Retired pope asks forgiveness in response to report

By Carol Glatz
and Junno Archo Esteves
Catholic News Service

VATICAN CITY — At the age of 94, retired Pope Benedict XVI said he knows he will soon stand before God’s judgment and he prayed that he would be forgiven for his shortcomings, including in handling allegations of clerical sexual abuse.

“Even though, as I look back on my long life, I can have great reason for fear and trembling, I am nonetheless of good cheer, for I trust firmly that the Lord is not only the just judge, but also the friend and brother who himself has already suffered for my shortcomings, and is thus also my advocate,” he said.

In response Feb. 8 to a recent report on sexual abuse cases in the German Archdiocese of Munich and Freising, Pope Benedict also confirmed that an error in the testimony written on his behalf had been an oversight and “was not intentionally willed and I hope may be excused.”

“To me it proved deeply hurtful that this oversight was used to cast doubt on my truthfulness, and even to label me a liar,” he said in a letter released Feb. 8 by the Vatican.

However, the retired pope, who headed the Munich Archdiocese from 1977 to 1982, emphasized his feelings of great shame and sorrow for the abuse of minors and made a request for forgiveness to all victims of sexual abuse.

“I have had great responsibilities in the Catholic Church. All the greater is my pain for the abuses and the errors that occurred in those different places during the time of my mandate,” Pope Benedict wrote.

“Each individual case of sexual abuse is appalling and irreparable,” he said. “The victims of sexual abuse have my deepest sympathy, and I feel great sorrow for each individual case.”

The letter comes after a German law firm released a report in late January on how abuse cases were handled in the Archdiocese of Munich and Freising.

BJKM students donate items to Friendship Room

Students at Bishop John King Muscio Central Junior High School, Steubenville, load a delivery truck with toiletries, food, blankets and coats. The students collected the items for the Friendship Room, 419 Logan St., Steubenville, which is a nonprofit organization that provides food, clothing, shelter and listening for people in downtown Steubenville. (Photos provided)
DPSC helps provide essential services to parishes and diocesan ministries

**STRENGTH FOR THE JOURNEY**

Diocese of Steubenville

**2022 DIOCESAN/PARISH SHARE CAMPAIGN**

By Matthew A. DiCenzo

Staff writer

STUEBENVILLE — The Diocesan/Parish Share Campaign has been a successful way of benefiting the Diocese of Steubenville and its parishes since its inception in 1988, according to DPSC organizers.

The theme for the 2022 campaign is “Strength for the Journey,” and the diocesan goal remains at $1,340,000.

Joseph A. Schmidt, assistant director of the DPSC and diocesan donation manager, as well as diocesan director of the Office of Marriage, Family and Respect Life, said: “The Diocesan/Parish Share Campaign is an annual fundraiser designed to assist both our diocese and our parishes. It provides funding that is necessary for numerous ministries and offices at the diocesan level, as well as financial assistance for our retired priests. It also provides much-needed funds for our parishes through the rebate mechanism. (Once a parish has met its goal, 100% of donations received beyond the goal are sent to the parish as rebate checks.) The funds generated by the DPSC are essential to provide the programs and services at the diocesan level and have proven track record of success at the parish level, funding a variety of needs, including Catholic schools’ expenses and church repairs.”

Father James M. Dunfee, director of the DPSC and diocesan vicar general, as well as pastor of St. Agnes Parish, Mingo Junction, explained the necessity of the campaign. He said prior to the establishment of the DPSC, parishes were assessed 14% by the diocese. The DPSC, after it was created, cut that percentage in half to 7%. Currently, the parishes are assessed 9%, he said.

Father Dunfee explained that the DPSC “was devised in order to support the chancery and all the services that we provide.” He said those services include Catholic Charities; Catholic schools and their curriculums; annulments, which he noted are free and handled by the diocesan Office of Church Law; assistance to the pastors for their parishes’ buildings and properties; health insurance and the payment of medical bills for retired priests; the cost of education at the theology level for diocesan seminarians; and communications, which include The Steubenville Register, diocesan website and social media. Also, DPSC funds help with promoting the sanctity of life, training religious educators and feeding families in need. He explained how these services, which help the parishes and ministries of the diocese, are necessary, and “we would miss them sorely if they were not here.”

Lisa Stetson, diocesan finance officer, said the diocese relies on the DPSC for 49% of its income. Stetson explained how the parish goals are set each year: “The goals are calculated using the three-year average of each parish’s income. Then, we take the three-year average of school payments. We get a net total for income by subtracting the average school payments from the average income. Based on the total income from all parishes, each parish gets a percentage of the total. The percentage is then used to calculate their goal based on the overall goal of $1,340,000.” She said parishes without a school have their goals calculated on their average income. Stetson noted the bishop sets the diocesan goal.

Father Dunfee also spoke about the benefits of the campaign from a pastor’s perspective: “Every parish is different. So, some parishes, if they are really in difficult financial straits, they would be using the DPSC rebates for their operating budget. I would say a good many of the parishes don’t have to use it for their operating budget, so they use it explicitly for improvements to their building’s grounds.”

Father Dunfee said at St. Agnes Parish, all the rebates from the DPSC are put into the parish’s improvement fund. He added, “For the various improvements we make or have to make, the majority of that money comes from DPSC rebates, even though we have other income that goes into that fund, just from regular Sunday contributions, for example.”

Father Dunfee explained, “As a pastor, it’s going to depend on your parish situation. I know of a couple parishes that use a lot of DPSC funds to support schools.”

He emphasized the DPSC “is not meant really to be a source of ordinary income. Parishes still depend on the ordinary income of regular Sunday contributions to make their week-to-week expenses.”

Schmidt said since 2019, the Diocese of Steubenville has been working with Our Sunday Visitor to design and develop the campaign. He said, “With over 100 years of supporting the mission of the Catholic Church, OSV provides a vast array of materials and services to support individuals, parishes and dioceses. OSV assists in the development and design of all marketing materials used in the campaign. They also facilitate the printing and shipping of these materials. In addition, OSV provides consultative services that have proven invaluable to manage the campaign and discern areas of growth and development. The Diocese of Steubenville is one of 17 dioceses working with OSV to manage their annual appeals. They have proven to be an excellent and cost-effective resource for our diocese, especially given our limited funds and staffing.”

Also, Schmidt explained how donations are managed in the diocese: “A precise procedure has been developed to process and manage donations to the DPSC – and has been reviewed by independent auditors for compliance with financial practices, as part of our yearly audit. All funds received are carefully recorded in our donation database (DonorPerfect) and deposited into a special fund in our diocesan bank account. Weekly reports are provided to diocesan officials to track parish goals, pledges and revenue. Individual pastors are also provided with weekly or biweekly reports, which include detailed donation records of each donor who has pledged or donated at their parish. Depending on how the donation is made, donors are acknowledged through email or through postal mail. Parish-by-parish reports on the progress of the campaign are printed three to four times a year in The Steubenville Register.”

Parishioners have options for how they give to the campaign. Schmidt said, “In 2021, the DPSC was supported by more than 4,000 households from throughout the diocese, who responded in a variety of ways. Some simply returned the pledge card that was mailed to them. Some gave by filling out a pledge card in the pew at church. Others donated through the secure donation website (give.dioceseub.org). Donations themselves came in a variety of forms, including cash (at church), personal checks, credit card payments, electronic checks, bank checks and even donations of trading stocks.” He added, “The diocese tries to be as flexible as possible to accommodate our donor’s needs. We are even exploring different payment options such as Venmo and Zelle.”

Contributors to the DPSC are also able to be a part of the Victory of the Immaculate Heart of Mary Society. Founded in 2019, the major giving society was established to “honor people who are extraordinary supporters of the Diocesan/Parish Share Campaign,” according to a campaign brochure.

Shannon Minch-Hughes, a DPSC planning team member and coordinator of the Victory of the Immaculate Heart of Mary Society, as well as diocesan director of Human Resources, said a new chapter has been added this year for gifts of $500 or more. The society has several recognition levels, which Steubenville Bishop Jeffrey M. Monforton named after the most exalted choirs of Angels. The chapters include: $500 or more; “Saints and Doctors Chapter;” $1,000 or more; “Dominions Chapter;” $5,000 or more; “Thrones Chapter;” $10,000 or more; “Cherubim Chapter;” and $10,000 or more; “Seraphim Chapter.” Membershop is granted on an annual basis.

For this year’s campaign, the following dates have been set: “Announcement Sunday” is March 6; “Appeal Sunday” is March 13; and “Pledge Sunday” is March 20.

For additional information about the DPSC, contact your parish priest. Father Dunfee can be reached at the chancery by telephoning (740) 282-3631 or emailing jdunfee@dioceseub.org. Information is also available on the diocesan website: www.dioceseub.org/dpsc.

**Preplanning your final wishes is essential**

Pre-funding is an option but not a requirement

We have affordable interest free payment plans available

Call us today for a free "Funeral Cost Estimate"
Bishop: Collection makes life-changing impact

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

Thank you for your generous gifts to the Collection for the Church in Central and Eastern Europe. Your kindness supports youth ministry, seminars, social services, pastoral centers, communications and church construction and renovation in 28 countries. These countries have faced a century of hardship, oppressed by radical communism, horrific crimes against humanity and revolutionary, civil and world wars. Most dioceses in the United States will take up the collection in their parishes on Ash Wednesday, March 2.

As chairman of the U.S. bishops’ subcommittee that manages the annual Collection for the Church in Central and Eastern Europe and the vital grants made from it, from encounters I have made with our brothers and sisters overseas, I hear the stories of the need and the impact the grants make. I know for many parishioners, it is hard to visualize the far-away people who benefit from what they put in the collection basket.

My words cannot do justice to the power of your generosity. So, I invite you to hear from a remarkable young woman in Croatia who reached out to our program staff because she wanted to thank American Catholics for their help: Maja Latinic, who lives in Petrinja, Croatia, with her mother, father and two brothers.

This, in her own words, is Maja:

Few streets in Petrinja, Croatia, were ever paved. My wheelchair jolted over them so harshly that, as my mother walked beside me on Dec. 29, 2020, I almost didn’t realize that the ground itself was shaking.

Hurrying home, we saw the brutality of that 6.4 magnitude earthquake, witnessing collapsed houses and terrified neighbors. We prayed for my father and brothers and were overwhelmed with gratitude to find that our home was one of few with minor damage.

That was a great blessing. Another is what you, Catholics in the United States, have done to help me. If you gave to the annual Collection for the Church in Central and Eastern Europe, you helped 2,000 other Croations who suffered psychological trauma after the earthquake, and me.

God sends light into the darkness of despair. He used you to send me that light.

I was born 20 years ago with cerebral palsy. The only part of my body I can control is one finger, which I use to type. When I read a book, someone else must turn the pages. If I spoke to you in Croatian or English or my favorite language, Spanish, you might have trouble understanding as I painstakingly force my mouth to form words that flow so easily inside my head.

I love words – in several languages. My dream is to study Spanish at Zagreb University so I can translate Spanish books into Croatian. I write poetry and stories, always with the theme of love.

My family first showed me what love is. My dad, Josip, is an engineer who works hard to support us while my mom, Ankica, stays home to help me. My able-bodied twin brother, Ivan, is my closest friend – and edits my English. Petar, 17, is the youngest.

Our faith in God helps us in every possible way. My mother, who sacrificed her own dreams to care for me, sets the example. Her faith helps her to accept her destiny and mine.

She insists that I do as much as I can for myself. When I was about 12 and discovered Mexican soap operas, she made me turn off the subtitles and learn the language. That is how Spanish became the language of my heart. Only in Spanish can I express my deepest feelings. This language also runs far deeper than the plots of the novellas, conveying the love to which Christ calls us. Only love can make this world a better place, and I try to do my part.

The challenge is that, even before COVID, I lived in isolation. I used to go to an activity center for children with disabilities, but the others had intellectual disabilities. It was hard to make friends.

Still, I could contribute. When I was 15, there was a 6-year-old in a so-called “vegetative state.” But, no one is a vegetable. I liked him. I wished with all my heart that I could help him, so I began to pray for him. I prayed for his healing in a way that I have never prayed for my own. I recognize that I have a good life, surrounded by people who love me and do everything possible to empower me.

But, even knowing this, before the earthquake, I had become depressed and anxious about whether I could achieve my dreams. The quake made everything harder. Petrinja is like a ghost town, with most houses uninhabitable. The empty streets are impassable in my wheelchair. Some people remain too terrified to leave their children.

Petrinja had already suffered from the war in the 1990s, then flooding in 2014. It seemed as if happiness would always be destroyed. I became afraid to dream.

One Sunday after Mass, we heard a presentation by a psychologist, Dr. Maja Jaksic. She explained that the Diocese of Sisak and the Croatian Society of Marital and Family Counselors – founded by Father Josip Bonsjakovic, a priest-psychologist with a vocation to help people overcome trauma – was opening a counseling service for earthquake survivors.

This ministry is supported by the U.S. Conference of Catholic Bishops’ Collection for the Church in Central and Eastern Europe. Through it, you, my American friends, changed my life. Whatever you put in that collection basket worked miracles for people like me in 28 lands that bear the scars of communism.

Dr. Maja has become my guardian angel. She is an expert in trauma recovery and a theologian who understands the needs of the soul.

She helped me see that the greatest barriers I faced were in my head, that my situation is not as bad as I thought. She has taught me to love myself for who God made me. I am growing stronger. I am not yet as strong as I want to be, but I see the path forward and know that I can move along it.

I am so grateful to God for the good people he has sent into my life, for the ability to dream and pursue those goals. And so, I thank all the Catholics in the United States who provided help to me and to thousands of Croations in greater need than I am.

I pray that God will bless you, that he will fill your heart with dreams and grant you the grace, love, and strength that you need to follow them.

---

Your prayers for and generosity to the Collection for the Church in Central and Eastern Europe made a lasting impact on Maja’s life, and it continues to make a difference in the lives of thousands of others each year. I invite you to join Catholics throughout the country who are helping to rebuild the Church in Central and Eastern Europe by giving to the collection on Ash Wednesday at Mass or through your parish e-giving platform. #GiveCatholicTogether also accepts funds for the collection.

May God bless you this Lent as we journey together toward the celebration of Christ’s resurrection.

---

Bishop Monforton's Schedule

**February**

19 Mass, Holy Rosary Church, Steubenville, 4 p.m., livestreamed and recorded (Triumph of the Cross Parish and diocesan Facebook pages)

20 “Diocesan Celebration for Families” Mass, Holy Rosary Church, Steubenville, 5:30 p.m.

22 Board of Trustees meeting – Pontifical College Josephinum, Columbus, Ohio, 8:30 a.m.

23 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.

24 Parochial vices meeting, Cambridge, 11 a.m.

“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.

Catholic Conference of Ohio virtual meeting, 11 a.m.

25 Ecumenical and Interreligious Affairs Committee virtual meeting, 1 p.m.

26 Visit Catholic Central High School and Bishop John King Mussio Central Junior High School, Steubenville, 8 a.m.

27 Mass, Lanman Hall, Catholic Central High School and Bishop John King Mussio Central Junior High School students, Steubenville, 9:20 a.m.

Continue visit at Catholic Central High and Bishop John King Mussio Central Junior High schools, Steubenville, 10:20 a.m.

Lunch, Catholic Central High School, Steubenville, 11:15 a.m.

Continue visit with high school and junior high school, 11:45 a.m.

28 Mass to commemorate the death of Msgr. Luigi Giussani (Communion and Liberation), Holy Rosary Church, Steubenville, 8:30 a.m.

Mass, Holy Rosary Church, Steubenville, 4 p.m., livestreamed and recorded (Triumph of the Cross Parish and diocesan Facebook pages)

Mass, St. Mary Church, Temperanceville, 9:30 a.m.

Priests’ Personnel virtual board meeting, 10:30 a.m.

**March**

1 Mass, Holy Rosary Church, Steubenville, 7 a.m.

2 Ash Wednesday Mass, Catholic Central High School, Steubenville, 9:20 a.m.

Ash Wednesday Mass, Finnegan Fieldhouse, Franciscan University of Steubenville, 12:05 p.m.

3 Mass, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother motherhouse, Toronto, 7:15 a.m.

5 Mass, Holy Rosary Church, Steubenville, 4 p.m., livestreamed and recorded (Triumph of the Cross Parish and diocesan Facebook pages)

Diocese benefits from AmazonSmile

STEUBENVILLE — The Diocese of Steubenville can benefit from purchases made while using AmazonSmile.

The same items available on www.amazon.com are available on smile.amazon.com. Amazon donates 0.5% of the price of eligible purchases to charitable organizations.

For the diocese to receive the donation, search “Diocese of Steubenville” in charitable organizations on AmazonSmile.
Celebrating Catholic Schools Week

Bishop Jeffrey M. Monforton visits with a class at St. Mary School, Marietta, as he wears a T-shirt with the school’s logo. (Photo provided by Tammi Bradley)

Monica Quinn, an art teacher at St. Benedict School, Cambridge, second from left, is shown with her students in preparation for making the blankets for the nursing homes at St. Benedict School, Cambridge. (Photo provided by Sister Sharon Paul)

Bishop Jeffrey M. Monforton eats breakfast with students at St. John Central School, Churchtown. (Photo provided)

Sister of the Children of Mary, Newark, Ohio,Josepha Marie visits a classroom at St. Sylvester Central School, Woodsfield. (Photo provided)

Bishop Jeffrey M. Monforton speaks to students at St. Joseph Central High School, Ironton. (Photo provided)

Principal Opening

Catholic Central High School and Bishop John King Mussio Central Junior High School, Steubenville

Catholic Central High School and Bishop John King Mussio Junior High School, Steubenville, are seeking a principal to begin July 1. This is a combined principal’s position over both schools, to lead a strong administrative team for the upcoming academic year. Catholic Central High School has a current enrollment of 233 students in grades nine through 12, and Bishop John King Mussio Junior High School has a current enrollment of 148 students in grades six through eight. Both schools are located on the same campus, and are interparochial to the Catholic parishes of Jefferson County, Ohio.

Qualifications:
• Practicing Roman Catholic with an enthusiasm for his/her faith;
• Minimum 5 years of teaching and/or administrative experience, preferably in a Catholic school setting;
• Certified in the state of Ohio (or the ability to obtain certification);
• Master’s degree required, preferably in Education or Education Administration.

Application materials:
Letter of interest in the position; resume of experience; transcripts of college/university coursework; three professional references; letter of recommendation from the applicant’s pastor; copy of current educator licensure/certification.

Interviews for selected candidates will be scheduled following a review of application materials.
Salary and benefits are negotiable depending upon experience and qualifications.
Send complete packet of application materials via email to:
ward@diosteub.org
Application materials may also be mailed to:
Deacon Paul D. Ward, Director
Office of Christian Formation and Schools
422 Washington St., P.O. Box 969,
Steubenville, OH 43952

Complete application materials will be accepted through March 18.
Holy Year 2025 should ‘fan flame of hope’ after pandemic, pope says

By Cindy Wooden
Catholic News Service

VATICAN CITY — The Holy Year 2025 should focus on “restoring a climate of hope and trust” after the coronavirus pandemic and helping people repair their relationships with God, with each other and with the Earth, Pope Francis said.

“We must fan the flame of hope that has been given us and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision,” the pope wrote in a letter formally entrusting preparations for the Holy Year to Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization.

Held every 25 years since 1470, a holy year or jubilee is a time of pilgrimage, prayer, repentance and acts of mercy, based on the Old Testament tradition of a jubilee year of rest, forgiveness and renewal. A formal “bull of induction” proclaiming the Holy Year will be released closer to 2025.

Writing to Archbishop Fisichella, in a letter released Feb. 11, Pope Francis noted that “in the last two years, not a single country has been unaffected by the sudden outbreak of an epidemic that made us experience firsthand not only the tragedy of dying alone, but also the uncertainty and fleeing mass existence, and in doing so, has changed our very way of life.”

“Together with all our brothers and sisters, we Christians endured those hardships and limitations,” he said. “Our churches remained closed, as did our schools, factories, offices, shops and venues for recreation. All of us saw certain freedoms curtailed, while the pandemic generated feelings not only of grief, but also, at times, of doubt, fear and disorientation.”

Fortunately, he said, scientists quickly developed vaccines, “an initial remedy that is gradually permitting us to resume our daily lives.”

With vaccinations, he said, “we are fully confident that the epidemic will be overcome, and that the world will return to its usual pattern of personal relationships and social life,” but that will happen more quickly if vaccines and COVID-19 treatments are shared with the world’s poorer countries.

Coming after the pandemic, he said, “the forthcoming jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire; that is why I have chosen as the motto of the jubilee, ‘Pilgrims of Hope.’”

“A sense of universal fraternity” and a refusal to ignore “the tragedy of rampant poverty that prevents millions of men, women, young people and children from living in a manner worthy of our human dignity” will be necessary to enkindle real hope, the pope wrote.

The basis of Catholic Holy Year celebrations is the biblical jubilee year, “which is meant to restore access to the fruits of the earth to everyone,” the pope noted. For that reason, no Holy Year celebration can be authentic without involving and assisting the poor, including migrants and refugees.

“In the realization that all of us are pilgrims on this earth, which the Lord has charged us to till and keep,” Pope Francis also expressed his hope that Christians’ jubilee pilgrimage also would include time “to contemplate the beauty of creation and care for our common home.”

Within the church, he said, people should prepare for the Holy Year with prayer and by promoting synodality and “a renewed awareness of the demands of the universal call to responsible participation by enhancing the charisms and ministries that the Holy Spirit never ceases to bestow for the building up of the one church.”

Pope Francis also asked that 2024 be devoted “to a great ‘symphony’ of prayer. Prayer, above all else, to renew our desire to be in the presence of the Lord, to listen to him and to adore him.”

Included in the yearly prayer program, he said, should be prayers “to thank God for many of his gifts of love for us and to praise his work in creation, which summons everyone to respect it and to take concrete and responsible steps to protect it.”

Joined in prayer, Christians express that they are one, “which then translates into solidarity and the sharing of our daily bread.”

“May it be an intense year of prayer in which hearts are opened to receive the outpouring of God’s grace and to make the ‘Our Father,’ the prayer Jesus taught us, the life program of each of his disciples,” the pope wrote.

Pope Francis, Cardinal Turkson say care for the sick, both body and soul

By Junno Arocho Esteves
Catholic News Service

VATICAN CITY — Caring for the sick means not only healing the wounds of the body, but also those that afflict the soul, Pope Francis said.

“Care cannot be divided because the human being cannot be divided. We could – paradoxically – save the body and lose humanity,” the pope said in a video message on the eve of the 30th World Day of the Sick, which is celebrated Feb. 11 each year.

“The sick also cared for the sick always followed the Master’s teaching: heal the wounds of body and soul; pray and act for physical and spiritual healing together,” he said.

The pope’s message, which was released by the Vatican Feb. 10, was sent to participants of a webinar hosted by the Dicastery for Promoting Integral Human Development. In his message, the pope said that the current pandemic “is teaching us to view illness as a global and not a merely individual phenomenon” and should motivate reflection on other types of “pathologies” that threaten humanity, including individualism and indifference.

Those and other forms of selfishness, he said, generate inequalities, especially in the field of health care “where some enjoy so-called ‘excellence’” while many others “struggle to access basic health care.”

“To cure this ‘social’ virus, the antidote is the culture of fraternity, based on the awareness that we are all equal as human persons, all equal as children of one God,” he said. “On this basis, it will be possible to have effective treatments for everyone. But, if we are not convinced that we are all equal, this will not work.”

Cardinal Pietro Cardinal Turkson, former prefect of the Dicastery for Promoting Integral Human Development, echoed Pope Francis’ sentiments during his homily Feb. 11 at a Mass in St. Peter’s Basilica with people who are sick and with their caregivers.

Reflecting on the divine consolation that God gives to his children, Cardinal Turkson said Christians are also called to pass on that consolation to those who suffer in body and soul.

“Consolation means to encourage, to exhort, to comfort or to give joy to a person or community that finds itself in a situation of sadness, anguish and desolation,” he said.

Those who dedicate their lives to consoling others, the cardinal said, draw inspiration from God who throughout history “has been close to a wounded humanity in order to comfort, strengthen and heal it.”

The commemoration of the World Day of the Sick, he added, is a “celebration of God’s works of mercy,” especially through those who work tirelessly in the health care field.

“May your hands, which touch the suffering flesh of Christ, be a sign of the merciful hands of the Father,” Cardinal Turkson said before he and the concelebrating bishops administered the sacramental anointing of the sick to many people in the congregation.

---

**House Manager Positions Open at Mary’s House, Stockport**

Mary’s House, a Christian-based home in Morgan County, Ohio, that serves pregnant women, is seeking full-time, part-time and live-in personnel. To apply, email resume to maryshouseoh@gmail.com.

For additional information or questions, telephone Stephanie Craig at (740) 559-2254.

---

**CAWLEY & PEOPLES FUNERAL HOMES**

Marietta (373-1111)  Lowell (896-3000)

Barlow (678-2277)

---

**Morrison INCORPORATED**

**Refrigeration • Heating • Air Conditioning**

Colgate Drive, Marietta 373-5869

---

**Schuetz Funeral Home**

Mingo Junction, Ohio  (740) 317-7282

Jeffrey Schuetz LIC

Full service casket and vault – $4,999

Cremation and urn, $1,195
Saints Alive!

By Father Jonas A. Shell

Being a Christian and living a Christian life implies that we seek to imitate Jesus Christ. Early descriptions of Christianity in the Bible simply call it the Way. It was “in Antioch the disciples were for the first time called Christians” (Acts 11:26). Jesus, the Christ, is certainly the exemplar of our lives of faith, but all Christians also look to other biblical figures, such as Abraham, Moses, David and Ruth, to understand more deeply how to follow the Way. It is curious to me that more people don’t have devotion to the saints of the church. Some may even shun the idea of looking to the saints for guidance and for prayer. I would argue that if you do not praise the lives of the saints, look to them for guidance in Christian living, nor ask them for prayer, that you are not acting as a Christian. Here is why.

We are all bound together in Christ. After Jesus had ascended into heaven, he rebukes Saul, who will become St. Paul, for persecuting him. Jesus has risen from the dead and ascended into heaven. So, Saul is not directly persecuting Jesus, but he is persecuting Christians, who are members of the body of Christ, and thus he persecutes Christ in his members (see, Acts of the Apostles, Chapter 9, Verse 4 and 1 Corinthians, Chapter 12, Verse 12). That means that those who live a new life in Christ, i.e., the saints, become, to some degree, an extension of Jesus Christ on earth. Further, Christians mainly agree that it is the freely accepted grace of God that makes us holy and live good lives. That grace is so pure and transcendent that the creation of the world, Christians who live a new life in Christ are a new earth. Further, Christians mainly agree that it is the freely accepted grace of God that makes us holy and live good lives. That grace is so pure and transcendent that the creation of the world, Christians who live a new life in Christ are a new earth.

The Image of God

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

Note: This article was originally published in the Jan. 28, 2005, edition of The Steubenville Register.

Pope John Paul II began his series of talks on the “Theology of the Body” with the dialogue between Our Lord and the Pharisees concerning divorce, as recorded in Matthew 19 and Mark 10. In the course of the debate, Jesus quoted from the accounts of creation in the first two chapters of Genesis. The pope developed his thought by analyzing those chapters.

Two problems face us here in connection with the Genesis account. One is the question popularized by the ongoing controversy between evolution and creation science. The other is the older controversy about the nature of the account itself, particularly, how seriously the story of Adam and Eve and their fall from grace is to be taken. It is well to address them first before continuing our study of John Paul’s the “Theology of the Body.”

The first problem began actually with a man named Copernicus, a priest-astronomer who died in 1543. He devised the theory that was later popularized by Galileo, namely, that the sun, not the earth, was the center of the solar system. Until that time, it was assumed that not only the moon, but the sun itself and all the other planets revolved around the earth (the Ptolemaic system). This put man at the center of the universe and fitted in well with the concept of man being made in the image and likeness of God.

The Copernican system displaced man from the center of what was then considered the universe. But, more putdowns were on the way. It was discovered that the sun was not the center of the universe either. In fact, it was one minor star in the vast system of billions of other stars that we call the Milky Way Galaxy.

Early in the 20th century, it was discovered that the Milky Way itself was not alone in the universe, but that it was one of at least a hundred billion other galaxies. Mankind became an insignificant phenomenon on an innumerable other galaxies. While this, in itself, did not change man and what he is, it certainly made him look less important.

On the other hand, further study of the universe revealed that it is expanding, and that the rate of expansion increases as the expansion increases. This means that looking at the process in reverse, the expansion must have begun at some point in time from a central point from which it expanded in a “big bang.” That being the case, the universe must have had a beginning. If so, how, what and WHO began it? It sounds very much like what we read in the Book of Genesis, which tells us that “God said let there be ... , and so it was” (see, Genesis, Chapter 1). Science as such is not in a position to determine who made creation and when it happened immediately before the big bang. That is the domain of philosophy and theology.

This brings up the other question: that of evolution. Theories of star formation, combined with geological and archeological studies, suggest that the universe itself is about 15 billion years old and that the earth is about 4.5 billion years old. Living things supposedly appeared on our planet about 3 to 4 million years ago. Man, himself, showed up about 40,000 years ago. If the time that life existed in the earth were condensed to 24 hours, man would have appeared in the last minute-and-a-half. What does this say to the account of creation in Genesis? As a matter of fact, nothing at all.

To begin with, few people seriously believe that the universe was created in seven days. Pope John Paul II put it this way in one of the early talks on the “Theology of the Body”: “A reflection on the text – through the whole archaic form of the narrative, which manifests its primitive mythical character – provides us “in nuclear” (in nucleus) with nearly all the elements of the analysis of man, to which modern, and especially contemporary philosophical anthropology, is sensitive.”

The expression, “mythical character,” bears explanation. As the pope used it, it means a narrative that conveys truth or principles, but through details which are symbolic rather than factual. Such a literary device is quite common in ancient literature. It has its parallel in our own time, especially in newspapers. Editorial cartoons, for example, are an example of symbolic literature. Likewise, the sports page. When we see a headline such as “Notre Dame sinks Navy,” we know that this is figurative or symbolic speech and do not take it literally.

Poetry has something of this mythical or symbolic nature. For example, consider a verse from Gray’s “Elegy in a Country Churchyard”: “Full many a gem of priceless ray serene, the dark, un-fathomed caves of ocean bear; and many a flower is born to blush unseen, and waste its sweetness on the desert air.”

The words say one thing literally, but mean something else. In this case, the real meaning is not about precious stones at the bottom of the ocean and flowers in the desert, but about people, whose talents and virtues go unknown and unsung.

The divine Creator can certainly work through secondary causes, meaning through the laws that he has built into his creation. He may well have chosen to create the vast universe that we know in order that somewhere in it the right conditions would prevail for the evolution of a creature suitable to be infused with a spiritual soul and also endowed with sanctifying grace. For all we know on the other hand, he could have evolved many such races of creatures in many places in the universe. He simply has not told us about them in the revelation that he has given us. Perhaps we might meet some of them someday, or perhaps we never will. Maybe they are none of our business.

A thorough commentary by the International Theological Commission has addressed some of these questions. The commission is a group of experts who assist the Congregation for the Doctrine of the Faith in dealing with matters affecting the faith. In September 2004, this commission issued a statement titled, “Communion and Stewardship: Human Persons Created in the Image of God.” It discusses the modern scientific view of the cosmos, current developments in microbiology, the relationship between macromolecules and living organisms, the teachings of Vatican II, etc. In each case it shows how these developments are not incompatible with our belief that mankind is made “in the image and likeness of God.”

We will return in the next article to Pope John Paul II’s reflections on the “Theology of the Body.”

The Steubenville Register
Biweekly publication of the Diocese of Steubenville
P.O. Box 969, 422 Washington St.
Steubenville, OH 43952-9699
email: register@diosteub.org

Bishop Jeffrey M. Monforton, publisher
Dino Orsatti, director of communications/editor
dorsatti@diosteub.org
Matthew A. DiCenzo, staff writer, social media coordinator
mdicenzo@diosteub.org
Florence E. James, circulation/advertising
fjames@diosteub.org

Telephone (740) 282-3631; FAX (740) 282-3327
Subscription rate $15 per year in state of Ohio; $17 per year outside the state of Ohio; $24 per year to all foreign countries

Periodicals postage paid at Steubenville, OH 43952 SSN 0744-771X
Of Hospitality, by which We Little Sisters Devote Our Lives Uniquely to the Service of the Elderly Poor. Forty years later, the elderly still move me every day; my love for them is what keeps me going. If you are a young person looking to make a difference in the world, I urge you to spend time with the elderly. Let them help you discover the seed of self-giving love planted deep in your heart. Society is rapidly aging and the needs of seniors have never been greater. Older people need youth to reach out and take up their cause, and the young need the sapiential gaze of their elders.

In various spots around the country, young people are launching intergenerational initiatives. Check out tandemapp.org, bridgegenerationsburn.com, paletteprogram.org. Older people are cool to see some of the great projects already underway – or create your own!

If you are a young woman and this reflection has moved you, ask yourself if there is a place in your heart for the elderly. And, then please contact me – I’d love to share with you the joy of our vocation at the service of the elderly.

Sister Veit is the communications director for the Little Sisters of the Poor in the United States and an occupational therapist.

The Psalms: The Church’s Song Book

By Bishop Robert Barron

I had the extraordinary experience last month of recording all 150 Psalms for the new Catholic Hallow App. Over the course of several sessions, seated together in a tiny studio, I endeavored to communicate the intelligence, passion and devotion of the person (more likely persons) who wrote these ancient poems. Though I have been regularly praying the Psalms as part of the Liturgy of the Hours for the past roughly 40 years, I had never before simply read them through aloud, one after another. It was, at the same time, demanding and deeply prayerful – and it compelled me to see the Psalms with fresh eyes.

As I pronounced these poems from the church’s privileged book of prayer, I thought frequently of Dietrich von Hildebrand’s musings on the heart. Von Hildebrand complained that the Catholic intellectual tradition gives ample attention to the mind and to the will, but that it painfully neglects the heart – which is to say, the seat of the passions and emotions. In the presence of a value, he says, the entire person responds, the mind appreciating what is true in it, the will seeking what is good in it and the heart delighting in its beauty. This multivalent “value response” occurs in relation to, say, Beethoven’s Seventh Symphony; a pristine wisteria vine; or an elegant mathematical equation. And, it occurs, “par excellence,” with respect to the supreme value of God. The mind revels in God’s truth (think of the writings of Thomas Aquinas); the will responds to God’s infinite goodness (think of the dedication of Maximilian Kolbe or the Little Flower); and the heart overflows in the presence of his splendor (think of the words and gestures of the liturgy).

Now, there is indeed something of Aquinas in the Psalms, for we could distill a theology of God from them; and there is indeed something of Kolbe in them, for we could tease out from them a moral program; but there is in them, above all, the aching, longing and delight of the heart. The Psalmist exults, laments, spits out his anger, excoriates his enemies, praises God and berates God; he is so happy he can barely contain himself, and he is so profoundly sad that he feels like lying down with dead people. The motto that St. John Henry Newman took when he became a cardinal was “cor ad cor loquitur” (heart speaks to heart). I can’t think of a better description of what is happening as we recite the Psalms: to the God who has poured out his heart to us, we pour out our own hearts.

A second strong impression I had upon reading all the Psalms is how much stress they place on enemies. I would wager that “enemy” and “foe” are among the most common words in the Book of Psalms. Again and again, the author agonizes over those who are opposed to him; those who threaten him, both with speech and with swords; those who plot against him, those who make him the object of their mockery; those who would be glad to see him in his grave; etc., etc. Moreover, the Psalmist actively wants their defeat, their humiliation; he even wants to bash in the heads of their children! The reader of the Psalms might be forgivens for thinking that the author of these texts is more than a touch paranoid.

But, I don’t think that psychologizing the Psalmist is nearly as interesting as musing on the theology that provides the context for his preoccupation with his foes. The simple truth is that, in a fallen world, the righteous man will have enemies, and the more righteous he is, the more of them he will have. The person with no enemies, as Churchill rightly said, is not to be trusted, for he stands for nothing. There is, of course, no better example of this principle than Jesus himself in relation to his contemporaries. As the Gospels unfold, we see the army of Jesus’ antagonists increasing exponentially, and by the end of the narrative, those opponents put him to death. So intense is the opposition to him that we can speak of the sins of the world being placed upon him. To be sure, Jesus consistently urged the love of one’s enemies and, from the cross, he uttered a word of forgiveness to those who were putting him to death. But, as Stanley Hauerwas quipped, in order to love one’s enemies, one has to have some enemies. It is difficult to read the Psalms and not come to grips with these peculiar dynamics.

A third and final point I should like to make is that the Psalms give expression to the distinctively dialogic quality...
MOTHER SETON IS MENTOR ‘OPENING MY HEART’ TO FULLNESS OF FAITH, TO MARY

By Kimberly Hahn

Of the numbers of treasures my husband, Scott, and I discovered in the Catholic Church, one of the greatest has been Mary. Initially, we both observed her as the wrapping of the gift – the box that held Jesus. Then we realized that she, in fact, is an amazing gift as well.

Elizabeth Ann Seton became a mentor of sorts for me, opening my heart to the fullness of the faith and especially to Mary. While I was preparing to be received into the Catholic Church, I read a book about her. She was married – open to life – and prayerfully studied the faith, considering conversion at what she knew would be great cost to her and to her family. And the fact that she home-schooled, as I had begun to do, also drew me to her.

Mother Seton experienced so much loss – the death of her mother when she was 3, the death of her beloved husband and resulting financial instability, the rejection of almost all family members when she became a Catholic, and eventually the losses of her daughter and sister-in-law in death, both of whom had followed her into a new order she had founded.

Mother Seton knew Mary stood at the foot of the cross, willing her own self-offering in union with her Son’s, for Elizabeth’s soul’s sake. She knew Mary’s experience of loss and strength through faith would be a source of comfort and support to her. She welcomed Mary both as an example of motherhood in the past and, even more, Mary’s love and prayers for her in the present.

Mother Seton’s love and devotion to Mary are documented in “Finding Mary,” the latest installment in the “Seeker to Saint” video series that tells the story of this American saint and her spirituality. The videos are produced by the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland. “Finding Mary” was released on Mother Seton’s feast day, Jan. 4.

When I was confident that I would be seeking reception into the church at the Easter Vigil in 1990, Scott asked me who would be my confirmation saint. That was easy – Elizabeth, for St. Elizabeth Ann Seton. Then he pulled out a first-class relic of hers which he had received from another convert specifically for me. She was already praying for me and opening my heart to the love and prayers of our Blessed Mother.

Though Scott wasn’t adopted, he felt as if he’d found his birth mother in Mary. To me, she seemed like a second mother-in-law – I loved her initially because I loved her Son, but even though we were now related, I didn’t know her and knew it would take time to get to know her. And I wanted to – it just took time for the emotional feelings of love to flow naturally.

I prayed about how to connect emotionally with Mary. One day, a visiting college student saw a penny on my kitchen counter. She mentioned that her mother always offered her a penny when she found it, saying, “Never forget – your mother loves you.” I knew that was my answer to prayer.

From that time to the present, whenever I find a penny, I thank God for Mary’s love for me. Then I thank Mary directly for her love and prayers for me. And finally, I find a child or grandchild and offer the penny saying “Never forget – Mother Mary loves you and I love you!” I cannot tell you how many times I have found pennies in unexpected places and it’s a beautiful reminder of Mother Mary’s love and prayers for me.

Hahn is a parishioner at St. Peter Parish, Steubenville, as well as book author, speaker and host of a podcast on marriage and family life. She and her husband, Scott, who is president of the St. Paul Center for Biblical Theology in Steubenville, have been married for 42 years. They have six children and 21 grandchildren. Scott and Kimberly are the parents of Father Jeremiah Hahn and Joseph Hahn, a Diocese of Steubenville seminarian.

US UKRAINIAN CATHOLIC BISHOPS URGING PRAYER, FASTING FOR PEACE IN UKRAINE

By Gina Christian

Catholic News Service

PHILADELPHIA — As fears of a Russian invasion of Ukraine continue to mount, the Ukrainian Catholic bishops of the U.S. have called for a three-day prayer vigil “for peace and the conversion of the hearts of those who preach violence and war and lead countries and their populations to the abyss of war.”

Also, they have asked that each parish and community, each family and each person, participate in this vigil in whatever way is possible for them,” said the bishops. “May our churches be open throughout the day, may the prayer of the church interchange with personal contemplation.

“Conduct and participate in services, pray the Jesus Prayer, the Marian rosary, the Paracelsis (a prayer service of supplication), sit with the Scriptures. Fast in order to focus on the hope that only God gives.”

Russia has amassed more than 100,000 troops near the Ukrainian border, while launching large-scale joint maneuvers with neighboring Belarus Feb. 10.

In recent days, a number of countries, including the U.S., the United Kingdom and Germany, have urged their nationals to leave Ukraine.

A massive Jan. 14 cyberattack, regarded by many as a prelude to Russian military action, crippled approximately 70 Ukrainian government websites, with an onscreen messaging warning users to “be afraid and expect the worst.”

“Over the last weeks, the world has become fully aware of the fact that demonic Ukraine and its freedom-loving people are increasingly surrounded by hostile military forces prone for invasion,” said the bishops.

The threat marks what the bishops termed an escalation of “the eight-year Kremlin-led war” since Russia’s 2014 annexation of Ukraine’s Crimea Peninsula.

Since 2014, between 14,000 and 15,000 are estimated to have been killed in the conflict to date.

A full-scale Russian invasion of Ukraine would “bring about devastating bloodshed and untold human suffering,” resulting in “a disaster with global repercussions,” the bishops warned.

SAINTS ALIVE!

From Page 6

These people, whom we believe to be in heaven, should be asked for prayers. St. James says, “The prayer of a righteous man has great power in its effect” (5:16).

And, Jesus confirms the Sadducees concerning the resurrection with the following argument: “But, that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him” (Lk 20:37-38).

The Psalms

From Page 7

of biblical religion. It is a commonplace to say that Christianity is a revealed religion – which is to say, one based, not so much on philosophical speculation or mythological imagination, but on the speech of God to us. A divine person has addressed us and therefore it is only natural that we should speak back – in praise, thanksgiving, frustration, puzzlement and grief. The Psalms, perhaps more than any other book in the Bible, display this conversational quality of biblical faith. And, therefore, it is perfectly appropriate that the church has used the Psalms liturgically as the principal way to respond to the Word of God. Though they are often obscured by bad lectors or set to tragically treacly melodies, the Responsorial Psalms at Mass are just that: the privileged manner in which we speak back to the God who has spoken to us. It was actually a peculiarly thrilling thing that, as I read aloud these ancient texts and felt the emotion of the author, I sensed that I was indeed conversing with the mysterious one who had first broached the conversation.

So, if you feel that your spiritual life has grown a bit dry, or if you sense that you have wandered away from the God who loves you, I might recommend that you open up the Church’s songbook – and sing.

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.
Pope Francis restructures the Congregation for the Doctrine of the Faith

By Carol Glatz
Catholic News Service

VATICAN CITY — As part of ongoing measures to reform the Roman Curia, Pope Francis has approved restructuring the Congregation for the Doctrine of the Faith, the oldest of the congregations.

Once comprised of a doctrinal office, a discipline office and a marriage office, the new structure will see the doctrinal and discipline offices become their own special sections led by their own secretaries; the marriage office will become part of the doctrinal office.

The two secretaries will serve under the congregation’s prefect. Spanish Cardinal Luis Ladaria, who has been prefect of the congregation since 2017, will celebrate his 78th birthday April 19. The heads of Vatican offices are required to offer their resignations to the pope when they turn 75.

In “Fidem servare” (Preserving the Faith), published “motu proprio,” (on his own initiative) Feb. 14, Pope Francis said the main task of the congregation has been to safeguard or “keep the faith.” The changes went into effect the same day.

Over time, the congregation has seen modifications to its areas of responsibilities and how it is configured, and now, Pope Francis said, further change is needed “to give it an approach more suited to the fulfillment of its functions.”

The doctrinal section will be responsible for matters concerning “the promotion and safeguarding of the doctrine of the faith and morals.”

Its aim, the pope wrote, is to promote studies aimed at fostering “the knowledge and transmission of the faith in the service of evangelization, so that its light may be the criterion for understanding the meaning of existence, especially before questions posed by the progress of science and the development of society.”

When dealing with faith and morals, the doctrinal section will examine documents to be published by other dicasteries of the Roman Curia, “as well as writings and opinions that appear problematic for the correct faith, encouraging dialogue with their authors and proposing suitable remedies,” according to previously established norms.

The section will also study any questions arising from personal ordinariates for Anglicans entering into full communion with the Catholic Church through the Apostolic Constitution, “Anglicanorum Coetibus.”

The doctrinal section will absorb the duties covered by the congregation’s marriage office, which deals with questions involving the validity of marriages when one of the spouses is not a baptized Christian.

The discipline section, through the currently existing discipline office, will handle those offenses and crimes reserved to the congregation — particularly clerical sexual abuse cases — and its supreme tribunal. It will prepare and elaborate procedures in accordance with canon law so as to “promote a correct administration of justice.”

To that end, the discipline section will promote needed formation initiatives that the congregation can offer to bishops, dioceses and canon lawyers “to promote a correct understanding and application of canonical norms.”

The congregation’s archive will continue to preserve documents for consultation, including its historical archives.

The headquarters of the Congregation for the Doctrine of the Faith is seen through the colonnade at the Vatican Feb. 15. In a decision announced the previous day, Pope Francis split the congregation into two main sections: doctrine and discipline. (CNS photo/Paul Haring)

Religion at Auschwitz: Prayer gave prisoners at camp hope, historian says

ZAGREB, Croatia (CNS) — People today honor the sacrifice St. Maximilian Kolbe made in giving his life for others, but prisoners at the Auschwitz concentration camp had some trouble understanding his actions, said a Polish historian.

In a wide-ranging interview with the Croatian Catholic weekly Glas Koncila, historian Teresa Wontor-Cichy spoke about the role religion — especially prayer — played at the camp and warned horrors similar to the Holocaust could recur if people close their eyes to injustice.

Wontor-Cichy, a historian at the Auschwitz-Birkenau Memorial and Museum in Oswiecim, Poland, said the most common way religious life was seen in the camp was prayer.

“One of the survivors that I met at the camp not long ago, Bogdan Bartnikowski, was deported from Warsaw at the time of the Warsaw Uprising, and as a teenage boy he was kept in Birkenau with another group of boys same age, all from Warsaw,” Wontor-Cichy told Glas Koncila, which translated the interview into English.

“Looking from a later perspective, he told me that seemed unbelievable, but at the time, from their perspective, it was a routine, something normal. Looking from a perspective of a 90-year-old man, he said that experience of collective prayer was something that isolated them from camp cruelty. This also gave them hope that they would all survive as a group until the next day,” Wontor-Cichy told Glas Koncila.

Wontor-Cichy told of other instances of group prayer and people praying the rosary. Very few children were born in the camp, and when they were baptized, it was by a layman, not a priest. “Facing death, the mothers wanted their children to be baptized.”

St. Kolbe was among priests who ended up at Auschwitz, because “the Germans knew the role and the significance of the actions by the churches, especially the Catholic Church,” in saving language, culture and identity.

St. Kolbe is known for giving his life for another prisoner, but many other prisoners would not have understood his action since it was “something absolutely exceptional in the camp reality,” said Wontor-Cichy.

According to camp regulations, if a prisoner escaped, 10 others had to die.

“All of the selected were in despair, facing death. One of them cried about his family and his children, and another prisoner came forward and asked directly if his life could be exchanged. So one person gave his life to another person.

It was Maximilian Kolbe,” she said.

Not everyone knew he was a priest. “They saw just another prisoner, a skinny skeleton looking like all other prisoners. They were shocked by the situation, they could not explain what the person was doing, what was his motivation. They were fighting day-by-day to survive, to find strength to survive, and to give a life to somebody else was a shocking situation,” she said.

The historian said that in postwar memoirs, many survivors indicated that they did not reflect on the events until years later, and only then did they understand the saint’s action.

Seventy-seven years after the liberation of Auschwitz, “we may see the message,” Wontor-Cichy said. “But at the time of the concentration camp, the prisoner saw death after death. Father Kolbe, who was in the camp and was so nice and friendly, supported others, being so open for confession, he is not here anymore. So is it a victory or a defeat? What kind of message is that? So, at that moment this was very hard to recognize by the prisoners. Having this perspective of liberation, we may relate to this event as something good, or as an act of faith, or as an evidence that desire for life is always winning. But for the prisoners, it took time.”

Wontor-Cichy also warned in the interview about repeating the horror of the Holocaust, noting that in 2020 — the 75th anniversary of the camp’s liberation — a survivor spoke about how “anti-Jewish and general anti-Roma and anti-Polish ideas were introduced in German society starting with little steps, tiny steps, such as not allowing certain people to go to the parks, not allowing certain people to the swimming pools, to the public transport.”

He said German society “was not careful enough, was not paying attention to how they were being manipulated.”

“He said that we have Ten Commandments and that one should be one added, ‘Do not be indifferent.’”
Bishop Monforton baptizes a child

Steubenville Bishop Jeffrey M. Monforton gathers for a photo with Dustin and Alexis Davis, after baptizing their daughter Olivia, Feb. 6, at Holy Rosary Church, Steubenville. Pictured with the bishop and the Davis family is Father Thomas R. Nau, pastor of Triumph of the Cross Parish. (Photo provided)

Welcome to the Light of the East

March 24-27
St. Joseph Byzantine Catholic Church
207 Standard St., Mingo Junction
Sunday Divine Liturgy — 11 a.m.
St Joseph Byzantine Catholic Church
814 N. 5th St., Toronto
Sunday Vigil Divine Liturgy — Saturday, 5 p.m.
weekdays/holidays — as announced at both churches

Rev. Father John Kapitan Jr, O.F.M. — revfrjohn@shgglobal.net

Around and About

Bloomington — A silent retreat for men will take place from March 24-27 at Catholic Familyland, Apostolate for Family Consecration, 3375 Jefferson County Road 36. The retreat will include talks, Eucharistic adoration, confession and opportunity for spiritual direction. Father Hugh Mary Garnier de Falletas, a member of the Congregation of St. John, will speak about “St. Joseph: The Heavenly Father’s Face for Jesus, Mary and Us.” For additional information or to register, visit www.afoe.org.

Mingo Junction — Knights of Columbus Msgr. Joseph F. Dooley Council 4361 will sponsor a fish fry March 13 at the council hall. Doors open at noon and the auction begins at 1 p.m. A $5 donation includes the cost of a paddle, extra paddles cost $2. The event will include various vendors, a 50/50 raffle, Chinese raffle and concessions. Proceeds will benefit the food fund. For additional information, telephone (740) 535-8037.

North Canton, Ohio — Magnificat of Stark County, a ministry for Catholic women, will hold a breakfast for women and men, March 19, the Feast of St. Joseph, at Walsh University Barrette Center, 2020 E. Maple St. Father Thomas Bishop and Msgr. Jay Clarke will be the speakers. Cost to attend is $25 for a mail-in reservation and $26 for an online reservation. Visit magnificatcatharystark.org to make reservations, which will not be accepted after March 12. Doors open at 8:30 a.m. with breakfast at 9 a.m. An optional Mass will be celebrated at 8 a.m. in Our Lady of Perpetual Help Chapel at the university. For additional information, telephone Rosemary Pfiffner at (330) 499-3971.

Weirton, W.Va. — A Catholic men’s retreat will be held from 8 a.m.-5 p.m., March 12, at St. Joseph the Worker Church, 229 California Ave. and Weirton Madonna High School, across the street from the church. The retreat will include speakers, reflection time and a catechesis on the sacraments. Lunch will be provided. For additional information, contact Christopher Mikula by telephoning (334) 447-8578, Mark Tirona at (304) 723-2054 or St. Joseph the Worker rectory at (304) 723-2054.

A Lenten Eucharistic mission will be held March 21-24 at St. Joseph the Worker Church. Congregation of the Priests of Mercy Father William Casey will be the speaker. The talk will take place during the exposition of the Blessed Sacrament from 7-8 p.m. Confessions will be heard from 8-9 p.m. Refreshments and child care will be available. For additional information, telephone (304) 374-6170.

Obituaries

William C. Boyer, 90, St. Francis Xavier, Malvern, Jan. 20.
Herman E. Castner, 82, Triumph of the Cross, Steubenville, Feb. 1.
Patricia H. Huck, 86, Our Lady of Mercy, Lowell, Jan. 31.
Harry Kilgore, 72, St. John, Bellaire, Feb. 7.
Marcia L. Mandley, 49, Assumption of the Blessed Virgin Mary, Barnesville, Jan. 23.

Judy A. Weber O’Maille, 80, Basilica of St. Mary of the Assumption, Marietta, Jan. 25.
Mary L. Offenberger Pitt, 90, Basilica of St. Mary of the Assumption, Marietta, Jan. 28.
Kenneth H. Stewart, 91, Mingo Junction, St. Agnes, Feb. 6.
Gladys Lebecki Trzaskoma, 93, Weirton, W.Va., St. Francis of Assisi, Toronto, Feb. 6.
Loretta J. Vigoffi, 89, LaFayette, St. Teresa of Avila, Cadiz, Jan. 19.

Welcome to the Light of the East

St. John the Baptist Byzantine Catholic Church
207 Standard St., Mingo Junction
Sunday Divine Liturgy – 11 a.m.
St Joseph Byzantine Catholic Church
814 N. 5th St., Toronto
Sunday Vigil Divine Liturgy — Saturday, 5 p.m.
weekdays/holidays — as announced at both churches

Rev. Father John Kapitan Jr, O.F.M. – revfrjohn@shgglobal.net
Pastor donates pews for Catholic Central chapel renovation project

Students at Catholic Central High School, Steubenville, left photo, are shown carrying the new pews to the chapel, photo above. Father Michael W. Gossett, chaplain, and Jennifer Parker, director of advancement, brought the pews back to Steubenville with a U-Haul from Burlington, Iowa, where they were donated by Pastor Sharice Edwards of Apostolic Holiness Temple. Father Gossett is planning a sanding and staining party later this year. Catholic Central is transforming the temporary chapel space into a permanent chapel, which will seat 120 people. For more information about the project, contact Parker at jparker@steubenvillecatholiccentral.org. (Photos provided)

Knights of Columbus councils hold free-throw competitions for youth

Knights of Columbus 478, Marietta, hosts a free-throw championship at St. Mary School, Marietta. Pictured with Vince Stollar, Knights of Columbus community activities director, left, are the winners of the competition. Pictured in the front row, from left, are Jaelyn Nichols and Addison Nichols. Pictured in the back row, from left, are Colsen Lang, Dustin Boersma, Will Torres, Carson Cunningham and Grant Palmer. (Photo provided)

Knights of Columbus 4617, Churchtown, holds a free-throw championship on March 15, a spring cleanup will be planned for March 15, a spring cleanup will be planned for March 15, a spring cleanup will be planned for March 15, a spring cleanup will be planned for March 15. The cemetery was closed to the public for burials and funeral services while the cemetery staff cleared the roads and walkways from ice and snow. The cemetery was closed to the public for burials and funeral services while the cemetery staff cleared the roads and walkways from ice and snow. The cemetery was closed to the public for burials and funeral services while the cemetery staff cleared the roads and walkways from ice and snow. The cemetery was closed to the public for burials and funeral services while the cemetery staff cleared the roads and walkways from ice and snow.

Mount Calvary workers clear damage; spring cleanup is planned for March 15

STEUBENVILLE — Mount Calvary Cemetery, 94 Mount Calvary Lane, Steubenville, was impacted by the ice storm which took place in the Ohio Valley on the evening of Feb. 3 into Feb. 4. The storm, which brought freezing rain, ice and snow, caused many homes in the surrounding area to lose their electrical power and damaged surrounding landscapes. The cemetery was closed to the public Feb. 4 because of the road conditions and the loss of power. In addition, burials scheduled for that day had to be rescheduled while the cemetery staff cleared the roads and walkways from ice and snow. Also, the cemetery staff cleared damage that the storm caused. Many tree branches and limbs fell and had to be cleared of the roadways.

The workers cleared all the damage and the cemetery reopened Feb. 5 for burials and funeral services to take place again.

On March 15, a spring cleanup will be held at the cemetery. Any decorations placed on the graves that someone would like to keep or save needs to be removed by that date.

For additional information, contact Lou DiGregory, superintendent of Mount Calvary Cemetery, by telephoning the cemetery office at (740) 264-1331.

Franciscan University students are offering free e-filing assistance

STEUBENVILLE — Accounting students from Franciscan University of Steubenville are offering free e-filing assistance to Ohio Valley residents through the Internal Revenue Service Volunteer Income Tax Assistance program (VITA). Students are available at the Fort Steuben Mall in the former GNC location near center court. The last day of taxpayer assistance will be April 14.

Hours of operation will be Thursdays from 11:30 a.m.-3:30 p.m. and Saturdays from 10 a.m.-2 p.m. The site will be closed from March 11-21.

All participating students have completed an individual income tax course and have passed a series of IRS training courses and exams. Franciscan University students can prepare form 1040; schedules 1, 2 and 3; schedules A, B, and D, as well as forms for calculating child and childcare credits, education credits and earned-income credits. In addition, students can prepare Ohio returns for full-year residents. Taxpayers who purchased health insurance through an exchange and received federal subsidies reported on form 1095-A are not eligible for assistance at the site, nor are taxpayers who receive a 1099-MISC or 1099-NEC. Local tax return preparation is not available. Taxpayers must have the correct amount of their third COVID-19 stimulus payments received in March or April 2021 and the amount of the Advance Child Credit Payments received from July through December 2021. The service is available to taxpayers with income of less than $60,000.

For additional information, call the Fort Steuben Mall customer service desk at (740) 264-7781 or visit www.facebook.com/FortSteubenMall.
Retired pope

From Page 1
came out, saying he was present at the 1980 meeting, but
the meeting focused only on finding housing for Peter H.
while he underwent therapy; the priest’s abusive history
was not discussed, he said.

That statement, issued Jan. 24 on Pope Benedict’s behalf
by his secretary, Archbishop Georg Ganswein, said the
error of incorrectly stating the retired pope had not been
at the meeting “was not done out of bad faith, but was the
result of an oversight in the editing of the statement.”

In his Feb. 8 response, the retired pope said there was
a “small group of friends who selflessly compiled on my
behalf my 82-page testimony for the Munich law firm,
which I would have been unable to write by myself.”

“In addition to responding to the questions posed by
the law firm, this also demanded reading and analyzing
almost 8,000 pages of documents in digital format. These
assistants then helped me to study and analyze the almost
2,000 pages of expert opinions,” he wrote, adding that
those results were published as an appendix to his letter.

He said that during this “massive” amount of work in
establishing his position, “an oversight occurred regarding
my participation in the chancery meeting of 15 January
1980. This error, which regrettably was verified, was not
intentionally willed and I hope may be excused.”

This error should not “detract from the care and
diligence” with which his friends helped formulate his
response, he said.

And, while it was “deeply hurtful” for the oversight to
have been used to cast doubt on him, Pope Benedict wrote,
“I have been greatly moved by the varied expressions of
trust, the heartfelt testimonies and the moving letters of
testimony sent to me by so many persons.”

He said that he has “come to understand that we our-
selves are drawn into this grievous fault whenever we ne-
glect it or fail to confront it with the necessary decisiveness
and responsibility, as too often happened and continues to
happen.”

“Once again I can only express to all the victims of
sexual abuse my profound shame, my deep sorrow and
my heartfelt request for forgiveness,” he said.

Together with the pope’s letter, the Vatican published
an “analysis” of the Munich report’s assessment that
then-Cardinal Ratzinger allegedly mishandled abuse
allegations on four occasions when he led the German
archdiocese. The analysis was compiled by a small team
of canon lawyers and other experts who had helped craft
the original 82-page response during the initial phase of
the investigation.

This team’s response focused primarily on the case of
“priest X,” the serial abuser also known as Peter H. It said
the Munich report’s assessment did “not correspond to the
truth” because the now-retired pontiff “was neither aware
that priest X was an abuser, nor that he was included in
pastoral activity.”

According to the Munich report, then-Cardinal Ratzinger
“employed this priest in pastoral activity, even though he
was aware of the abuses committed by him, and thus would
have covered up his sexual abuses.”

However, records of the key 1980 meeting indicated that
sexual abuse committed by the priest was not discussed,
the team said, and the reason for accommodating priest X
in Munich for therapy there “was not mentioned.”

Pope Benedict did not knowingly perjure himself, as
the Munich report claimed, when he initially denied being
present at the 1980 meeting, the team said.

It had been a “transcription error” and Pope Benedict
“did not notice” it given the time constraints, it said. The
minutes of the 1980 meeting were included in statements
made by then-Cardinal Ratzinger, so it would make no
sense “for him to intentionally deny his presence at the
meeting.”

There is also no evidence behind the report’s “allega-
tion of misconduct or conspiracy in any cover-up,” the
team said. “As an archbishop, Cardinal Ratzinger was not
involved in any cover-up of acts of abuse.”

Pope Francis was among those showing their support
for retired Pope Benedict XVI, sending his predecessor “a
beautiful letter,” according to the former pope’s secretary.
In the letter, Pope Francis “speaks as a shepherd, as a
brother” and “expressed once again his complete trust,
his full support and also his prayers,” said the secretary,
Archbishop Georg Ganswein.

The archbishop spoke to the Italian news program TG1
Feb. 9 about the retired pope’s letter in response to a re-
port on sexual abuse cases in the German Archdiocese of
Munich and Freising, which the former pope headed as

Pope Benedict, who has denied allegations of mishan-
dling four cases of clerical sexual abuse put forth by the
report, emphasized in a letter Feb. 8 his feelings of great
shame and sorrow for the abuse of minors and made a
request for forgiveness to all victims of sexual abuse.

Archbishop Ganswein was asked to respond to criticisms
by some victims’ advocates and media in Germany that
Pope Benedict’s apology was insufficient.

“Whoever reads the letter in a sincere way, the way in
which the letter was written, cannot agree with these criti-
cisms or these accusations. He asks all victims of abuse
for forgiveness,” he said.