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News Briefs

Pope names new Vatican official

VATICAN CITY (CNS) — Pope Francis has named a Venezuelan veteran of the Vatican diplomatic corps to be the third-ranking official in the Vatican Secretariat of State.

Archbishop Edgar Pena Parra, current nuncio to Mozambique, will take up his new position as “substitute secretary for general affairs” Oct. 15, the Vatican announced. The position is similar to a president’s chief of staff, placing him in charge of the Vatican’s day-to-day operations.

Archbishop Pena, 58, succeeds Italian Cardinal Giovanni Becciu, the new prefect of the Congregation for Saints’ Causes.

Born in Maracaibo, Venezuela, he was ordained to the priesthood in 1985. After earning a degree in canon law, he entered the Vatican diplomatic corps in 1993, serving at Vatican missions in Kenya, Yugoslavia, at the United Nations in Geneva, in South Africa, Honduras and Mexico.

Retired Pope Benedict XVI named him an archbishop in 2011 and sent him to Pakistan as apostolic nuncio there. Pope Francis named him nuncio to Mozambique in 2015.

According to the Vatican, he speaks Spanish, Italian, English, French, Portuguese and Serbo-Croatian.

Pope prays for flooding victims

VATICAN CITY (CNS) — By receiving the Eucharist at Mass, Christians are given Christ’s same spirit and a taste of eternal life, Pope Francis said.

“Every time that we participate in the holy Mass, we hasten heaven on earth in a certain sense because from the eucharistic food – the body and blood of Christ – we learn what eternal life is,” the pope said during his Angelus address.

After praying the Angelus prayer with pilgrims in St. Peter’s Square, the pope led them in praying for the victims of massive flooding caused by monsoon rains in the Indian state of Kerala.

The Catholic Church has joined relief efforts as unprecedented floods and landslides killed about 370 people within a week.

“I am close to the church in Kerala, which is in the front lines to bring aid to the population. Let us pray together for those who have lost their lives and for those people who are tried by this great calamity,” the pope said.

In his main address, Pope Francis reflected on the Sunday Gospel reading in which Jesus tells the crowd that “whoever eats my flesh and drinks my blood has eternal life.”

The Eucharist, the pope said, is where Christians find “that which spiritually feeds us and quenches our thirst today and for eternity.”

Resistance to allowing oneself to be nourished by Jesus’ body and blood, he said, is seen “when we struggle to model our existence to that of Jesus, to act according to his standards and not according to the standards of the world.”

“This is so important: to go to Mass and receive Communion because to receive Communion is to receive the living Christ who transforms us from within and prepares us for heaven,” Pope Francis said.

Diocesan child protection workshops are planned

By Dino Orsatti
Editor

ST. CLAIRSVILLE — Clerics, religious and laypeople, who minister to children and young people in the Diocese of Steubenville, will receive an overview of the diocesan “Decree on Child Protection” and its “Safe Environment Program” at workshops in four locations in September.

The workshops will enable participants to learn something new and refresh their memories about the decree, originally instituted in the diocese in 2003 and updated in 2009 and again in 2014. Drafted at the mandate of the U.S. Conference of Catholic Bishops, who wrote a “Charter for the Protection of Children and Young People,” the decree and charter were a response to sex abuse by some clergy, nationwide.

Belmont County Common Pleas Court Judge Frank A. Fregiato chairs the Steubenville Diocese’s Child Protection Review Board. He will outline the decree to priests, deacons, parochial school principals and catechetical leaders. Those trainers will return to their parishes and schools to present the decree to others who work with children and young people.

Fregiato explained, “The decree is meant to prevent abuse through education and screening and provide assistance if abuse occurs. Child abuse is defined in the decree as sexual activity, endangering or injuring a child, providing a child

with alcohol or illegal drugs, physical or mental abuse or using demeaning language.”

Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools, will discuss, in the workshops, the diocese’s new guidelines for communications between employees or adult volunteers with minors.

Screening of clerics, regular volunteers and paid employees who work with children, also, is a component of the decree. Those volunteers or paid staffers must have a criminal background check, with fingerprinting, from federal and Ohio authorities, every five years. The volunteers and employees, too, must provide three references, which are checked, and complete an applicant’s certification form.

Deacon Ward said the diocese’s “Safe Environment Program,” like the decree, is viewable on the diocesan website – www.diosteub.org. The document pertains to maintaining

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Decree on Child Protection

Bishop Monforton responds with ‘sorrow’ to abuse



Pennsylvania Attorney General Josh Shapiro speaks during an Aug. 14 news conference to release a grand jury on a months-long investigation into abuse claims spanning a 70-year period in the dioceses of Harrisburg, Pittsburgh, Scranton, Allentown, Greensburg and Erie. (CNS photo/Reuters video) • Additional story/Page 3; Column/Page 7

By Rhina Guidos

STEUBENVILLE/WASHINGTON (CNS) — Diocese of Steubenville Bishop Jeffrey M. Monforton joined bishops across the country, expressing sorrow and pain over a grand jury report detailing seven decades of child sex abuse claims in six Pennsylvania dioceses.

Bishop Monforton said, “The Catholic Church in the United States has embarked into a spiritual crisis and nothing short of spiritual conversion and repentance is necessary, all resultant of morally reprehensible actions. The allegations

of predatory actions by clergy, as well as cover-ups by their ecclesial superiors namely, bishops, demands our deepest pastoral concern for bringing the guilty to justice and providing spiritual care to the numerous victims. Silence is an ineffective salve.”

In a tweet, Bishop Richard F. Stika of Knoxville, Tennessee said he had spent the night reading the grand jury report and “it was like reading a horror book.”

Unfortunately, it was not a fictional account, wrote Bishop Stika early Aug. 15, a day after the Pennsylvania Office of

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Diocesan child protection

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clear and appropriate boundaries between adults and minors. The program includes a report-an-incident page that provides contact information; a general information and adult training page that includes such things as locations for background checks, available through the diocese; a resources page with such items as materials for parents; a forms page and a verification of compliance.

In addition to Deacon Ward and Judge

Fregiato, other members on the board include: Father James M. Dunfee, diocesan vicar general, James G. Piazza, executive assistant to the bishop; Michele A. Santin, diocesan director, Office of Catholic Charities and Social Concerns; Dr. Joseph DiPalma, dentist and lay volunteer in St. Clairsville; Daniel P. Fry, Belmont County prosecuting attorney; Sandra L. Nicholoff, St. Clairsville attorney; and Thomas M. Perrone, chief executive officer, North

Point Consulting and Behavioral Health Services, Bethesda.

Workshops are scheduled from 6:30-8 p.m., Sept. 6 at St. Mary Marian Hall, St. Clairsville; Sept. 10, Blessed Sacrament Church, Wintersville; Sept. 11, St. Louis hall, Gallipolis; and Sept. 27, Basilica of St. Mary of the Assumption social hall, Marietta.

Anyone who is a religious or in a paid or volunteer position in the diocese who suspects child abuse should contact Father

Dunfee, who administers the decree in the diocese, as well as civilian authorities in their locale.

Any victim harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville should contact diocesan and local authorities. Father Dunfee can be reached in the chancery at 422 Washington St., Steubenville; via telephone (740) 282-3631; or email jdunfee@diosteub.org.

Bishop Monforton responds

From Page 1

the attorney general published the mammoth document of more than 1,300 pages detailing accounts of the rape of children, secrecy by church officials and some law enforcement failures over 70 years.

"It is real and lives were destroyed and faith shattered," Bishop Stika tweeted.

He joined at least a dozen or so prelates outside of Pennsylvania who, via Twitter, TV or in person, at Masses for the feast of the Assumption, took time to express the same sorrow and pain that lay Catholics have been feeling and expressing. But, many bishops also spoke about the added layer of what to do about the pain of a shattered trust between shepherds and their angry and pain-stricken flock that many say they now must fix.

"This is extraordinarily painful, it is humiliating, it is nauseating," said New York Cardinal Timothy M. Dolan during an interview with local CBS station WLNY in New York City. "This is a kick in the gut. I really worry about a loss of credibility, a loss of trust. There's no use denying it. We can't sugarcoat this. This is disastrous."

Painfully aware of the anger Catholics are voicing after the revelations out of Pennsylvania, Boston Cardinal Sean P. O'Malley said Aug. 16 that something must be done right away.

"The clock is ticking for all of us in church leadership, Catholics have lost patience with us and civil society has lost confidence in us," said Cardinal O'Malley in a statement. "But I am not without hope

and do not succumb to despondent acceptance that our failures cannot be corrected."

Transformation has to take place in the way the church prepares priests, "the way we exercise pastoral leadership and the way we cooperate with civil authorities; all these have to be consistently better than has been the case," he said, adding that "we remain shamed by these egregious failures to protect children and those who are vulnerable and affirm our commitment that these failures will never be repeated."

At the Basilica of the National Shrine of the Immaculate Conception in Washington, Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulchre, began a Mass on the feast of the Assumption Aug. 15 by making a brief reference to the developments.

"Mary, our patroness, has guided the church in America through many difficult moments," he said. "Today, yet another moment of trial is upon us, a very serious crisis which has brought many of our people to the point of despair and anger and even the loss of faith." He said he offered the Mass asking for Mary's intercession, so "that the bishops of our nation might accomplish a renewal of trust in the church and its leaders across the land."

"And no less I ask Mary's son, the Good Shepherd, for the graces of healing, reconciliation and justice for all the people of God among us, above all for those who have been abused and their families," he said.

The report by a Pennsylvania grand jury of 23 people said the investigation of al-

most two years identified more than 1,000 people who say they were abused by some 301 priests, many whom are now dead.

However, some living priests named in the report are disputing some of the information and claims in the document and challenged to have their names blacked out, or redacted. They will be heard by the courts in September. The grand jury said it was likely that more victims as well as perpetrators were not identified in the months-long investigation.

Dallas Bishop Edward J. Burns told The Dallas Morning News he felt "sick" reading the accounts, "knowing that this occurred at the hands of men that you knew and even worked side by side with adds to a dimension of disbelief."

Bishop Burns grew up in Pittsburgh and knew some of those named in the report, The Dallas Morning News article said.

Recalling one of the priests named in the report, Bishop Burns told the newspaper that the priest "was domineering, he was extremely bossy, he did not possess a shepherd's heart, from my perspective," adding that "now I have come to recognize that he not only had a different view of priesthood, he just had a double life."

But like others, he never suspected the horrors that were taking place.

Archbishop of Detroit Allen H. Vigneron said in an Aug. 13 statement, before the report became public, that it was disheartening, "for us once again to come face-to-face with moral failures in the priesthood, especially among us bishops."

"These sins are marks of shame upon the church," he said.

Though there may be the temptation to despair and think that change is not possible, "reform can only happen when hope lives," he said.

"We must move forward with the conviction that God will not abandon his church. He wants her purified, cleansed of these sins and brought to new life," he said.

Los Angeles Archbishop Jose H. Gomez urged prayers during the feast of the Assumption for abuse victims.

"We are aware that this is a sad and confusing time for the church in this country," he said in his homily. "In recent days and weeks, we have heard new revelations about sin and abuse in the church. This is a time now for prayer and repentance and a time for examining our conscience, especially for those of us who are bishops and priests."

Bishop Michael F. Olson of Fort Worth, Texas, said in an Aug. 14 statement that it's time to hold accountable "morally and legally" those who allowed the abuse in Pennsylvania to occur, as well as those who hid alleged abuses by former Cardinal Theodore E. McCarrick.

"Pledges of penitential prayer and actions on the part of church leadership are meaningless unless first preceded by contrition, confession, firm purpose of amendment and concrete actions of conversion," he said.

Bishop Monforton added, "The moral failures of both perpetrators as well as those who failed to respond demand our self-reflection, prayer, and penance."

Cardinal Donald Wuerl cancels world meeting of families appearance

WASHINGTON(CNA/EWTN News) — The Archbishop of Washington has canceled his scheduled participation at the church's World Meeting of Families, being held Aug. 21-26 in Dublin, Ireland.

The cancellation comes after a week in which Washington's archbishop, Cardinal Donald Wuerl, has faced heavy criticism for the way he managed priests who had been accused of sexual assault during his tenure as bishop of Pittsburgh, from 1988 to 2006.

A Pennsylvania grand jury report raised serious questions about Cardinal Wuerl's handling of abuse cases, including one in which he authorized the transfer and continued ministry of a priest who had been accused of committing acts of sexual abuse.

Cardinal Wuerl has denied having had knowledge of the allegations at the time he authorized the transfer, but questions remain unanswered regarding his management of that case and others.

The cardinal has also faced questions related to what he might have known about the alleged sexually coercive behavior of his predecessor as archbishop of Washington, former Cardinal Theodore McCarrick.

Cardinal Wuerl said he had no knowledge of any complaints about sexually

abusive behavior on the part of Archbishop McCarrick. Sources close to the cardinal speculate he might remain in his position long enough to participate in initial discussions among U.S. bishops as they begin to address the fallout from the sexual abuse crisis the church is now facing.

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Pope Francis wants accountability for abusers

VATICAN CITY (CNS) — In the wake of a grand jury report on clergy sexual abuse in six dioceses in Pennsylvania, a Vatican spokesman called the abuses described in the report as being “criminal and morally reprehensible.”

Pope Francis said in a letter addressed “to the people of God”: “The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced, but their outcry was more powerful than all the measures meant to silence them.” He stated, “The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.”

Cardinal Daniel N. DiNardo of Galveston-Houston (Steubenville native), president of the U.S. Conference of Catholic Bishops, said, “I am grateful to the Holy Father for his letter to the people of God, responding to the investigation. The very fact that he opens the letter with the words of St. Paul: ‘If one part suffers, all parts suffer with it’ (1 Cor 12:25), shows that he is writing to all of us as a pastor, a pastor who knows how deeply sin destroys lives.”

“Victims should know that the pope is on their side. Those who have suffered are his priority, and the church wants to listen to them to root out this tragic horror that destroys the lives of the innocent,” said Greg Burke, head of the Vatican press office.

“Those acts were betrayals of trust that robbed survivors of their dignity and their faith. The church must learn hard lessons from its past, and there should be accountability



Greg Burke, Vatican spokesman, is seen with Pope Francis aboard the flight from Dhaka, Bangladesh, to Rome Dec. 2, 2017. (CNS photo/Paul Haring)

for both abusers and those who permitted abuse to occur,” Burke said.

“The Holy See condemns unequivocally the sexual abuse of minors,” Burke wrote and, as such, “the Holy See encourages continued reform and vigilance at all levels of the Catholic Church, to help ensure the protection of minors and vulnerable adults from harm.”

“The Holy See also wants to underscore the need to comply with the civil law, including mandatory child abuse reporting requirements,” he added.

In response to the report, Burke said, “there are two words that can express the feelings faced with these horrible crimes: shame and sorrow.”

Diocesan Respect Life Conference is planned

STEUBENVILLE — The Diocese of Steubenville Respect Life Conference will be held from 9 a.m.-3 p.m., Sept. 22, at Holy Family Church, Steubenville.

Steubenville Bishop Jeffrey M. Monforton will celebrate a respect life Mass. The keynote address — “Navigating Medical Technology from a Catholic Perspective” — will be presented by Father Tad Pacholczyk of the National Catholic Bioethics Center, Philadelphia, Pennsylvania.

The conference will also include a variety of workshops on various respect life topics, including end of life issues, human trafficking, healing from abortion, and science and faith, said Joseph A. Schmidt, director, Diocese of Steubenville Office of Marriage, Family and Respect Life.

Schmidt said the conference is partially paid for by grant money from Catholic Home Missions and sponsorships from a number of organizations and individuals.

Participants at the conference will be able to attend three workshops.

“The Death Penalty: Understanding Pope Francis’ Recent Teaching,” will be presented by Patrick Lee, a professor of philosophy and director of the Center for Bioethics at Franciscan University of Steubenville.

Rita Marker, executive director of the patients rights council, will present “Health Care Decisions: How to Protect Yourself and Your Loved Ones.”

“The Untold Story: How the Culture of Death Took Root in America,” will be presented by Benjamin Wiker, professor of political science and human life studies at Franciscan University of Steubenville.

Sister Mary Brigid Callan, director, Diocese of Steubenville Office of Stewardship and Development, will present “Is it Possible to be a Catholic and a Scientist.”

“How to be Pro-Life in the Medical Field,” will be presented by Gerard McKeegan, a retired pharmacist.

GINNA DOMBROWSKI, coordinator of the Diocese of Steubenville Project Rachel ministry, and Lynette Hawrot,

a licensed professional clinical counselor, will present a workshop “Healing from Abortion.”

Workshops also include “Human Trafficking: The Current Situation,” which will be presented by Jean-Philippe Rigaud, a special agent for the office of the Ohio attorney general.

Admission for the conference, which includes lunch, costs \$20 before Sept. 7; after Sept. 7, cost is \$25. Admission for students costs \$10 and clergy or religious get free admission. Checks can be made payable to the Diocese of Steubenville, and mailed to Schmidt, 506 Fourth St., Marietta, OH 45750.

For additional information, contact Schmidt by telephoning (740) 373-3643 or by emailing jschmidt@diosteub.org.

Information about the respect life conference is also available on the Diocese of Steubenville website at www.diosteub.org/family/respect-life-conference.

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Bishop Monforton's Schedule

- Aug. 26 Confirmation, St. Joseph Church, Bridgeport, 10:30 a.m.
- 27 Closing of Infant of Prague 27th novena, homily, St. Mary Church, Martins Ferry, 7 p.m.
- 28 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 29 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
- 30 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- Sept. 3 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 4 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 5 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- 6 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
Diocesan “Decree on Child Protection” workshop, St. Mary Church, St. Clairsville, 6:30 p.m.
- 8 Secular Discalced Carmelite Community of Divine Mercy and St. Therese of the Holy Face day of recollection, Holy Family Church, Steubenville, 8:30 a.m.
Hiking with Franciscan University of Steubenville Outdoors Club students

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ChristLife will begin this fall in parishes of the Diocese of Steubenville

By Matthew A. DiCenzo
Staff writer

STEUBENVILLE — Parishes in the Diocese of Steubenville will participate in ChristLife – Catholic Ministry for Evangelization – this fall.

According to information gathered from www.christlife.org, ChristLife is described as a method of fostering new evangelization to help people discover, follow and share Jesus Christ as members of the Catholic Church, creating a culture of missionary discipleship in parishes. The ministry was founded in 1995 as an apostolate of the Archdiocese of Baltimore.

Diocese of Steubenville Permanent Deacon Richard G. Adams coordinates ChristLife, under the direction of Permanent Deacon Paul D. Ward, director, diocesan Office of Christian Formation and Schools.

In addition to sessions beginning this fall, Deacon Adams said that the Diocese of Pittsburgh has invited Diocese of Steubenville parishioners to attend a “Discovering Christ Conference.” Deacon Adams said, “This conference will be similar to the one that was held in St. Clairsville, in September of last year. It would be very helpful to attend this conference for those wishing to begin or continue ChristLife in the parish.” The conference will be held from 7-9:30 p.m., Oct. 5, and from 8 a.m.-5 p.m., Oct. 6, at St. Paul Seminary, O’Connor Hall, 2900 Noblestown Road, Pittsburgh. The conference also includes an online session from 7-8:30 p.m., Oct. 9. For additional information or to register, visit www.diopitt.org/discovering-christ.



Deacon Adams said the parishes participating in ChristLife in the Diocese of Steubenville include: Christ Our Light, Cambridge; Our Lady of Mercy, Carrollton; Our Lady of Mercy, Lowell; the Basilica of St. Mary of the Assumption, Marietta; St. Mary, St. Clairsville; Holy Family, Steubenville; Triumph of the Cross, Steubenville; and Blessed Sacrament and Our Lady of Lourdes, Wintersville. He said there are more parishes interested in the program, but they are in the beginning stages of planning.

Victor Pires, a parishioner of Holy Family, said: “Attending ChristLife was a good experience because it provided a back-to-the-basics experience that is so much needed in our time when we often hear that there is no objective truth. The informal yet respectful atmosphere of the whole event was a great upside, since the activities and discussions did not involve any social pressure; in fact, I would describe it as a very enjoyable time!”

The ChristLife process is divided into three segments – “Discovering Christ,” “Following Christ” and “Sharing Christ.” Each course consists of seven sessions and a retreat day, which includes a meal (only “Discovering Christ”), prayer, a video and a small group discussion.

Information on the apostolate describes “Discovering Christ” as inviting guests to hear the good news and personally encountering Jesus Christ; “Following Christ” is a way to help those who have completed “Discovering Christ” to grow in their relationship with Jesus Christ and “Sharing Christ” is a way to train Catholics to share Jesus Christ with others and invite them to be part of the church.

Deacon Adams shared the status of ChristLife in the parishes of the diocese. Holy Family has completed all three segments and has seen a positive impact on the parish. The administrative team at Holy Family has planned dates for team training and for each of the three courses, as well as retreats, for 2019. Our Lady of Mercy, Lowell, will begin training for the ChristLife team this fall and will start “Discovering Christ” in February. Triumph of the Cross will begin “Discovering Christ,” Sept. 30. Christ Our Light parishioners are planning for “Sharing Christ” this September, following the completion of “Discovering Christ” and “Sharing Christ,” which had 30-40 parishioners who participated. St. Mary will begin “Discovering Christ,” Sept. 24, and the team has undergone training the past several months. The Basilica of St. Mary of the Assumption will begin

“Following Christ,” Sept. 9. Blessed Sacrament and Our Lady of Lourdes, as well as Our Lady of Mercy, Carrollton, are anticipated to begin “Discovering Christ,” in the next few months.

Deacon Adams also expressed how ChristLife works in smaller parishes as well. He stated: “Some pastors from small parishes are operating in the ‘program mode’ and they think they need to get a large number of their parishioners to come initially for it to be a success. The reality is that just a very small group of people in a parish can go through the ChristLife experience; that will give them a deepening faith. These people can, in turn, draw others into participating in the ChristLife experience, and the numbers will grow and will impact the parish and the surrounding population.”

He added, “ChristLife has been effectively used in various contexts and different sized parishes, including very small parishes.” Deacon Adams shared a “success story” of a small parish, which was available as a blog on the ChristLife website. Holy Apostles Parish in the Diocese of Rochester, New York, participated in ChristLife. He said that although the parish was very small, the parish participated in the process three times, and a third of the active parishioners attended. He said the parishioners were energized to reach out to the unchurched in their community and have had a tremendous response.

For additional information about ChristLife in the Diocese of Steubenville, contact Deacon Adams via telephone at (740) 283-4564 or email radams@diosteub.org.

Network of homes provides love, hope, help for pregnant women, for free

WASHINGTON (CNS) — When Chris Bell was working in Times Square in the late 1970s, he was shocked to repeatedly see young mothers entering crisis shelters with their children, and he decided that he had to do something. With the help of Father Benedict Groeschel, a member of the Franciscan Friars of the Renewal, and his spiritual director at the time, Bell founded Good Counsel, a network of pro-life maternity homes.

Currently, Good Counsel operates seven homes – four in New York state, one in New Jersey, one in Alabama, and one in Connecticut – and works with other homes all over the country. It also is looking to both grow and expand its network.

“Good Counsel is one of the founding members of the National Maternity Housing Coalition,” Bell said. “Most of the



A woman holds a child in 2016 at a maternity home in Riverside, New Jersey, one of six pro-life maternity homes in the Good Counsel network. (CNS photo/Jeffrey Bruno)

homes are small and limited in what they can do, but we can help find a place for any pregnant woman in the country.” Bell said that any pregnant women can enter the maternity homes for free, and the homes

will help provide them with opportunities to go back to school and find jobs.

Good Counsel will even assist pregnant women with drug addictions or mental illnesses and help find suitable places for them. They also can help plan adoptions. Bell said that many women don’t realize that they can choose the couple who would adopt their child and fear that the child will be placed in the foster care system.

Bell said that many women who are told that their child will have genetic defects can benefit from maternity homes.

“I don’t know why the only response so many medical people have is to tell the mother to get rid of it if it looks like the child will have genetic defects,” he said. “Especially in the United States, where we’re rich and have the technology to

help them.” He told the story of a woman whose doctor told her that her unborn son had a defect in every cell in his body, and the doctor recommended she abort.

She then called Good Counsel, saying “I just want to be a good mother.” Good Counsel took her in, found a different medical facility for her, and prayed with her because she wanted to pray.

When the boy was born, the fears of the doctor were unfounded. He had a hole in his heart, which required two surgeries, but by the time the mother left the home her son looked like any other one-year-old.

Bell asks, “Isn’t there enough love in the world for another baby? Where there’s love, there’s life, and where there’s life, there’s hope. We can change things by looking at one life at a time and one family at a time.”



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St. Thomas More gave witness to strong marriage, family, home, says priest

STEUBENVILLE (CNS) — St. Thomas More is often heralded as a champion of religious freedom, but supporting that effort was his unshakable faith and evangelical joy in the truth about marriage.

“We should remember Thomas More for his domestic witness, the witness of his own marriage, family and home,” Father Paul Scalia said at a conference at Franciscan University of Steubenville. “His defense of marriage wasn’t purely intellectual. He knew marriage and the family from the inside. He knew the joy in the virtue that was being threatened by its undoing.”

Father Scalia, episcopal vicar for clergy for the Diocese of Arlington, Virginia, is the son of the late Supreme Court Justice Antonin Scalia.

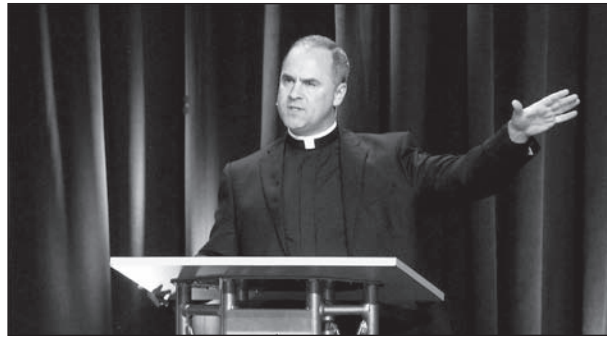
Commenting on his father’s influence, Father Scalia said, “I saw him striving to be a good Catholic man. I also saw him failing, but I saw him trying, and that’s what’s important.”

The title of his talk was “More Witnesses Needed: St. Thomas More and the Eternal Significance of Marriage.” He spoke July 28 at the Defending the Faith Conference, held each year during the last weekend in July at Franciscan University. This year more than 1,400 people from across the U.S. attended the conference.

St. Thomas More, English politician and philosopher, also strove toward holiness, famously giving his life in defiance of King Henry VIII’s divorce and remarriage. Father Scalia noted that St. Thomas More didn’t actually speak out against the divorce until he was already condemned to death.

“He simply resigned his public office,” Father Scalia said, connecting the saint’s example to how a Catholic can respond to civil breaches of morality.

“The shepherds (the priests and bishops) always have to speak out against injustice. They don’t have an option,” he said. In regard to the laity, Father Scalia continued, “They are not always in a position where they can speak out, but they are always in a position to live lives of integrity and



Father Paul Scalia, son of late Supreme Court Justice Antonin Scalia, speaks July 28 at Franciscan University of Steubenville. A priest of the Diocese of Arlington, Va., Father Scalia addressed the Defending the Faith Conference, which was attended by 1,400 people. (CNS photo/courtesy Franciscan University)

holiness in witness to the truth.”

Commenting on the many threats against marriage and the Catholic Church, Father Scalia said: “You can’t force people to be moral. No amount of great laws and laws in perfect keeping with the moral code are going to force people to be moral. You can’t outlaw original sin.

“An external change is helpful, as it can create room for the deeper change, but what is really necessary is not a change of laws, but a change of heart.”

Henry VIII, attempting to validate his marriage to Anne Boleyn, broke from the Catholic Church and established the Church of England. Father Scalia noted that since Henry took issue with marriage, he also would take issue with papal authority.

“Both the church and marriage point to something else beyond and before the state, and in that way, they relativize the authority of the state,” he said. “The church and marriage are inextricably bound to one another; the church

is the home of marriage.

“The evangelical mission of marriage is the task that married couples have to reveal the eternal significance of marriage,” the priest continued. “When people bump into a married couple who are really trying to live the sacrament of marriage, they’re bumping into an icon of Christ and the church.”

Father Scalia then broke down marriage into four essentials: freedom, permanence, fidelity and openness to life.

Just as Christ freely gave himself to his bride, the church, Father Scalia said, freedom also must be lived out in marriage. “Freedom within marriage means embracing those regular duties. We are able to do freely what we are already required to do.”

Secondly, marriage must be permanent. “Our Lord endured the sickness, poverty and the bad times, but he never cast off his bride. What the world encounters when it encounters the permanence of marriage is the bond between Christ and his church that is not just permanent, but eternal,” he said.

“Fidelity is devotion to each other, attentiveness, the constant awareness that they are one flesh. Lovers look at each other. Christ is always looking at his bride with love and longing,” Father Scalia said. “When a married couple does the simple thing of living this fidelity in a deep manner, only having eyes for each other, that’s a sign to the world that, yes, love can be true. Promises can be kept. Yes, God’s grace makes this possible.”

On his fourth point, he said that the union between Christ and the church “is all about new life – the new life of grace.”

“New life requires a great deal of trust between the spouses and in God, as well as sacrifice,” the priest said. “Couples that witness to the openness of life and the joy that should come with it, living that sacrifice joyfully and peacefully, signify that it is possible to make sacrifices and be fulfilled.”

WJU welcomes more than 350 freshmen; the largest class in school history

WHEELING, W.Va. — Wheeling Jesuit University’s new president, Michael P. Mihalyo Jr., joined the campus community in welcoming the largest freshman class in the university’s history to campus Aug. 17.

“Today is a most exciting day for all of us at Wheeling Jesuit University. We had the great pleasure of welcoming more than 350 new students to campus,” said Mihalyo. “The entering class of 2018 is made up of students from 25 states and 15 countries – representing a diverse cross section of students from across the country and the world. I applaud the efforts of our enrollment team, as well as the entire campus community, who provide an exceptional educational experience and who make WJU feel like a ‘home away from home.’”

Wheeling Jesuit University’s enrollment team focused on providing the highest level of attention to, and care for, each prospective student. This approach, said Sean Doyle, vice president of enrollment and marketing, accounted for a 73 percent increase in overall enrollment for the incoming fall semester.

“Students today are challenged by a flood of factors when making their college decision, and this can be overwhelming to the student and his or her family,” Doyle explained. “Our team made a concerted effort to personally communicate that every WJU student receives incredible support to succeed inside and outside of the classroom and that their instruction, rooted in the 500-year Jesuit education

tradition, is focused on academic excellence, as well as personal and spiritual growth.”

Doyle added, “Our incoming class has an average GPA of 3.4 and average ACT score of 22 – reinforcing Wheeling Jesuit University’s strong commitment to recruit talented students who will excel at our university.”

The creation of the Father Clifford Lewis, S.J., Scholars Program for commuters, Doyle believes, was a key factor in his team’s recruiting success – tripling the number of WJU’s commuter population.

The Lewis Scholars Program, launched in the spring of 2018, provides students from 12 counties in three states the opportunity to commute to Wheeling Jesuit for \$8,250 a year. Named in memory of Father Lewis, one the first Jesuits who came to Wheeling in the 1950s, this new program takes cost and affordability out of the college decision process, allowing students to base their choice on the best academic environment available to help them achieve their educational goals.

“The Lewis Scholars Program reinforces the university’s mission set forth when the school was founded by the Diocese of Wheeling-Charleston and the Society of Jesus in 1954 – to provide students in Appalachia an affordable way to experience a Catholic, Jesuit education,” Doyle continued.

Two academic programs, simulation technology and game design and exercise science, also are contributing factors in the jump in enrollment this fall.

In just its second year, the exercise science program has seen an influx of students prompting an expansion and renovation of the department’s lab.

The launch of the Cardinal football program has welcomed more than 70 student-athletes. The team’s first home game is Sept. 8. “There is substantial excitement on campus and in the community surrounding the addition of the WJU football team this fall. Head Coach Zach Bruney and his staff have done an excellent job recruiting a team of fine young men from across the region and the country to play in the inaugural season,” said Doyle.

Wheeling Jesuit University is one of 28 Jesuit colleges and universities in the country offering more than 30 undergraduate programs of study and five graduate degrees. According to a WJU press release, the university provides a Jesuit, Catholic, liberal arts education with programs that unite the Jesuit tradition of intellectual excellence, allowing students to receive an education for life, leadership and service with and among others.

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St. John Paul II Why A Church?

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

The question can be asked: “Why do we need a church at all?” St. John Paul II responds by referring to “Lumen Gentium” (the Second Vatican Council “Dogmatic Constitution on the Church”) that says: “The eternal Father, by a free and hidden plan of his own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the redeemer” (“Lumen Gentium,” Paragraph 2). The pope explains: “In the eternal design of God the church constitutes, in and through Christ, an essential part of the universal economy of salvation in which the love of God is expressed.” Quoting St. Paul: “For those he foreknew he also predestined to be conformed to the image of his Son, so that he (Jesus Christ) might be the firstborn among many brothers” (Rom 8:29). This implies that this participation in the life of God is to come through Christ, and mankind, in turn, is to participate in it, not as isolated individuals, but as “brothers,” i.e., as a group of interrelated persons, a kind of “family,” of which Jesus Christ is, so to speak, the “eldest brother” (we might note that, if St. Paul were speaking today, he would probably put it: “as brothers and sisters”). In becoming man, the second person of the Trinity became related to us, not only as our God and creator, but also as our own flesh and blood! Sharing human life with us allows us to share, through Christ, a life having the fullness of participation in the divine life that we call *grace*, our “ticket” to salvation. In the pope’s words: “God conceives, creates and calls to himself a *community of persons*” (emphasis added). Through grace, we creatures of God become also “adopted” children of God. St. Paul says again: “God sent the Spirit of his Son into our hearts, crying, ‘Abba,’ that is, ‘Father’” (Gal 4:6). “At the end of time,” says John Paul, “it will achieve completion,” a plan which includes all creation in a total renewal and “remake” of creation.

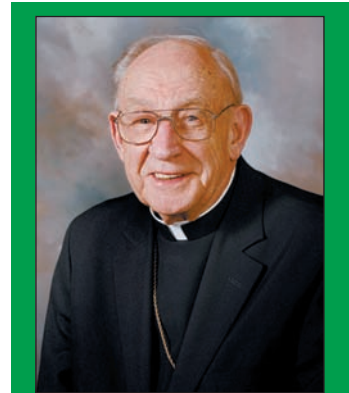
This plan existed, of course, from all eternity, in the mind

of God. The notion of community reflects the inner life of God himself, the life of the blessed Trinity. It is reflected again in the Eucharist, in which all the faithful gather around a table, again as a family, to share the one Bread, to nourish their divine life. It is yet again in the missionary character of the church, which attempts to bring all nations to that same table. John Paul refers here to Vatican II’s “Ad Gentes” (“Decree on the Church’s Missionary Activity”): “... (It speaks precisely about the communal character of human participation in the divine life. ... It pleased God to call men to share his life, not just singly, ... but rather to mold them into a people in which his sons, once scattered abroad, might be gathered together” (“Ad Gentes,” Paragraph 2). Consider also the fact that what separates people from each other is *sin* in some form – the same cause that separates mankind from God! The opposite of such alienation is through *community*: uniting them as one again. Through Jesus’ death on the cross, redemption was accomplished; that would become the source of unity for mankind, thus regaining their dignity as adopted children of God.

St. John Paul next considers the Old Testament as a foretaste of the church of the New Testament, pointing out that the idea of a community of believers and followers did not originate at the time of Christ. The history of the chosen people themselves is itself the evidence for it. After original sin and the dispersion of mankind throughout the land, God, “*Yahweh*” to the Hebrews, chose to set apart a people, the Hebrews, to be the recipient of his plan for mankind. That plan involved his special providence and guidance, including protection, usually military, and a land set apart as their own. It would also hint at the coming of a “redeemer,” one who would restore the relationship between man and God that was disrupted by mankind’s sin. On their part, this people were to observe a way of life that involved a prescribed form of worship and rules of morality that set them apart from their non-Hebrew, or “Gentile” neighbors. The communication, or *revelation* of this relationship would begin with the man, Abraham, an inhabitant of what is now southern Iraq, and be elaborated in detail some several centuries later through

Moses. These “chosen people” were to live under this arrangement, or *covenant* with God in a form of government we would call a *theocracy*, i.e., one headed by God himself (see, the Books of Genesis and Exodus).

The Hebrews lived originally, in a *patriarchal* system, wherein leadership was held by the head of the extended family that grew into clans and tribes. On occasion, when circumstances such as threats by foreign neighbors called for it, a military leader was selected by God to lead the people. These were the “Judges,” whose history comprises another book of the Bible. One of them was a man named Gideon, whom the people wanted to install permanently as their king, in imitation of most of their neighbors. Gideon refused, saying, “I will not rule over you, nor shall my son rule over you. The Lord must rule over you” (Jgs 8:23). Agitation for a king did not die, however, as later history would show. Later, God would assent to their requests for a king, instructing his prophet, Samuel, to choose a man named Saul. Saul proved unreliable as caretaker of both the people and of the covenant with God. We see entering the scene a tension growing between the needs and wishes of the people in temporal and material matters, as compared with those needs and requirements of a spiritual and eternal nature: in effect, the tension between church and state! Saul was succeeded by David, the forbear of the subsequent kings of the chosen people during the time of their national independence. The people were by then better known as “Israelites,” named for one of the two grandsons of Abraham. As we know, Jesus was one of many descendants of David. David would defeat the hostile neighbors of Israel and establish them as an independent kingdom with its capital city at Jerusalem. The tension between religion and civil government would continue, as would human conflict between the sacred and the profane.



Bishop Sheldon

“In becoming man, the second person of the Trinity became related to us, not only as our God and creator, but also as our own flesh and blood!”

Hearing the Ancestors 22nd Sunday in Ordinary Time, Cycle B

By Father Paul J. Walker

It’s always helpful to understand the situation in which the author of the Gospel is writing – it helps set up a context in which we are better able to understand God’s word addressed to us. The question is being asked in the seventh chapter of Mark’s Gospel (22nd Sunday in Ordinary Time, Cycle B, Sept. 2) – why do Jesus and his disciples not observe the tradition of the ancestors? So, what was this tradition and what was its moving spirit?

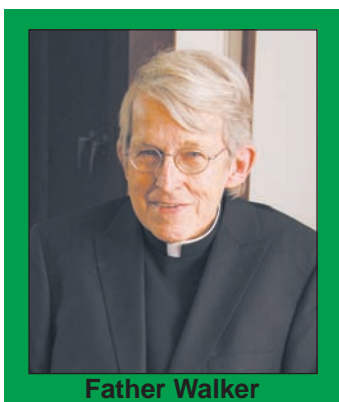
Originally, for the Jewish people, the law meant two things: first and foremost, the Ten Commandments, second, the first five books of the Old Testament, especially Leviticus and Numbers. Now these books do contain a number of detailed regulations and instructions; but, in the matter of moral ques-

tions, what is laid down is a series of great moral principles that people must interpret and apply for themselves. So, for a long time, the Jewish people were content with that.

But, in the fourth and fifth centuries before Christ, there came into being a class of legal experts known as the scribes. They were not content with great moral principles – they wanted these great principles amplified, expanded, broken down into thousands and thousands of little rules and regulations governing every possible action and situation. They were called the oral law. This is what the author is referring to when he says they “cling to the custom of their ancestors” (613 “precepts”). So the Decalogue says, “Remember the Sabbath and keep it holy ...” including a list of all kinds of things that violate the Sabbath rest.

The scribes and Pharisees accuse Jesus and his disciples of eating with “unclean” hands. “Unclean” here does not mean “dirty” – it’s more like “common” or “profane” – i.e., as opposed to sacred and fit for ceremonial use – for services of worship of God. There were rigid rules for the washing of hands. They had to be washed before every meal and between each of the courses at a meal – and they had to be washed in a certain way (water in special stone jars, fingers pointing up, water run down to the wrist,

particular amount of water – etc.) To the Pharisees and scribes this was religion. It was rituals, ceremonies and To Page 8



Father Walker

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Bishop Monforton reflects on child abuse in the church

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

My dear brothers and sisters in Christ, in the wake of the horrific news of last week concerning the victims of child abuse at the hands of the perpetrators in church positions, not to mention those bishops who actively turned a blind eye, I provided the following letter to the priests of our diocese last Friday (Aug. 17). Furthermore, I instructed our priests to share this letter, in its entirety, with parishioners at last weekends' Masses. A copy has been posted on our website, Facebook, and Twitter pages.

Dear Father:

I write you in regard to the continued unfolding developments of the Archbishop (Theodore) McCarrick story, as well as the recent release of the grand jury report in Pennsylvania. While both reports come from a state other than Ohio, both scenarios directly affect your pastoral ministry, as well as mine. It also adversely affects the faithful in the pew. Not one of us is immune of the dire consequences which are and will continue to unfold.

At our presbyteral ordination, you and I promised our brothers and sisters to make a pastoral priority especially to those in the gravest of suffering. The recent news reports, accompanied by detailed stories, unequivocally communicate the tragic horrors that have occurred, as well as innocent lives destroyed. Most certainly, the Catholic Church in the United States has embarked into a spiritual crisis and nothing short of spiritual conversion and repentance is necessary, all resultant of morally reprehensible actions.

The allegations of predatory actions by clergy,

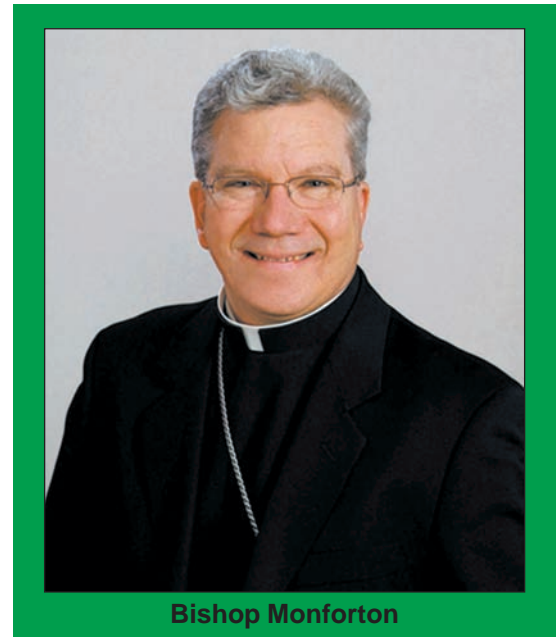
as well as cover-ups by their ecclesial superiors, namely, bishops, demands our deepest pastoral concern for bringing the guilty to justice and providing spiritual care to the numerous victims. Silence is an ineffective salve. The moral failures of both perpetrators, as well as those who failed to respond, demand our self-reflection, prayer and penance.

Also evident in the reporting is how so many clergy lived "double lives." Let me be perfectly clear, a "double life" is incompatible with a shepherd of souls. In fact, a priest who lives a "double life," namely, one foot in virtue and the other in vice, is nothing more than a "hired worker." For anyone who finds himself in this state of life, immediate repentance is required of him, as well as the celebration of the sacrament of penance. Otherwise, one should remove himself from the pastoral office. There is no third option.

As I hold myself accountable in the growth of virtue, as well as healthy prayer habits, ascetical life, as well as regular celebration of the sacrament of penance and spiritual direction, I strongly encourage you to do the same. Nothing good can come from the practice of infrequent confession or a shallow prayer life.

Notwithstanding, as your bishop, I need to address the omission of the bishop's accountability in light of the Dallas Charter. That being said, while policy will be discussed and discussed and discussed, no institutional initiative is a substitute for clear, unambiguous, bold teaching about chastity and the growth in virtue and holiness that God calls all individuals to: married, single, consecrated and ordained.

While I am confident there will be further reports, I encourage you to stand true to Our Lord Jesus Christ on the cross. These days are a sobering reminder that our very moral life as pastors of souls needs to be considered from a vertical relationship with God looking up to Jesus, and



Bishop Monforton

not simply a horizontal one.

May we never forget that while we envision our ministry for the church's benefit, as well as for ourselves, in the end we serve Christ himself. Please be assured of my brotherly support and affirmation to each and every one of you at this regrettable time in the church, but we can ill afford to despair while gazing upon the immense hope Jesus Christ has given us in his paschal mystery.

I thank you for your continued prayers. May you and I entrust the souls of all with whom we've been entrusted to the Immaculate Heart of Mary. I remain,

Fraternally yours in Christ,
Bishop Jeffrey M. Monforton

All Sinners Are Welcome!

By Bishop Robert Barron

While I was in central Georgia, filming the Flannery O'Connor episode of my "Pivotal Players" series, I saw a sign on the outside of a church, which would have delighted the famously prickly Catholic author: "All Sinners Are Welcome!" I thought it was a wonderfully Christian spin on the etiquette of welcome that is so pervasive in our culture today. In a time of almost complete ethical relativism, the one value that everyone seems to accept is inclusivity, and the only disvalue that everyone seems to abhor is exclusivity. "Who am I to tell you what to do?" and, of course, everyone gets inside the circle. What I especially liked about the sign in Georgia was that it compels us to make some distinctions and think a bit more precisely about this contemporary moral consensus.

Is it true to say "everyone is welcome?" Well, yes, if we mean welcome into the circle of the human family, welcome as a subject of infinite dignity and deserving love and respect. Christians – and indeed all decent people –

stand against the view, pervasive enough in the supposed culture of inclusion, that the unborn, the aged, the unproductive are not particularly welcome. If by "all are welcome" one means that all forms of racism, sexism and elitism are morally repugnant, then, yes, the slogan is quite correct.

But let's consider

some other scenarios. Would we claim that everyone is welcome to become a member of the college baseball team? Everyone is welcome to try out, I suppose, but the coach will assess each candidate and will then make a judgment that some are worthy of being on the team and others aren't. Like it or not, he will include some and exclude others. Would we claim that everyone is welcome to play in a symphony orchestra? Again, in principle, anyone is invited to give it a go, but the conductor will make a fairly ruthless determination as to whom has what it takes to make music at the highest level and who doesn't, and he will include and exclude accordingly. Would we argue that everyone is welcome to be a free member of our civil society? Well, yes, if we consider the matter in abstraction; but we also acknowledge that certain forms of behavior are incompatible with full participation in the public space. And if misbehavior is sufficiently egregious, we set severe limits to the culprit, restricting his movement, bringing him to trial, perhaps even imprisoning him.

With this basic distinction in mind, let us consider membership in the church of Jesus Christ. Are all people welcome to the church? Yes, of course! Everyone and his brother cites James Joyce to the effect that the Catholic Church's motto is "here comes everybody," and this is fundamentally right. Jesus means to bring everyone to union with the triune God, or to state the same thing, to become a member of his mystical body the church. In John's Gospel, Jesus declares, "When the Son of Man is lifted up, he will draw all people to himself." Bernini's colonnade, reaching out like great in-gathering arms from St. Peter's Basilica, is meant to symbolize this universally inclusive welcome offered by Christ. Is the church, as Pope Francis says, a field hospital where even the most gravely wounded are invited for treatment? Is the Lord's mercy available to everyone, even to the most hardened of sinners? Yes! And

does the church even go out from itself to care for those who are not explicitly joined to Christ? Yes! In fact, this was one of the reasons the church was so attractive in the ancient world: when Roman society left the sick to fend for themselves and often cast away the newly born who were deemed unworthy, the church included these victims of the "throwaway culture" of that time and place.

However, does this mean that the church makes no judgments, no discriminations, no demands? Does the church's welcome imply that everyone is fine just as he or she is? Here we have to answer with a rather resounding no. And that Georgia sign helps us to understand why. The Greek word that we translate as "church" is "ekklesia," which carries the sense of "called out from." Members of the church have been called out of a certain way of life and into another one, out of conformity with the world and into conformity with Christ. Every ecclesiastical person, therefore, is a welcomed sinner who has been summoned to conversion. She is someone who is, by definition, not satisfied with who she is. To return to the pope's famous image, a field hospital receives not those who are doing just great but those who are deeply, even gravely, wounded. The problem is that anytime the church sets a limit or makes a demand or summons to conversion, she is accused of being "exclusive" or insufficiently "welcoming." But this cannot be right. As Cardinal (Francis) George once put it, commenting upon the famous liturgical song, "All Are Welcome," all are indeed welcome, but on Christ's terms, not their own.

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.



Bishop Barron

Hearing the Ancestors

From Page 6

regulations like this which they considered to be most important in the service of God. Ethical religion was buried under a grave of aboos and rules!

The final verses of the story we heard deal further with this notion of “uncleanliness.” Something could be “clean” in the ordinary sense of the word, but in the pharisaic legal or ritual sense be “unclean.” Certain animals were unclean, a leper was unclean, anyone who touched a dead body was unclean; if you became unclean, then whatever you touched became unclean. Gentiles (non-Jews) were unclean and so was everything they touched. So, when a strict Jew returned from the market place, he immersed his whole body in clean water to get rid of the taint he may have acquired.

Obviously, vessels (cups, dishes, plates, etc.,) could easily become unclean – that’s what the text is talking about in referring to washing cups and jugs and kettles – there

were at least 12 treatises on this kind of cleanliness!

So, this is what Jesus was up against. To the scribes and Pharisees, these rules and regulations were the essence of religion. So, with one sweeping pronouncement, Jesus declared the whole thing irrelevant, saying that “uncleanliness” has nothing to do with what a person takes into their body, but everything to do with what comes out of their heart (the most radical thing he could have said)!

Now we can look at this attitude of the scribes and Pharisees – all the rules and regulations about washings, what’s clean and unclean and so on – and we can snicker or laugh or say, “how absurd, legalistic.” But, let’s look at our own backyard! How does this Gospel story address you and me? The closets of Christianity and Catholicism are certainly not devoid of the legalism of the scribes and Pharisees:

- I remember as a child wondering whether I could go to Communion because

I swallowed some water while brushing my teeth.

- I remember being afraid of God and what he might do because I ate a hot dog – on Friday – on purpose!

- I still hear confessions that understand sin as “breaking the rules” (missing Mass, bad thoughts, told a lie, forgot a holy day, etc.,) is this a sin, is that a sin?

The lesson and the good news of this Gospel story is really the “bottom line” for the whole of the Gospel: i.e., that true religion is not primarily based on rules and regulations; it is not primarily based on a particular moral code or on “righteous living”; it is not based primarily on who can shout their moral convictions the loudest or carry the biggest sign or run the most lavish TV network.

Rather, Jesus suggests over and over again, that true religion is based on a relationship – and that what we need to do first of all is to work on that relationship – that relationship with God that Jesus had – the

one into which he invites each of us. All the rest can follow. ...

Indeed, the rules, moral codes, regulations, laws, morality, etc., make no sense without this ongoing relationship – a relationship that grows and changes and may look different for different people at different times, different ages: (kids’ relationships may not look like those of their parents) but a relationship that is ultimately God’s doing – a gift on his part.

The author of the Letter of James suggests our response: “Humbly welcome the word that has taken root in you. With it power to save you. Act on this word. ...”

Father Walker is a Diocese of Steubenville priest and a former director of the diocesan Office of Worship. Retired from active parish ministry, he continues to reside in his hometown, McConnellsville, where he often celebrates Mass at St. James Church. He regularly writes a column for The Steubenville Register.

New allegations surface regarding Archbishop McCarrick and priests

NEWARK, N.J. (CNA) — Recent allegations against former Cardinal Theodore McCarrick include reports that he made sexual advances toward seminarians during his tenure as bishop of Metuchen and archbishop of Newark.

Catholic News Agency recently spoke to six priests of the Archdiocese of Newark, and one priest member of a religious order who was a seminarian in New York in the early 1970s, while Archbishop McCarrick was a priest of the Archdiocese of New York.

Citing archdiocesan policy and concerns about ecclesiastical repercussions for their candor, the priests agreed to speak to CNA only under the condition of anonymity. The priests spoke individually to CNA, and their accounts were compared for confirmation.

The religious priest who spoke to CNA said when he studied in a seminary in New York, Archbishop McCarrick, who was then an aide to Cardinal Terence Cooke of New York, would sometimes visit the seminary. The priest said that Archbishop McCarrick’s reputation was already well established by this time.

“The dean of our theology school was a classmate at CUA (The Catholic University of America, Washington) with McCarrick, and he knew about the rumors,” the priest told CNA, “he spoke about them with the other faculty and theologians very openly.”

So well-known was Archbishop McCarrick’s reputation, the priest said, that when McCarrick would accompany Cardinal Cooke to visit the seminary, there was a standing joke that they had to “hide the handsome ones” before he arrived.

The same reputation reportedly followed the archbishop years later, when he served from 1986-2000 as archbishop of Newark. One priest of the Archdiocese of Newark told CNA it was an uncomfortable experience when Archbishop McCarrick came to visit the seminary.

The priest said that Archbishop McCarrick would often place his hand on seminarians while talking with them, or on their thighs while seated near them.

“It was really unnerving. On the one hand you knew – knew – what was going on, but you couldn’t believe it.”

Several other priests from Newark spoke to CNA about similar experiences.

One priest worked in close proximity to the archbishop in the archdiocesan chancery for a number of years. “There were the ‘nephews,’ for sure,” he said. “He had a type: tall, slim, intelligent – but, no smokers.”

The priest told CNA that, in addition to trips to a house on the shore, Archbishop McCarrick would invite young men to stay the night in the cathedral rectory in central Newark.

“Priests would tell me ‘he’s sleeping with them’ all the time, but, I couldn’t believe it – they seemed like perfectly normal guys,” the priest said.

Another priest, a former priest secretary to Archbishop McCarrick, told CNA that the archbishop frequently ordained classes of priests among the largest in the country, and that the archbishop prided himself on recruiting young men from the diocese to enter the seminary.

But, many in the archdiocese say that the high numbers of ordinations came at a cost. One priest said that some graduating classes from the middle 1990s have seen nearly half of their members leave ministry, and concerns have been raised about the behavior of some of those who remain in ministry.

Father Desmond Rossi was a seminarian in Newark in the late 1980s. He has publicly alleged that, in 1988, two transitional deacons sexually abused him.

According to Father Rossi, he told archdiocesan authorities about the assault and went before a review board. He said that his story was “found credible, but nothing happened.” Instead, he claims the archdiocese turned against him for bringing the allegation forward.

“They tried to turn it on me,” Father Rossi said.

Father Rossi eventually left the archdiocese and now serves as a priest in the Diocese of Albany, New York. In 2004,



(CNA photo)

Archbishop Theodore McCarrick

the Archdiocese of Newark agreed to an out-of-court settlement of approximately \$35,000 with Father Rossi in response to his accusations. At least one of the alleged abusers is still in active ministry in the Archdiocese of Newark, Father Rossi said.

Father Rossi’s allegations have resurfaced in the wake of the current scandals and on Aug. 2, Cardinal Joseph Tobin, current archbishop of Newark, announced that he would re-examine the matter, and that he had referred it to his Office for Canonical Affairs.

While the Archdiocese of Newark declined to confirm the name of the accused priest remaining in active ministry, several priests in the archdiocese identified him as Father James Weiner, and told CNA that he has a reputation among the clergy, dating back to his time in the seminary, for active homosexuality.

In recent years, several priests said Father Weiner is known for hosting cocktail parties in his rectory, which other homosexual priests of the archdiocese are known to attend.

Three Newark priests independently gave CNA nearly identical accounts of being invited to these parties when they

were newly ordained.

One recalled that he attended a cocktail party, thinking he had been invited to a simple priests’ dinner. “I was led into the room to a chorus of wolf whistles,” he said. “It was clear right away I was ‘on display.’”

Another priest told CNA that he was also invited to a party hosted by the priest. “They were all carrying big mixed drinks, pink ones, it was like something out of ‘Sex in the City.’”

He recalled that after asking for a beer, he was told by his host, “you need to try something more girly tonight.”

All recounted overtly sexual conversation at the cocktail parties. “I was fresh meat and they were trying me out,” one priest said.

All three said they left quickly upon realizing what was going on. “Everyone was getting loaded and getting closer on the couches; I wanted out of there,” a priest told CNA.

“Everyone kept calling me a ‘looker’ and saying they had to ‘keep me around’ from now on,” a third Newark priest told CNA.

The archdiocese declined to answer questions related to those parties.

All three priests told CNA that while the experience was deeply unpleasant, they had seen similar behavior in Newark’s seminary.

Seminarians and priests from ordination classes spanning 30 years, during the terms of Archbishops McCarrick and John Myers, reported to CNA that they had observed an active homosexual subculture of priests and seminarians within Newark’s Immaculate Conception Seminary.

One priest ordained in the early years of Archbishop McCarrick’s term in Newark said that “a lot of people lost their innocence in the seminary.”

He told CNA that there were two distinct groups of students. “You had the men who were there because they had a deep love of the Lord and a vocation to serve his church,” he said, adding that those men were the majority of seminarians.

To Page 9

New allegations surface

From Page 8

“But there was a subculture, with its own group of men, that was openly homosexual and petty and vindictive with everyone else,” he explained.

The same priest said that before he entered the seminary he was warned he would “see things that weren’t right.” He said he was counseled by an older priest to “just remember who you are and why you are there.”

Several Newark priests told CNA that the same atmosphere existed under Archbishop Myers, who led the archdiocese from 2001-16.

One priest who studied during that period recalled being told, as a newly arrived seminarian, to lock his bedroom door at night to avoid “visitors.”

“I thought they were kidding – they really weren’t,” he said.

Another priest told CNA that, as a senior seminarian and transitional deacon, young seminarians would come to him in tears.

“They were just so scandalized by what they saw, these upperclassmen flagrantly carrying on with each other in gay relationships.”

A third priest said that these seminarians were frequently visited by other priests of the diocese, some of whom he later saw at the rectory cocktail parties.

“There was definitely a group of, well I guess we’re calling them ‘uncles’ now. They would come by to visit with the effeminate crowd, bring them stuff and take them out,” he said.

One priest told CNA that, in his judgment, many of Newark’s priests felt resigned to that culture, even after Archbishop McCarrick left.

“It is so horrible, so repulsive, no one wants to look straight at it,” one priest said.

“You don’t want to see it and at the same time you can’t miss it.”

Another told CNA that among diocesan authorities “there is a huge culture of toleration.”

“It is generational at this point. In seminary you’re told to mind your own business, keep your head down and not start trouble – they are over there doing whatever, and you leave them to it. And then you’re ordained and it is the same story – you don’t win prizes for picking fights.”

Nevertheless, some cases still have the power to shock.

One Newark priest told CNA that he had direct knowledge that Father Mark O’Malley was in 2014 removed as rector of St. Andrew’s Hall, the archdiocesan college seminary, after an allegation that he hid a camera in the bedroom of a young priest at the seminary. Two additional Newark priests independently reported to CNA they had been informed in 2014 that Father O’Malley had been removed for that reason.

Additional sources close to the archdiocese confirmed that they had heard this allegation, with one characterizing it as a kind of open secret among Newark’s priests.

The Archdiocese of Newark announced in 2014 that Father O’Malley was seeking a “medical leave of absence.” He has since returned to ministry, albeit not in a parish setting.

The archdiocese declined to comment on that allegation.

All three priests who relayed the story said incidents like that embittered them.

“It isn’t that a guy did a bad thing – that happens. It’s that it’s just not acknowledged. Everybody talks about it, everybody

knows, but nobody looks right at it,” one of the priests said.

All six Newark priests CNA spoke to expressed hope that the sexual abuse scandals now embroiling the church will lead to change. Several stressed that reforms of the seminary had already begun by the end of Archbishop Myers’ term in office, and that a recent succession of diocesan vocations directors had imposed newly rigorous standards on prospective seminary candidates.

“When I was sent for graduate studies, I heard the jokes from guys from other dioceses – ‘what the world disdains, Newark ordains’ they’d say. Those days are over and that’s a real comfort to me,” one priest said.

As for the problems with priests already in ministry, the priests agreed it was demoralizing, for priests and lay Catholics alike.

One said that priests living unfaithful lives are a scandal playing out “with the mute button on.”

“Our people aren’t stupid. They know who their pastors are, for good and bad. They know who drinks too much, they know if their priest is celibate or not. But, they see nothing is done about it and they understand that the church doesn’t mean what it says, or even cares.”

Another told CNA, “nobody is fooled by the medical leave thing anymore. I’m terrified if I might actually get sick, my parishioners would probably think I’d done something terrible.”

One priest said that expectations of change were raised during the brief tenure of Archbishop Bernard Hebda, appointed in 2013 to be Myers’ coadjutor archbishop, his successor-in-waiting.

Archbishop Hebda chose to live in a dormitory at Seton Hall University and was a frequent sight around the archdiocesan seminaries. He was also reported to make unannounced visits to parishes, suddenly knocking at the back doors of rectories or

sliding into a back pew at Sunday Mass.

In 2015, before he could become Newark’s archbishop, Archbishop Hebda was asked to serve as apostolic administrator of Minneapolis-St. Paul, in the wake of Archbishop John Nienstedt’s resignation. Archbishop Hebda was appointed Archbishop Nienstedt’s permanent replacement in 2016.

“He wasn’t kidding around. You could tell he wanted to know everything, who was who and what was what – and who was into what,” one pastor who received a surprise visit from Archbishop Hebda told CNA.

Newark priests told CNA that they are still waiting to see what changes Cardinal Joseph Tobin, who became archbishop of Newark in 2017, will bring to the archdiocese. Sources in the Newark chancery describe the cardinal as reserved, eager to listen to suggestions and proposals, but unwilling to be drawn into making decisions quickly.

Meanwhile, in parishes the priests of Newark wait to see, wondering if the current crises might bring about change.

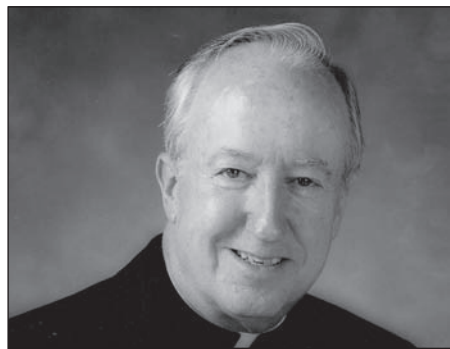
“You hope that at some point the cardinal will act, that there will be nothing left to lose by acting, but we will see.”

On Aug. 17, after the publication of this story, a representative of the Archdiocese of Newark provided this statement to CNA:

“The priest who had worked at St. Andrew’s College was going through a personal crisis and received therapy after the incident at the seminary. Although he is not serving as a pastor, he has been deemed fit for priestly ministry and hopes to serve as a hospital chaplain.

“No one – including the anonymous ‘sources’ cited in the article – has ever spoken to Cardinal Tobin about a ‘gay sub-culture’ in the Archdiocese of Newark.”

Bishop McCarthy dies at the age of 88



(CNS photo)

Bishop John E. McCarthy

AUSTIN, Texas (CNS) — Bishop John E. McCarthy, who served in Houston and Austin, Texas, and provided national leadership for the church in its work to address systemic poverty, died Aug. 18 at his home

in Austin. He was 88.

“Let us give thanks to God for the priest and bishop that he was to so many people, here in Austin, Galveston-Houston and throughout the country and world,” the diocese said in announcing his death. “Please keep his family in your prayers.”

The son of George and Grace (O’Brien) McCarthy, John Edward McCarthy was born in Houston June 21, 1930. The product of Catholic elementary school and high school, he attended St. Mary’s Seminary and the University of St. Thomas, both in Houston. He earned a bachelor’s degree in 1956. On May 26, 1956, he was ordained a priest at St. Mary Cathedral Basilica in Galveston for what was then the Diocese of Galveston.

SEEKING COORDINATOR OF YOUTH AND YOUNG ADULT MINISTRIES

This position will oversee a process for the organization and implementation of programs based on the seven components of youth ministry: creating community, understanding, catechesis, communication, empowerment, spirituality and service, which meet the needs and interests of youth and young adults throughout the **Diocese of Steubenville**.

Additional responsibilities will include coordinating and planning an annual diocesan youth rally, overseeing the “Theology on Tap” program, participating in World Youth Day, a summer youth mission trip, etc.

For a complete job description, visit <http://www.diosteub.org/Job-Openings->

Interested applicants can email a resume and cover letter to humanresources@diosteub.org.

Sacred Heart Making a Difference Dinner & Holy Hour

Dinner & Holy Hour
September 18th

6:00 p.m. Dinner
7:00 p.m. Holy Hour

Holy Rosary Church
Marian Room
and Church
204 Rosemont Ave.
Steubenville, Ohio

Future Dates:
Oct. 16, Nov. 13
& Dec. 11

*Prayer makes a difference.
Be empowered by God’s love through prayer
and make a difference in the Church,
in the revitalization of our city,
and for those suffering.*

RSVP at www.sacredheartcenterofhope.org

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Athens/Pomeroy — Masses in the Athens Catholic community will be celebrated at 6 p.m., Sundays, during the academic year, at Christ the King University Parish, Athens. Daily Mass will be celebrated at St. Paul Church, Athens, at 8:15 a.m., Mondays through Thursdays. Confessions will be heard at 5 p.m., Mondays through Wednesdays, at Christ the King University Parish. Masses will also be celebrated at 5:30 p.m., at the Holy Family Center, which is located at Christ the King University Parish, Mondays through Wednesdays. Mass will be celebrated at noon, Wednesdays, and at 6:30 p.m., Thursdays, at Sacred Heart Church, Pomeroy. A 12:15 p.m. Mass will be celebrated at Christ the King University Parish, Fridays.

Belle Valley — GriefShare, a grief support group, will begin Sept. 12, from 6-8 p.m., at Corpus Christi Church hall. Each session will include a video seminar, group discussions and study and reflection. For additional information or to make reservations, telephone Maryellen Schleppi at (740) 732-7453.

Carrollton/Morges — Rite of Christian Initiation of Adults will begin this fall at Our Lady of Mercy Church, Carrollton, and St. Mary of the Immaculate Conception Church, Morges. Anyone interested in learning more about the Catholic faith can telephone Father Anthony R. Batt, pastor of Our Lady of Mercy and St. Mary of the Immaculate Conception parishes, at (330) 627-4664.

Churchtown — St. John Central School, 17654 Ohio Route 676, will sponsor a mum sale. Cost for an 8-inch container is \$5.50 or five for \$25; 12-inch "terra cotta" containers cost \$17. For additional information or to place an order, telephone Jessica Henke at (740) 525-3750 or Shannon Schott at (740) 629-7885. Money is due when the order is placed.

Harriettsville/Lowell — Anyone interested in learning more about the Catholic faith can telephone Father Timothy J. Shannon, pastor of St. Henry Parish, Harriettsville, and Our Lady of Mercy Parish, Lowell, at (740) 896-2207. Rite of Christian Initiation of Adults will begin Sept. 13, with sessions from 6:30-8 p.m., Thursdays, in Our Lady of Mercy social hall.

Ironton/Pine Grove — Rite of Christian Initiation of Adults will begin in September at St. Joseph and St. Lawrence O'Toole churches, Ironton, and St. Mary Mission, Pine Grove. Classes will be held each Wednesday from 7-9 p.m. Anyone interested in learning more about the Catholic faith can telephone Father David L. Huffman, pastor of St. Joseph and St. Lawrence O'Toole parishes, and administrator of St. Mary Mission, at (740) 532-0712.

Malvern/Minerva — Rite of Christian Initiation of Adults will begin this fall at St. Francis Xavier Church, Malvern, and St. Gabriel Church, Minerva. Anyone interested in learning more about the Catholic faith can telephone Linda Shaw at (330) 868-4498.

Steubenville — Rite of Christian Initiation of Adults inquiry sessions for anyone interested in learning more about the Catholic faith will be held at 7 p.m., Aug. 26 and Aug. 30, at Holy Rosary Church Marian Room, 202 Rosemont Ave. For additional information, telephone Father Thomas R. Nau, pastor of Triumph of the Cross Parish, or Father Ryan B. Gray, parochial vicar to Father Nau, at (740) 264-6177, or telephone Toni Hendricks at (740) 424-0205. Father Nau can also be reached by emailing tnau@diosteub.org.

Steubenville — The soup kitchen, located in Holy Name Cathedral undercroft, is in need of volunteers for Thursdays and Fridays, to help prepare food, serve the food, cleaning up and working on inventory. The Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother cooperate with the city parishes to operate the soup kitchen. For additional information, telephone Chuck Macpherson at (740) 264-6177 or email totcministriesched@comcast.net.

Steubenville — A Blue Mass, to honor police,

Bible school held for Malvern/Minerva students



St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minvera, held a vacation Bible school themed, "Shipwrecked." Father Victor P. Cinson is pastor of the parishes. Attendees at the vacation Bible school participated in games, crafts and music. Each day, a Bible story was told, which was related to the "Bible point" of the day. (Photo provided)

fire and emergency personnel and their families, will be celebrated at 10 a.m., Sept. 9, at St. Peter Church. Diocese of Steubenville Bishop Jeffrey M. Monforton will be the celebrant. Attendees should be at the church by 9:45 a.m., in uniform, for a group photograph with Bishop Monforton. A reception in the church basement and a blessing of safety vehicles will follow Mass.

St. Peter Parish CWC will sponsor a mum sale. Cost of an eight-inch pot is \$10; a 12-inch pot is \$20. Bronze, purple, red and yellow mums are available. Deadline for orders is Aug. 29. For additional information, telephone the parish office at (740) 282-7612.

Tiltonsville/Yorkville — Rite of Christian Initiation of Adults sessions will begin at St. Joseph

Church, Tiltonsville, and St. Lucy Church, Yorkville. The first session will be held at 6:30 p.m., Sept. 13, in the parish center, 204 Mound St., Tiltonsville. Anyone interested in learning more about the Catholic faith can telephone Father William D. Cross, pastor of St. Joseph and St. Lucy parishes, as well as judicial vicar for the Diocese of Steubenville, at (740) 859-4018.

Wintersville — GriefShare sessions are being held in the Wintersville Catholic community. Sessions are held from 10 a.m.-noon, Saturdays, at Trinity Medical Center East in the first floor conference room, 380 Summit Ave., Steubenville, until lower Sargus Hall, located at Blessed Sacrament Church, renovations are completed. For additional information, telephone the parish office at (740) 264-0868.

Around and About

Steubenville — The Daughters of Holy Mary of the Heart of Jesus will sponsor a prayer movement at the novitiate house, Our Lady of the Sacred Heart Oratory, 700 Lovers Lane, from 10 a.m.-1:30 p.m., Aug. 25, for girls in third grade through 16 years of age; one for college-age girls will be held from 7:30-9 p.m., Sept. 8. For additional information,

telephone (740) 346-2625.

Wheeling, W.Va. — A Mass for the conversion of lost souls, to pray for those who have wandered from the faith, will be celebrated at 6 p.m., Aug. 27, the feast of St. Monica, at the Cathedral of St. Joseph, 1300 Eoff St. For additional information, telephone (304) 233-4121.

Obituaries

Roy Davis, 78, Martins Ferry, St. Mary, July 30.

Eva DiPaolo DeMarco, 93, Ocean Springs, Mississippi, St. Mary, Martins Ferry, July 13.

Vaughn Fabry, 54, St. John, Bellaire, Aug. 5.

Martha J. Myers George, 97, Reynoldsburg, St. Anthony of Padua, Bridgeport, Aug. 14.

Alexander Kosky, 86, St. John, Bellaire, Aug. 11.

Jean Kotts, 84, Athens, St. Paul, Aug. 10.

Summerhill Mack, 44, St. John, Bellaire, Aug. 6.

Vaughn E. Moore, 63, Basilica of St. Mary of the Assumption, Marietta, Aug. 3.

Richard L. Mumbello, 73, Triumph of the Cross, Steubenville, Aug. 7.

Jerome "Jerry" M. Rader, 70, Coolville, St. Ambrose, Little Hocking, Aug. 10.

Shirley Roman, 81, St. John, Bellaire, Aug. 7.

David L. Romel, 82, Triumph of the Cross, Steubenville, Aug. 13.

Mary A. Gibas Shepherd, 84, Bridgeport, St. Anthony of Padua, Aug. 13.

Melva Zinaich Svec, 80, Richmond, St. Francis of Assisi, Toronto, Aug. 13.

George Weisenbach, 81, Athens, St. Paul, Aug. 7.

Charles R. West, 86, Basilica of St. Mary of the Assumption, Marietta, Aug. 12.

New assignments, but same joyful service for identical twin Dominicans

By Mark Zimmermann

GAITHERSBURG, Md. (CNS) — As identical twin sisters, Sister Judith and Sister Maristella Maldonado not only look exactly alike, but as members of the Dominican Sisters of Our Lady of the Rosary of Fatima, they dress alike, wearing that order's white habit and black veil with white trim.

And they also have the same outlook on life and approach to their faith, embodying what Pope Francis calls "the joy of the Gospel" in their ever-present smiles and happy demeanor.

"Being a witness of Christ, you cannot be sad!" said Sister Judith. That witness, she added, "is telling people there is hope. No matter what, if you have God in your life, you can be happy."

Sister Maristella noted, "We were always like this, since we were small. ... We have enough people sad in our society. ... Thank God we had a mother who gave us inspiration to always be joyful."

That spirit helped draw them to become Dominicans after their parents moved the family back to their native Puerto Rico, and the Maldonado twins were inspired by the faith, service to families, pride in Puerto Rican culture and sense of fun shown by those women religious.

"They were a happy community, always smiling," said Sister Judith.

But the twin Dominican sisters did shed some tears recently, at an Aug. 5 farewell party at St. Martin of Tours Parish in Gaithersburg, to honor them and Sister Cruz Vega, another member of their religious order. The sisters have received new assignments in Puerto Rico.

Sister Judith will be the religious community's general secretary and a member of its General Council, and Sister Maristella will be director of the congregation's family ministry and will assist her sister, the new general secretary. Sister Cruz was named prioress of the order's motherhouse and to assist at its Fatima Sanctuary.

At the farewell party at St. Martin, hundreds of people from different backgrounds and ages who reflected the parish's

multicultural community gathered in the school gym. Father Richard Gancayco, the pastor, offered an opening prayer and thanked the sisters.

Sister Maristella cried as the girls' choir sang in their honor. Since she began serving in the parish in 2012, her ministry included coordinating that choir. She noted that she had known some of the girls since they were very young. "They grew up with me," she said.

Sister Judith, who joined her sister at the parish one year after serving in family ministry at nearby St. Rose of Lima Parish in Gaithersburg, was presented with an autographed soccer ball signed by the altar servers, whom she had worked with at St. Martin. "They cried, and I did, too," she said.

The three departing Dominicans have been succeeded at St. Martin by three other members of their religious community who will continue their family ministry at the parish: Sister Mariana de Jesus, Sister Esther Ortiz and Sister Inocencia Olmeda.

In a farewell letter to the people of St. Martin of Tours printed in the parish bulletin, Sister Judith wrote, "When you say YES to Jesus, nothing is the same. He will guide you wherever he wants. And with an open heart to do his will, we follow his steps."

Sister Judith added: "As missionaries, we leave our families to go wherever God asks us." She noted that at St. Martin, "we found a family," a family whom they will remember in their hearts, through love and through prayers. "Thanks for opening your hearts and lives to us," she wrote.

On Aug. 8, the feast day of St. Dominic, who along with Mary, is their community's patron saint, Sister Judith and Sister Maristella spoke to the Catholic Standard, Washington's archdiocesan newspaper. They were joined by their Chihuahua, Brindel, their faithful companion at their convent, chapel and office.

In three days, the sisters and Brindel would fly to Puerto Rico for their new life there. On Aug. 9 they would mark their 32nd anniversary of entering the Dominicans. The twins turned 51 in July.

Her heroic testimony, drawn from a sincere spiritual life, is something every Catholic and believer can aspire to," Archbishop Bernard Bober of Kosice, Slovakia, told Catholic News Service.

He said honoring Kolaserova, whose "reputation for holiness" had inspired young Slovaks, would give the local church a unique chance for spiritual growth.



Dominican Sisters Maristella and Judith Maldonado pose with their dog, Brindel, at their convent in Gaithersburg, Maryland. After about five years of serving together in family ministry at St. Martin of Tours Parish in Gaithersburg, the identical twins are beginning new assignments in Puerto Rico. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

As women religious, they chose personal mottos. Sister Judith's is "Loving as God

loves," and Sister Maristella's is "Happiness of God." They said in their ministries, they have sought to bring God's love and happiness to those whom they have served.

The twin sisters, who are natives of Hartford, Connecticut, both have degrees in social work. Their family ministry at St. Martin's Parish included preparing people for the sacraments of marriage and baptism, helping counsel youth, and assisting parents facing challenges in their immigration status, health, employment or with family issues.

And in all their work, they encouraged people to put Christ at the center of their lives, a lesson their mother taught them long ago — the importance of "primero Dios" ("God first").

Sister Judith and Sister Maristella have lived and worked together for the past 15 years. Before moving to Gaithersburg, they were able to care for their sick mother, who died in 2011.

For Sister Judith and Sister Maristella, their twin vocations are intertwined together, in lives of service to God and families and now in a new assignment, but with the same faith and joy.

Sister Judith noted that all the Dominican Sisters of Our Lady of the Rosary of Fatima are their sisters, but it is special being a twin and serving with your sibling.

Sister Maristella added, "She's part of me, and I'm part of her."

St. Mary School presents scholarships



St. Mary School, 320 Marion St., Marietta, alumni were recently awarded \$500 scholarships from the "Irish Booster" organization. The recipients of the scholarships were 2012 graduate Lucia Picciano, pictured second from left, who will be a junior at The Ohio State University, Columbus, Ohio, studying athletic training, and 2013 graduate Emilee Bradley, pictured third from left, who will be a sophomore at the University of Findlay, Findlay, Ohio, studying occupational therapy. Elizabeth Wells, a 2012 graduate, not pictured, will be a junior at Otterbein University, Westerville, Ohio, studying art. Presenting the scholarships were Msgr. John Michael Campbell, pictured left, rector of the Basilica of St. Mary of the Assumption, Marietta, and pastoral administrator of St. Mary School; and Molly Frye, pictured right, principal of St. Mary School. (Photo provided)

Financial Administrative Assistant Needed

St. Benedict School, 220 N. Seventh St., Cambridge, Ohio, is seeking a part-time staff member to serve as a financial administrative assistant.

Duties would include managing tuition accounts, tracking invoices and payments, and processing payroll and tax payments.

A working familiarity with Microsoft Office Suites and QuickBooks is preferred. Salary will be commensurate with experience.

The 20-30 hours per week can be flexible, but would include participation in the quarterly St. Benedict School Financial Advisory Council meetings.

Send resume to Father Paul E. Hrezo, pastor, Christ Our Light Parish, 701 Gomber Ave., Cambridge, OH 43725 or telephone (740) 432-7609, for additional information.



DIOCESE OF STEUBENVILLE

Respect Life Conference

- SATURDAY, SEPTEMBER 22, 2018 -
9:00 am to 3:00 pm at Holy Family Church in Steubenville

The Conference includes ...

Respect Life Mass

Most Rev. Jeffrey M. Monforton
Bishop of Steubenville



Keynote Address

“Navigating Medical Technology from a Catholic Perspective”

by Fr. Tad Pacholczyk, Ph.D., of the National Catholic Bioethics Center

Fr. Tad has advanced degrees in Neuroscience and Theology. He is a regular guest on Catholic and secular media outlets. His column, Making Sense of Bioethics, appears in diocesan newspapers across the country. His keynote address will give us essential Catholic principles for evaluating modern advances in medical science, and alert us to current and upcoming practices that are of concern.

Workshops: Participants will be able to attend 3 workshops on a variety of topics. Options include:

- **The Death Penalty: Understanding Pope Francis’ Recent Teaching** (Dr. Patrick Lee)
- **Health Care Decisions: How to Protect Yourself and Your Loved Ones** (Rita Marker, JD)
- **The Untold Story: How the Culture of Death Took Root in America** (Dr. Benjamin Wiker)
- **Is it Possible to be a Catholic and a Scientist?** (Sr. Mary Brigid Callan, Ph.D.)
- **How to be Pro-Life in the Medical Field** (Gerard McKeegan, RPh retired)
- **Healing from Abortion** (Ginna Dombrowski and Lynette Hawrot, LPCC)
- **Human Trafficking: The Current Situation** (Jean-Philippe Rigaud)



REGISTRATION: Please register by **September 7, 2018!**

NAME _____

STREET ADDRESS _____ CITY _____ STATE _____ ZIP _____

PHONE _____ EMAIL _____

PARISH NAME _____ LOCATION _____

FEE (admission for one person, including lunch):
 ___ \$20 (Before September 7) or ___ \$25 (After September 7) or ___ \$10 (For Students) or ___ Clergy or Religious (NO CHARGE)
 Please make checks payable to the Diocese of Steubenville.

PLEASE RETURN REGISTRATION FORMS TO:

Office of Marriage, Family and Respect Life
 Mail: 506 4th Street, Marietta OH 45750
 Fax: 740-376-2956
 Email: jschmidt@diosteub.org

FOR MORE INFORMATION, CONTACT:

Joseph Schmidt
 Phone: 740-373-3643
 Email: jschmidt@diosteub.org
 Web: www.diosteub.org/family



WHO SHOULD ATTEND THIS CONFERENCE? *EVERYONE* is encouraged to attend, including ...

- Priests and Deacons
- Married Couples and Parents
- Educators
- Knights of Columbus
- Religious Brothers and Sisters
- Medical Professionals
- NFP Instructors
- Seniors
- Primary Caregivers
- Right to Life Members
- High School and College Students
- **ANYONE** wanting to learn about the culture of life!