceses around the world prayerfully contribute to what will eventually be discussed at the synod meeting at the Vatican.

“We are embarking on a common pilgrimage to listen to the Holy Spirit,” the bishop said in a homily delivered at the basilica when discussing the synodal process. He went on to say we should reach out to those who are not in the pews.

Free lunches are handed out at Sacred Heart Center

Steubenville Bishop Jeffrey M. Monforton hands out free bag lunches at the Sacred Heart Center of Hope, 430 Slack St., Steubenville, Oct. 22. Pictured to the right of the bishop are Rose Raveaux, executive director, Catholic Charities of Southeastern Ohio and Sacred Heart Center of Hope, volunteers Buddy Kiaski and Matthew Gallabrese. Volunteers from Triumph of the Cross Parish, Steubenville, prepare and hand out the bag lunches every Friday at noon at the center and the Urban Mission, Steubenville. (Photo by Orsatti)
Journey

From Page 1 and explain to them that the doors to the church are still open. The bishop said, “We must treat life as a religious pilgrimage, not to take any day for granted, to share God’s good news, that the word of God is alive in our hearts, minds and words.”

A meeting followed the Mass at the basilica for those who will be spearheading local consultations at parishes and other entities.

Bishop Monforton began the virtual and in-person meeting at the basilica, with a brief introduction and introduced the diocesan synod committee members, in addition to himself and Father James M. Dunfee, vicar general, and pastor of St. Agnes Parish, Mingo Junction. The committee members include Alan and Nancy Schreck, Sister Agnes Therese Davis and Debbie Riccardo. Everyone, except Riccardo, who was ill, spoke about various aspects of the synod.

Father Dunfee explained the original meaning of the word “synod” as on the same journey together. He said the Holy Father wants to know how each Christian brother and sister should be journeying together into the future as a universal church. Father Dunfee said it is important to listen to each other on this mission.

“It is going to be like a family gathering with a welcome mat. We want to hear from everyone,” said Sister Agnes Therese when describing the tone to be set for the meetings.

Nancy Schreck talked about the various players in the synod. She said they include everyone in the church – clergy at all levels, men and women religious, laypeople and communities of faith. Each parish will have a facilitator, to plan, guide and manage the group meetings as well as a note taker, to listen to the discussions.

Pope Francis throughout his pontificate has urged the church to reach out to those on the peripheries. The Synod on Synodality is an opportunity to do that.

Alan Schreck said a synodal church recognizes that laypeople have an important role of passing on the tradition of the church. He said during the diocesan synod, the committee members will reach out to diocesan schools and other ministries, such as Urban Mission and Vagabond Ministries, to get their input. Synods are designed to assist the pope in reflecting upon what the Holy Father considers to be some of the most important issues confronting the church.

Bishop Monforton answered questions about the synod from people who called in to the meeting. One caller asked what prompted and motivated the Holy Father to want the synod at this time. The bishop said it is because the church is failing. “Too many Catholics are staying away from the church and too many don’t believe the Eucharist is actually the body of Christ,” said Bishop Monforton.

The diocese will conduct the next synod meeting Oct. 31, in-person and virtually. The gatherings will focus on training the parish facilitators and note takers, in four locations: Holy Family Church, Steubenville; St. Joseph Church, Ironton; St. Mary Church, St. Clairsville; and at the Basilica of St. Mary of the Assumption. Parishioners will be able to attend in-person or virtually.

More meetings will be held in future months with the final input from parishioners expected to be sent to the diocesan committee and then to the U.S. Conference of Catholic Bishops in March 2022.

Parishioners can submit their input on the synod by emailing the diocese directly at synod@diosteub.org or go to the diocesan website – www.diosteub.org/synod – and fill out a contact form.

Christ Our Light Parish, Cambridge, participates in annual rosary rally

Parishioners of Christ Our Light Parish, Cambridge, and their pastor, Father Paul E. Hrezo, pictured center in the left photo, participate in an annual rosary rally at Guernsey County Courthouse, Cambridge, Oct. 16. The rosary is prayed for peace in the world and part of the nationwide Public Square Rosary Crusade and the America Needs Fatima campaign. According to their website, “America Needs Fatima is a campaign to capture the heart and soul of America with the message of Our Lady of Fatima.” The youngest participant at the Cambridge rosary rally, Sophia Weir, pictured in the right photo, holds a sign she made that says “Pray!” (Photos provided by Sister Sharon Paul)
Father Cinson joins liturgists at national meeting

SAN DIEGO, Ca — Father Victor P. Cinson, pastor of St. Gabriel Parish, Minerva, and St. Francis Xavier Parish, Malvern, second from left, represents the Diocese of Steubenville at the annual meeting of the Federation of Diocesan Liturgical Commissions in San Diego, California. Also pictured, from left, are Father Jim Bessert, Saginaw, Michigan; Father Pat O’Connor, Saginaw; and Father Jan Michael Joncas, Minneapolis, Minnesota. (Photo provided)

SAN DIEGO, Ca — Father Victor P. Cinson, pastor of St. Gabriel Parish, Minerva, and St. Francis Xavier Parish, Malvern, represented the Diocese of Steubenville and Region VI (Ohio and Michigan) at the 52nd annual meeting of the Federation of Diocesan Liturgical Commissions (FDLC) in San Diego, Sept 28-30. Father Cinson is the chairperson for the Steubenville Diocesan Liturgical Commission and a consultant to the diocesan Worship Office.

After two years of planning the meeting, more than 125 other liturgists attended in-person, and 67 others participated virtually. The three-day event consisted of workshops, lectures, demonstrations and visits to historic destinations.

The meeting focused on the Order of the Dedication of a Church and an Altar. Members also attended a panel on pandemic-era practices.

Doctors Bill and Sandy Adsit (Diocese of San Diego) spoke on the medical aspects of the virus and the need for continued caution and vaccination. Jeremy Helmes (Cincinnati) described the consistent collaboration among the bishops of Ohio and their communication plans to both clergy and the faithful.

Father Juan Ochoa (Los Angeles) spoke from the perspective of both a pastor and a Director of an Office of Worship. Lisa Weis (Orlando) focused on the realities of parish life, including the suspension of parish liturgies, the safe return to worship, and the care and support required for volunteer liturgical ministers.

Father Mike Lewis (El Paso), who served as a minister to the sick and dying during the height of the pandemic, related stories of administering sacraments and providing comfort, all while operating under civic, hospital and military policies.

Matt Reichert (GIA Publications) concentrated on the impact on the publishing world and efforts to provide service and creative solutions to the ministers and parishes of the country.

On the second day, members boarded buses to the historic Mission San Diego de Alcala. The first of the famed California Missions, it was founded by St. Junipero Serra in 1769. Archbishop Jose Gomez of the Archdiocese of Los Angeles and president of the U.S. Conference of Catholic Bishops was the principal celebrant of the Mass.

Members also took a bus tour of the new Christ Cathedral in the Diocese of Orange and the famed Mission San Juan Capistrano.

Bishop Monforton’s Schedule

**October**

1. Mass, Central Catholic High School, Steubenville, 9:30 a.m.
2. Mass, All Souls’ Day, Mount Calvary Cemetery, Steubenville, 10 a.m.
3. Mass, Holy Rosary Church, Steubenville, 4 p.m., livestreamed and recorded (Triumph of the Cross Parish and diocesan Facebook pages)
4. Mass, Holy Rosary Church, Steubenville, 10 a.m.
5. Synod facilitator training, Steubenville, 1:30 p.m.

**November**

1. Mass, Holy Rosary Church, Steubenville, 7 a.m.
2. Diocesan Information Solutions Community (DISC) conference planning meeting, 3:30 p.m.
3. “Misa con Hermanas,” Mass with Daughters of Holy Mary of the Heart of Jesus, at Our Lady of the Sacred Heart Oratory, Lovers Lane, Steubenville, 9 a.m.
4. Eucharistic adoration, Catholic Central High School, Steubenville, 7 p.m.
5. Closing Mass, St. John Bosco Mission, Sardinis, 12:30 p.m.
6. Mass, Holy Rosary Church, Steubenville, 8:30 p.m.
7. Mass, Holy Rosary Church, Steubenville, 7:30 p.m.
8. U.S. Conference of Catholic Bishops’ meetings, Baltimore

**Pope Francis defends migrants**

VATICAN CITY (CNS) — Pope Francis denounced the “inhuman violence” waged against migrants, refugees and other displaced peoples in Libya, and called for an end to sending people back to unsafe countries.

“Once again, I call on the international community to keep its promises to seek common, concrete and lasting solutions for the management of migratory flows in Libya and throughout the Mediterranean,” he said after praying the Angelus with visitors in St. Peter’s Square Oct. 24.

“We must put an end to the return of migrants to unsafe countries and give priority to saving lives at sea, with rescue devices and predictable disembarkation, guaranteeing them decent living conditions, alternatives to detention, regular migration routes and access to asylum procedures,” he said.

The pope said that when people are turned away and forced back to Libya, they face real suffering because “there are real lagers there.”

The U.N. Refugee Agency, the UNHCR, recently called on the Libyan government to address the “dire situation” of asylum-seekers and refugees with a humane plan that respects their rights.

Authorities there conducted raids and arbitrary arrests in areas populated by refugees and asylum-seekers, resulting in several deaths, thousands of people detained and many homeless and destitute, according to the UNHCR.

Human Rights Watch and other rights activists have long criticized the extreme abuse waged against migrants by Libyan authorities.

However, it said the European Union, and Italy in particular, are complicit by financing and training the Libyan Coast Guard to intercept migrants in the Mediterranean as part of its “containment policy” to strictly limit migration into its borders.

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The Steubenville Register • Oct. 29, 2021
Q: How did you discover your vocation to the diaconate?

A: When I was in college, I was discerning whether to be married or to be a priest. It was then that I felt called to be a married deacon (even though I didn’t even know what that was at the time). When I started dating Jennifer, I told her this and she loved the idea. So, this has always been a part of the plan; it was just a matter of timing.

Q: How would you describe the diaconal formation process? What aspect of it did you enjoy the most?

A: There are two things that really stood out to me. First, I loved the classes. Having a PhD in Theology, there wasn’t a lot of “new” information, but it was great to be reminded of the beautiful teachings of the church and to study the faith in the light of becoming a deacon. However, the second thing was even better: the spiritual formation. The retreats, retreats and frequent conversations about prayer and the spiritual life have been transformative.

Q: What do you hope to bring to the people of the Diocese of Steubenville?

A: I hope to bring them joy! I love being Catholic. Jesus has given me “life to the full” (John 10:10) and I am excited to share that with everybody.

Q: What would you say to someone who feels they are being called to the diaconate, but are uncertain if they want to pursue it?

A: Talk to deacons. Discernment can’t be done in the imagination; it needs real information to make the right decision.

Q: Anything you would like to say to the people of the Diocese of Steubenville?

A: I am a sinner in constant need of God’s grace. My family is beautiful, but imperfect. I’ve learned a lot, but don’t have all the answers. I don’t deserve to be a deacon, but I know I’m called to it. So, I’m excited to give what I can, even when it isn’t much, and trust that God will take care of the rest.

Note: An interview with Michael Welker will be in the Nov. 12 edition of The Steubenville Register.
Bishop Monforton celebrates annual Women’s Religious Jubilee Mass

Steubenville Bishop Jeffrey M. Monforton gathers with sisters in the Diocese of Steubenville following an annual Women’s Religious Jubilee Mass, Oct. 24, at the Basilica of St. Mary of the Assumption, Marietta, in the left photo. Msgr. John Michael Campbell, delegate for religious in the diocese, rector of the basilica and pastor of St. Henry Parish, Harrietsville, concelebrated and is pictured at left. In the right photo, Bishop Monforton stands with Franciscan Sister of Christian Charity Carol Juckem, a music teacher at St. Benedict School, Cambridge, who celebrated her 50th anniversary of religious life. (Photos provided)

Supreme Court keeps Texas abortion law in place, says it will review it

By Carol Zimmermann
Catholic News Service
WASHINGTON — The Supreme Court said Oct. 22 that the Texas abortion law banning abortions after six weeks of pregnancy will remain in effect but that the court will give an expedited review of the law Nov. 1.

The brief order said the court will specifically examine the way the state’s abortion law was crafted and how it is enforced. The law allows individuals to sue anyone involved in helping a woman obtain an abortion. It also said it would review if the Department of Justice can challenge this law in court.

Justice Sonia Sotomayor, the only justice to file a dissent, said she disagreed with the court for not blocking the Texas law for the second time, saying that the court was declining to protect women in the state seeking abortions “from grave and irreparable harm.”

The court did not agree to a request from Texas officials to use this case as a means to possibly overturn the court’s 1973 Roe v. Wade decision legalizing abortion nationwide.

Texas state officials had urged the Supreme Court Oct. 21 to leave the state’s current abortion law in place, and they also advised the court not to fast-track abortion providers’ challenge to the law that bans abortions after six weeks of pregnancy.

The two briefs, 80 pages total, were requested by the Supreme Court following an emergency request filed Oct. 18 by the Department of Justice asking the court to block enforcement of the Texas abortion law and the court’s announcement the same day that it was considering taking up this case, saying that the court was declining to protect women in the state seeking abortions “from grave and irreparable harm.”

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St. John Paul II
More On Vocations II

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

As we saw before, St. John Paul has finished his reflections on the various categories of persons in the church, and is now going back to “pick up some loose ends,” so to speak. One such area is that of vocations, which we began in the last article and continue here.

Among other things, he points out the importance of prayer in this regard, not only by the person who feels called to accept Christ’s invitation to “come, follow me,” but to all who are interested in seeing the work of Christ continued. We spoke before about why this is not exclusively God’s concern, but man’s as well. God wills that mankind has a part in the enterprise of his own salvation, just as mankind has a part – the whole part – in his own fall into God’s disfavor through disobedience. Is that so strange? Isn’t it just as strange that mankind, itself, should control the reproduction of natural life? China has laws regarding human reproduction. Doesn’t that tell us something about who controls it? Why did the second person of the Trinity become man? Couldn’t he do his thing without any change to himself? Of course he could, but he chose not to in order that man himself should have the major part of the action! “Come, follow me” was addressed to men, not angels. That’s where many of the problems come in.

Angels would do a faultless job. But, it’s still in man’s own hands. Man could blow it. He can and does. That’s because, besides intelligence, he has free will – the same free will that got him in trouble in the first place! Don’t blame it all on Adam and Eve. If we’ve ever committed a serious sin, we probably would have done the same!

But, we’re getting away from our subject, vocations. The response to Christ’s call is most dramatically illustrated by the call to a missionary vocation, such as Maryknoll or some other community that actually goes to preach the Good News. One such area is that of vocations, the following of the call of Christ to follow his lead in the work of making known the will of his Father’s Kingdom. Missionary priests are usually better golfers than I!

Coming back to the subject of vocations, men who choose the priesthood, like all who follow Christ’s call, are faced with a serious decision. It comes at the end of their four years of post-graduate study in the major seminary, which is usually in their deacon year: Shall I go ahead with ordination to the priesthood or not? To the individual who looked forward to ordination from grade school, it’s no problem. It’s what he looked forward to all his life. To others, though, e.g., one who, though always having the priesthood in the back of his mind, has experienced other prospects and perhaps has even been somewhat successful at some of them. Or, take the example of a young man who has loved a girl since high school days. He has never done much about it by way of attempting a courtship, but, now, he must weigh that against the priesthood. It’s a time for a serious decision. It’s not an easy time. He may even lose sleep over it, or show other symptoms of mental or emotional distress. You can’t help him. Don’t try to give him advice. Anything you or anyone else can say, he’s said to himself a hundred times or more. Don’t try to help him “find himself” either. He’s not lost. He knows exactly where he is. He’s at a crossroads and must make a decision. All of us who have seriously considered following Christ’s call have been through it. We had to make a decision and make it alone!

We’ve been speaking so far about vocations in terms of men and the priesthood. But, what I have said applies also to communities of brothers and sisters. In their case, it’s a decision that comes when they are faced with the taking of the religious vows, and especially the solemn vows, even though these, too, can be dispensed.

In the case of women, there is a big difference between today and the early days of the church and society at-large. Today, young women can make their own decisions, whereas, in the past, much of their lives were determined by someone else, usually a male relative. Unjust? Of course! But, consider that it was only less than 200 years ago that such a thing as slavery – the ownership of human beings by other human beings – was prohibited by law here in the United States! Yet, there are some who would go back to the days before Emancipation!

But, we’ve drifted far from our subject, that of religious vocations, the following of the call of Christ to follow his lead in the work of making known the will of his Father’s Kingdom for all of mankind to eventually share in the life of God, himself! Such vocations do not come without a cost – mostly to the person who is called; sometimes to others as well. They don’t come cheap. Nor, obviously, are the persons who answer that call!
Yves Congar and the Meaning of Vatican II

By Bishop Robert Barron

One of the most theologically fascinating and just plain entertaining books I’ve read in a long time is Yves Congar’s “My Journal of the Council.” Catholics of a certain age will recognize the name, but I’m afraid that most Catholics under the age of 60 might be entirely unaware of the massive contribution made by Congar, a Dominican priest and certainly one of the three or four most important Catholic theologians of the 20th century. After a tumultuous intellectual career, during which he was, by turns, lionized, vilified, exiled and silenced, Congar found himself, at the age of 58, a peritus, or theological expert at the Second Vatican Council. By most accounts, he proved the most influential theologian at that epic gathering, contributing mightily to the documents on the church, on eumenism, on revelation and on the church’s relation to the modern world.

During the entire course of the council, from October 1962 to December 1965, Congar kept a meticulous journal of the proceedings, which includes not only detailed accounts of the interventions by various bishops and cardinals, but also extremely perceptive, often arch, commentaries on the key personalities and the main theological currents of the council. Several times as I read through the journal, I laughed out loud at Congar’s pointed assessments of some of the players: “a bore,” “useless,” “talks too much.” But, what most comes through is — if I can risk employing an overused and ambiguous phrase — “the spirit of the council,” by which I mean those seminal ideas and attitudes that found expression in the discussions, debates and texts of Vatican II. Over and again in the pages of Congar’s journal, we hear of a church that should be more evangelical and open to the Word of God, of the dangers of clerical triumphalism, of the universal call to holiness, of a liturgy that awakens the active participation of the faithful, of the need for the church to engage the modern world, etc. Attending meeting after meeting and engaging in endless conversations with bishops and theologians, Congar was indefatigably propagating these ideas, which we now take to be commonplace, and the permanent achievement of Vatican II.

As Congar led this charge, his chief opponents were Archbishop Pericle Felice and Cardinal Alfredo Ottaviani, the keepers of the traditional, scholastic form of Catholicism. His principal allies were “progressive” council fathers Cardinal Frings of Cologne and Archbishop Wojtyla of Krakow, as well as fellow periti Karl Rahner, Edward Schillebeeckx, Hans Küng and a young German theologian named Joseph Ratzinger. As I read the pages of Congar’s journal, all of these figures and that very heady time came rather vividly to life. But, even as I was caught up in the euphoria of that moment, I couldn’t help but think of the divisions that would later beset that victorious group. Archbishop Wojtyla, of course, later became Pope John Paul II, and he would appoint Joseph Ratzinger (later Pope Benedict XVI) as his chief doctrinal officer. Further, John Paul would create de Lubac and Congar himself as cardinals, but would preside over a critical investigation of the works of both Kung and Schillebeeckx. Why did these divisions arise in the post-conciliar period? One way to get a perspective on the split in the victorious party is to look to the beginnings of the theological journal “Communio.” In the wake of the council, the triumphant progressive party formed an international journal called “Concilium,” the stated purpose of which was to perpetuate the spirit of the great gathering that had prompted such positive change in the church. On the board of “Concilium” were Rahner, Kung, Schillebeeckx, de Lubac, Congar, Hans Urs von Balthasar, Ratzinger and many others. But, after only a few years, three figures—Balthasar, de Lubac and Ratzinger—decided to break with “Concilium” and found their own journal, and the reasons they gave to justify this decision are extremely illuminating. First, they said, the board of “Concilium” was claiming to act as a secondary magisterium, or official teaching authority, alongside the bishops. Theologians certainly have a key role to play in the understanding and development of doctrine, but they cannot supplant the bishops’ responsibility of holding and teaching the apostolic faith. Secondly, the “Concilium” board wanted to launch Vatican III when the ink on the documents of Vatican II was barely dry. That is to say, they wanted to ride the progressive momentum of Vatican II toward a whole series of reforms—women’s ordination, suspension of priestly celibacy, radical reform.
Bishops must teach truth, but avoid partisan politics, US archbishop says

By Cindy Wooden
Catholic News Service

VATICAN CITY — The incoming chairman of the U.S. bishops’ Committee on Pro-Life Activities hopes his brother bishops will approve a statement on the Eucharist that helps Catholics understand the gift that it is and that invites them back to active church life.

“I think it would be a beautiful thing if, in November, we were to close ranks and say, ‘We are pastors. We love our people. We want to make this an inviting church and we want to gather people around the altar of the Lord,’” Archbishop William E. Lori of Baltimore told Catholic News Service.

In discussing and voting on a document on the Eucharist during their meeting Nov. 15-18, he said, the tone should be pastoral, “not compromising our teaching, not denying that it is possible to exclude oneself from the table of the Lord,” but laying the foundation for the bishops’ multyear project of helping Catholics better understand, appreciate and celebrate the sacrament.

Some bishops want the statement to specifically address the question of Catholic politicians, such as President Joe Biden, who support legalized abortion or other laws at odds with church teaching.

Archbishop Lori was at the Vatican accompanying the new supreme knight of the Knights of Columbus for a visit in late October; Biden was scheduled to meet the pope Oct. 29.

Given their roles, “it would be surprising if the pope and the president didn’t meet,” the archbishop said Oct. 23. “It’s clear that the pope does not agree with the president about abortion. He’s made that exceptionally clear.”

“I don’t think that this meeting signals any proximate to the occasion of death actions they were asked at baptism can be separate ways – and thereupon hangs a tale of faith teaches us to hope, so that we can say..." I do. The dying should be implored to have hope in God’s tender mercies, as he was merciful to the woman at the well, the woman about to be stoned, the good thief and all the rest. Then, they should make statements of their love for God above all things. They should be encouraged to patiently offer up whatever sufferings they have in death in union with their crucified Lord as penance for any of their sins. And, as often as possible, they should seek to have the name of Jesus and his saints on their lips. It is also a good custom to give them a crucifix to hold. On the part of those who are with a dying person, the rosary, the Litany of the Saints for the dying person and the Seven Penitential Psalms should be the prayers that help us accompany this person to their eternal reward. This is a tragic part of life, but we can be prepared for it and open it up to the great presence of Almighty God. The Eucharist that helps Catholics understand the gift that it is and that invites them back to active church life, allow fear to overtake us, or worst of all, lose faith in God’s promises and despair of God’s mercy. Final perseverance is the grace that God gives us to deflect all those terrible threats, to refresh our confidence in God’s love for us and die in a state of grace.

More proximate to the occasion of death are the prayers for the dying and the last rites. These last rites reconcile us to God, grant pardon for our offenses, give us the Eucharistic food for the journey and strengthen our faith in God. The prayers we should pray now for a happy death and final perseverance will be answered if near the hour of death we have a priest to give us the sacraments and at least one person to pray the prayers for the dying as we attempt to die well.

When in the presence of someone who is dying, the priest, or anyone else present, should encourage the dying person to make acts of faith, hope and charity. Professing the full creed, if possible, or asking the dying person the same questions they were asked at baptism can be helpful if the person is very weak. That is to say that you pour the creed to the person in question format. “Do you reject Satan and all his allurements? I do. Do you believe in God the Father Almighty, etc. ...? I do.” The dying should be implored to have hope in God’s tender mercies, as he was merciful to the woman at the well, the woman about to be stoned, the good thief and all the rest. Then, they should make statements of their love for God above all things. They should be encouraged to patiently offer up whatever sufferings they have in death in union with their crucified Lord as penance for any of their sins. And, as often as possible, they should seek to have the name of Jesus and his saints on their lips. It is also a good custom to give them a crucifix to hold. On the part of those who are with a dying person, the rosary, the Litany of the Saints for the dying person and the Seven Penitential Psalms should be the prayers that help us accompany this person to their eternal reward. This is a tragic part of life, but we can be prepared for it and open it up to the great presence of Almighty God.

Death will come for all of us, but our faith teaches us to hope, so that we can say with St. Paul, “O death, where is thy victory? O death, where is thy sting?” The sting of death is sin, and the power of sin is the law. But, thanks be to God, who gives us the victory through our Lord Jesus Christ” (1 Cor 15:55-6).

Father Sheil is a Diocese of Steubenville priest and the pastor of Our Lady of Mercy Parish, Carrollton, and St. Mary of the Immaculate Conception Parish, Morges.

First-grade students help CWC collect items for ‘Boxes of Joy’

First-grade students at St. Mary School, Marietta, gather outside of the school with “Boxes of Joy.” The students collected items as part of their class service project and worked in conjunction with the Basilica of St. Mary of the Assumption Catholic Woman’s Club, Marietta, to collect supplies. More than 2,000 items were collected.

“Boxes of Joy” is a program by Cross Catholic Outreach. According to www.crosscatholic.org, “Catholic parishes, schools and groups nationwide organize ‘Boxes of Joy’ by packing the boxes with small gifts like toys and school supplies, and adding essentials, like soap, toothpaste and toothbrushes, as well as a few treats like hard candy and coloring books.” (Photo provided by Tammi Bradley)

Yves Congar

From Page 7 of the church’s sexual ethic, etc. — that were by no means justified by the texts of the council. Thirdly, and in my judgment most significantly, Balthasar, Ratzinger and de Lubac decried the “Concilium” board’s resolve to perpetuate the spirit of the council. Councils, they stated, are sometimes necessary in the life of the church, but they are also perilous, for they represent moments when the church throws itself into question and pauses to decide some central issue or controversy. We think readily here of Nicea and Chalcedon, which addressed crucial issues in Christology, or Trent, which wrestled with the challenge of the Reformation. Councils are good and necessary, but the church also, they contended, turns from them with a certain relief in order to get back to its essential work. The perpetuation of the spirit of the council, they concluded, would be tantamount to a church in a permanent state of suspense and indecision.

Kung, Schillebeeckx, Rahner, Ratzinger, Congar, de Lubac and Wojtyla were all proud “men of the council.” They strenuously fought for the ideals I mentioned earlier. But, in the years that followed, they went separate ways – and thereupon hangs a tale still worth pondering as we approach the 60th anniversary of the opening of Vatican II.

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.
Be women of hope and live out your calling, pope tells Salesian Sisters

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY — Religious women must live out their calling in a spirit of openness that gives hope to those who have none and closes the generational gap between young and old, Pope Francis said.

Attending the general chapter of the Salesian Sisters in Rome Oct. 22, the pope said that their service of helping those in need begins in their own religious communities, and he asked them to reflect on how they help their own elders.

“It is true that old people sometimes get a little fickle — we are like that — and in old age, it’s easier to see one’s defects,” he said. “But, it is also true that elderly people have that wisdom, that great wisdom of life: the wisdom of faithfulness in growing old in one’s vocation.”

According to the Vatican, the pope left the Vatican in the morning to attend the general chapter, which was held in Rome Sept. 11 to Oct. 24. The theme of the assembly was “Generative Communities of Life in the Heart of Contemporaneity.”

In his address, the pope highlighted the challenges facing the world in the wake of the coronavirus pandemic, including poverty, and called on the religious women to “renew your ‘yes’ to God in this time” and become “witnesses to Christ and his way of life.”

Doing so, he said, requires a “firm rooting in Christ so as not to be at the mercy of worldliness in its various forms and disguises.”

The pope praised the foundation for “Solidarity, Cooperation and Responsibility: The antidotes to fight injustices, inequalities and exclusions.”

Established in 1993, the foundation seeks to promote the teaching of St. John Paul II’s 1991 encyclical on social and economic justice.

Pope Francis praised the foundation for its “commitment to financing study and research by young people on new models of economic and social development inspired by the church’s social doctrine.”

“This is important and greatly needed: in soil contaminated by the predominance of finance, we need to sow many small seeds that can bear fruit in an economy that is equitable and beneficial, humane and people-centered. We need possibilities able to become realities, and realities able to offer hope. This means putting into practice the social teaching of the church,” he said.

Reflecting on the conference’s theme, the pope said that solidarity, cooperation and responsibility represent the “three pillars of the church’s social teaching,” which places the human person at the center of “the social, economic and political order.”

Rather than an individualistic world view, the church’s teaching is based on the word of God that “seeks to promote integral human development on the basis of our faith in the God who became man.”

“In every sphere of life, today more than ever, we are bound to witness our concern for others, to think not only of ourselves, and to commit ourselves freely to the development of a more just and equitable society where forms of selfishness and partisan interests do not prevail,” the pope said.

Pope Francis said Christians must be inspired by the teachings of Jesus and care for others with a “love that transcends borders and limits,” giving witness that “it is possible to pass beyond the walls of selfishness and personal and national interest.”

“We can be ‘brothers and sisters all,’” he said. “And so we can and must think and work as ‘brothers and sisters of all,’” he said. “This may seem to be an unrealistic utopia. But we prefer to believe that it is a dream that can come true. For it is the dream of the triune God. With his help, it is a dream that can begin to become reality, also in our world.”

Church’s social teaching needed to combat greed, injustice, pope says

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY — With many people around the world facing exclusion and inequality, the social teaching of the Catholic Church can inspire new economic systems that are more “people-centered,” Pope Francis said.

Christians must not “remain indifferent” to those affected by an “economic system that continues to discard people’s lives in the name of the god of money, fostering greed and destructive attitudes toward the resources of the earth and fueling various forms of injustice,” the pope said Oct. 23.

“Our response to injustice and exploitation must be more than mere condemnation,” he said. “First and foremost, it must be the active promotion of good: condemnation of what is wrong, yet promotion of what is good.”

The pope addressed participants of an international conference sponsored by the Centesimus Annus Pro Pontifice Foundation. The two-day conference reflected on “Solidarity, Cooperation and Responsibility: The antidotes to fight injustices, inequalities and exclusions.”

In his address, the pope highlighted the theme of the conference, which was held in Rome in the morning to attend the general chapter, which was held in Rome Sept. 11 to Oct. 24. The theme of the assembly was “Generative Communities of Life in the Heart of Contemporaneity.”

In his address, the pope highlighted the challenges facing the world in the wake of the coronavirus pandemic, including poverty, and called on the religious women to “renew your ‘yes’ to God in this time” and become “witnesses to Christ and his way of life.”

“Do not forget that the worst evil that can happen in the church is spiritual worldliness. I can say that it seems almost worse than a sin because spiritual worldliness is that very subtle spirit that occupies the place of proclamation, that occupies the place of faith, that occupies the place of the Holy Spirit,” the pope said.

Reflecting on the need for interaction of the church’s social teaching, which places the human person at the center of “the social, economic and political order.”

Pope Francis said Christians must be inspired by the teachings of Jesus and care for others with a “love that transcends borders and limits,” giving witness that “it is possible to pass beyond the walls of selfishness and personal and national interest.”

“We can be ‘brothers and sisters all,’” he said. “And so we can and must think and work as ‘brothers and sisters of all,’” he said. “This may seem to be an unrealistic utopia. But we prefer to believe that it is a dream that can come true. For it is the dream of the triune God. With his help, it is a dream that can begin to become reality, also in our world.”

The Knights of Columbus are celebrating the one year anniversary of Our Founder's beatification and invite you to join!

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Bishop Monforton will celebrate Mass at cemetery for All Souls’ Day

STEUBENVILLE — Steubenville Bishop Jeffrey M. Monforton will celebrate an All Souls Day Mass for the commemoration of all the faithful departed at 10 a.m., Nov. 2, at Mount Calvary Cemetery, 94 Mount Calvary Lane, in the Coronation Mausoleum Chapel.

During the celebration of Mass with Bishop Monforton, a collection will be taken up for Mount Calvary Cemetery. Concelebrating priests, parishioners and people throughout the diocese and in surrounding areas can attend.

A 20th annual used Christmas items sale, sponsored by the Harrison County Catholic Women’s Club, will be held from 9 a.m.-6 p.m. Nov. 5 and Nov. 12, and from 9 a.m.-1 p.m., Nov. 6 and Nov. 13, at Sacred Heart Church hall, Hopedale. Pictured announcing the sale are, from left, Father Frederick C. Kihm, pastor of St. Teresa of Avila Parish, Cadiz; Sacred Heart Parish, and Hopedale; and administrator of St. Matthias Mission, Freeport; Pauline Wells, Karen Jockims, Donna Ball and Diana R. Vargo.

Because of the coronavirus pandemic, proceeds benefit the Ladies of Mercy.

Churchtown — St. John the Baptist Parish Catholic Woman’s Club will sponsor a drive-through breakfast from 8-11 a.m., Oct. 31, at Knights of Columbus Council 4617 Hall, 17472 Ohio Route 676. The breakfast will include scrambled eggs, bacon, hash browns, sausage gravy and biscuit and a beverage for $7. Cost of a child’s breakfast is $4.

Harristown — St. Henry Parish will host an annual Halloween dance from 8-11 p.m., Oct. 30, at St. Henry Church social hall. Music will be provided by “Pickin on Country.” For additional information, telephone Debbie Bichel at (740) 373-2882.

Marietta — St. Mary School Irish Boosters will host a 5K fall back run walk at 2 p.m., Nov. 7, at East Muskingum Park. To register, telephone the school office at (740) 374-8181.

Morges — A “Saints and Souls Family Night” will be held at 6 p.m., Oct. 31, at St. Mary of the Immaculate Conception Church. A Litany of the Saints will be prayed in the cemetery as well as prayers for the dead. The evening will also include snacks and games. Any items that are blessed, but broken, will be burned or buried. Items not being collected in the narthex of Our Lady of Mercy Church, Carrollton, or in the back of St. Mary of the Immaculate Conception Church.

Steubenville — Catholic Central High School Marching Band’s varsity show, originally scheduled for Oct. 16, has been rescheduled for Nov. 12. The show will begin at 6 p.m. in Berkman Theater, Lannan Hall. Admission is by donation only. The Band Boosters will have Crusader items for sale at their tent. Also, a raffle will be available at the tent to win a blank letterman jacket. Raffle tickets cost $10 each or 3 for $25.

Tiltonsville — Beginning Oct. 30, Saturday Mass at St. Joseph Church will be celebrated at 4 p.m. and will remain at that time until the first weekend of March.

St. Joseph Parish is selling “My Enjoy Coupon Books” with coupons valid through November 2022. Cost is $40. To purchase a book, telephone Joyce Rankin at (740) 859-6473, Marsha Chrisatis at (740) 298-0048 or the parish office at (740) 859-4018.

Toronto — An annual “Fall Festival,” sponsored by the Toronto Catholic Woman’s Club, will be held from noon-2:30 p.m., Nov. 7, at St. Joseph Church hall. The cabbage roll dinner includes mashed potatoes, green beans, dinner roll and butter. A dinner with one cabbage roll costs $9; a dinner with two cabbage rolls costs $12. The meal will be carryout only, walk in or preorder. Cabbage rolls will be sold for $4 each. To place an order in advance, telephone (740) 544-5900, (740) 537-1244 or (740) 537-4332.

Wintersville — Blessed Sacrament Parish Catholic Woman’s Club will hold a “Country Kitchen Christmas Bazaar” from 1-7 p.m., Nov. 6, at Sargus Hall. Items will be available for purchase, including religious mementos. A bake sale will also take place. Items include anise biscotti and pizzelles, peanut butter fudge, homemade bread, pies, cakes and various cookies. Prices will range from $1-$5. Coffee will be complimentary.

Used Christmas items sale planned

Around and About

Athens — Knights of Columbus Father Frank Patala Council 1716 will hold a pancake from 9 a.m.-noon, Oct. 31, at Holy Family Center, 75 Stewart St. The menu consists of pancakes, scrambled eggs, sausage links, sausage gravy and biscuits, milk and juice. The breakfast will be donation only. Proceeds will benefit the Pregnancy Resource Center.

Steubenville — Daughters of Holy Mary of the Heart of Jesus will celebrate the 10 anniversary of the DOYMAR prayer movement during the celebration of a 10 a.m. Mass, Oct. 30, at Our Lady of the Sacred Heart Oratory, 700 Lovers Lane, followed by a potluck lunch and presentation. For more information, telephone (740) 346-2625.

Steubenville — Steubenville Fertility Care Center will hold a virtual seminar via Zoom from 9 a.m.-noon, Nov. 13, featuring presentations regarding women’s health situations and offering solutions by Natural Procreative Technology physicians. NaProTechnology is a women’s health science that monitors and maintains a woman’s reproductive and gynecological health. It provides medical and surgical treatments that cooperate naturally with the reproductive system. Dr. Erica Kreller will present “Beyond the Pill — NaPro and PCOS” and Dr. Blaise Milburn will present “Endometriosis and Infertility.” Personal experiences from patients will provide insights resulting from their care by NaPro physicians. Father Drake A. McCalister, parochial vicar at Msgr. Gerald R. Calovini, pastor of Holy Family Parish, Steubenville; and his wife, Crystal, will present “From Contraception to Creighton: Our Journey to Being Open to Life.” Registration is required. A link for access to the Zoom will be provided to registered participants 48 hours before the event. For additional information or to register, visit www.holyfamilysteubenville.com/fertilitycare or telephone Mary Nelson, director, at (740) 944-1337.

Toronto — An All Souls’ Day Mass will be celebrated at Father of Mercy Chapel. Located at the Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother motherhouse, 369 Little Church Road. The deceased will be remembered during the celebration of Mass and throughout the month of November by the sisters. A brief outdoor social with light refreshments will follow Mass. For additional information, telephone (740) 544-5542, extension 115.
Diocesan Council of Catholic Women releases schedule of events for 2022

STEOUVENLLE — Annual events sponsored by the Diocesan Council of Catholic Women are back and planned for 2022. The gatherings have been on hold during the coronavirus pandemic.

The Lenent Day of Spirituals will be held April 2 at the Basilica of St. Mary of the Assumption, Marietta. Kimberly Hahn is planned to be the retreat leader. Hahn is a Catholic author and the mother of Father Jeremiah Hahn, parochial vicar to Msgr. John Michael Campbell, rector of the Basilica of St. Mary of the Assumption and pastor of St. Henry Parish, Harrietsville; and Joseph Hahn, a diocesan seminarian.

The schedule for the day will be similar to previous years, which includes three sessions during the day as well as morning refreshments and lunch.

In addition, the DCCW is also planning its 77th annual convention for June 8 at Holy Family Church, Steubenville. The theme for the convention is “Doing Small Things With Great Love.” Rose Raveaux, executive director of Catholic Charities of Southeastern Ohio is scheduled to be the keynote speaker.

A workshop on the service commission is being considered for the afternoon, which will include topics of interest for participants on how to serve families, communities and people around the world.

A memorial service will be held for the deceased women of the Diocese of Steubenville, followed by the celebration of Mass with Steubenville Bishop Jeffrey M. Monforton. The convention will include lunch, a workshop and a basket raffle benefiting diocesan parishioners.

An additional detail for both events will be released in the spring.

Also, the DCCW continues its collections for the abandoned elderly in the Archdiocese of Cusco, Peru, and for the Madonna Plan and Cross Catholic Outreach to help the poorest of the poor around the world. Donations may be sent to DeDe Kidd, DCCW treasurer, P.O. Box 31, Toronto, OH 43964.

Obliviaries

Joan Kacere Bohl, 98, Laflerty, St. Mary, St. Clairsville, April 11.
Mary Jo Comforti, 80, Triumph of the Cross, Steubenville, Oct. 19.
Beatle T. Engel-Douye, 61, Steubenville, Holy Family, Oct. 11.
Patricia K. “Pat” Fabian, 99, St. Clairsville, St. Mary, Aug. 29.
Linda L. Howcroft, 71, Toronto, St. Francis of Assisi, Sept. 27.
Franklin C. “Frank” Jeffers, 82, Athens, Christ the King University Parish, Oct. 12.
Lois Sampson Kuchinka, 86, St. Clairsville, St. Mary, March 2.
Robert “Bob” Lamb, 85, Basilica of St. Mary of the Assumption, Marietta.
Vida Mae Lewis, 85, St. Frances Cabrini, Colerain, June 29.
Sister Rose Ann Michel, 94, St. Clairsville, St. Mary, July 18.
Rosella Mitchell, 81, St. Frances Cabrini, Colerain, Oct. 5.
Mary L. Montgomery, 93, St. Peter, Steubenville, Jan. 29.
Bonnie S. Griffin Nau, 73, Basilica of St. Mary of the Assumption, Marietta, Oct. 15.
Roger E. Pidcock, 92, Stockport, St. James Church, McConnelsville, Oct. 16.
Charles F. Pidcock, 84, Toronto, St. Francis of Assisi, Sept. 14.
Rosemary J. Rebrum, 81, Toronto, St. Francis of Assisi, Sept. 25.
Geraldine Ricker, 94, St. Frances Cabrini, Colerain, June 27.
Janet Sikora, 71, St. Frances Cabrini, Colerain, Oct. 3.
Stephen R. Skocik Jr., 90, St. Clairsville, St. Mary, July 1.
Jeannine L. Smith, 78, St. Clairsville, St. Mary, March 28.
Norvegirl “Gert” Stoeplin, 93, Toronto, St. Francis of Assisi, Oct. 6.
Michael A. Suarez, 61, Triumph of the Cross, Steubenville, Oct. 11.
Kathleen Sullivan, 79, Belmont, St. Mary, St. Clairsville, May 18.
Justine Lang Tang, 90, Waterford, St. John the Baptist, Churchtown, Oct. 19.
Victoria G. T. Trouth, 18, St. Clairsville, St. Mary, March 10.
Jon B. Wilson, 74, Toronto, St. Francis of Assisi, Aug. 27.
Ethel Zancanella, 95, St. Frances Cabrini, Colerain, Aug. 24.
Recognizing miracle, pope clears way for beatification of John Paul I

By Carol Glatz
Catholic News Service

VATICAN CITY — Pope Francis has signed a decree recognizing a miracle attributed to the intercession of Pope John Paul I, clearing the way for his beatification.

The Italian pope served only 34 days as pontiff; he died in the papal apartments Sept. 28, 1978, at the age of 65, shocking the world and a church that had just mourned the death of St. Paul VI.

The Vatican announced Pope Francis’ decision along with a number of other sainthood decrees Oct. 13.

In the sainthood cause of Pope John Paul I, the approved miracle involved a young girl in Buenos Aires, Argentina, who developed a severe case of acute encephalitis and uncontrollable and life-threatening brain seizures, and eventually entered septic shock.

After doctors told family members her death was “imminent,” the local priest encouraged the family, nurses and others to pray to the late pope for his intercession, according to the website of the Congregation for Saints’ Causes. A panel of experts studying the cause determined there was no scientific explanation for her complete recovery in 2011 and that it could be attributed to the late pope’s intercession.

The Vatican did not immediately announce a date for the beatification ceremony.

Although his was one of the shortest papacies in history, Pope John Paul left a lasting impression on the church that fondly remembers him as “the smiling pope.”

His papal motto, “Humilitas” (“Humbility”) not only emphasized a Christian virtue but also reflected his down-to-earth personality and humble beginnings.

Born Albino Luciani in the small Italian mountain town of Canale D’Agordo Oct. 17, 1912, the future pope and his two brothers and one sister lived in poverty and sometimes went to bed hungry.

Despite his weak health and poverty, his father encouraged him to enter the minor seminary. He did so but would return to his hometown in the summers and often was seen working in the fields in his black cassock.

He was ordained a priest in 1935 and was appointed bishop of Vittorio Veneto in December 1958 by St. John XXIII. More than 10 years later, he was named patriarch of Venice by St. Paul VI and was created a cardinal in 1973.

During his time as patriarch of Venice, then-Cardinal Luciani was known for his dedication to the poor and the disabled, once calling on priests in his diocese to sell gold and silver objects for a center for people with disabilities. Leading by example, he started the fund drive by putting up for auction a pectoral cross and gold chain — given to him by St. John XXIII — that had once belonged to Pope Pius XII.

His surprise election, after St. Paul VI’s death, did not sway him from continuing his humble manner of living, such as rejecting the use of the traditional papal tiara and calling his first Mass as pope the “inauguration” of his papal ministry rather than a coronation.

“Let us try to improve the church by becoming better ourselves,” he said Sept. 13, 1978. “Each of us and the whole church can become as you want me to be.”

Among the other decrees signed Oct. 13, the pope recognized the martyrdom of Argentine Father Pedro Ortiz de Zárate and Italian Jesuit Father Giovanni Antonio Solinas, who were killed Oct. 27, 1683, in Abra de Zenta, Argentina.

They were evangelizing the mountainous area of northern Argentina with 10 laypeople, including local Indigenous people. The two priests were tortured and killed by members of two local Indigenous communities. The recognition of their martyrdom clears the way for their beatification, while the approval of a miracle would be needed for their canonization.

The other decrees approved by Pope Francis recognized:

- a miracle attributed to the intercession of Sister Ana Julia Duque Hencker, the Colombian founder of the Sisters of the Annunciation, who died in 1993. A date for her beatification was not announced;
- the heroic virtues of Spanish Father Diego Hernandez Gonzalez, who survived forced labor during the persecution of the Spanish Civil War and went on to dedicate his life to the sick and to establish a school to teach young women to read and write. He was born in 1915 and died in 1976;
- the heroic virtues of Italian Franciscan Father Giuseppe Spoletini, who was particularly dedicated to showing God’s mercy when administering the sacrament of reconciliation. He helped hide people being sought by German Nazis and Italian fascists during the Second World War in Italy. He was born in 1870 and died in 1951;
- the heroic virtues of French Sister Magdeleine Hutin, who was inspired by the life and writings of Blessed Charles de Foucauld and founded the Little Sisters of Jesus in Algeria. She was born in 1898 and died in 1989; and
- the heroic virtues of Italian Sister Elisabetta Martinez, founder of the congregation of the Daughters of St. Mary of Leuca. She was born in 1905 and died in 1991.

Christmas Wreath and Flower Sale

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