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News Briefs

Pope Francis chooses synod delegates

VATICAN CITY (CNS) — As his delegates to preside over sessions of the Synod of Bishops in October, Pope Francis has chosen four cardinals from countries where young people are facing special challenges.

The Vatican announced the pope's appointment of the presidents-delegate: Cardinals Louis Sako of Baghdad, the Chaldean patriarch; Desire Tsarahazana of Toamasina, Madagascar; Charles Bo of Yangon, Myanmar; and John Ribat of Port Moresby, Papua New Guinea.

The synod will meet at the Vatican Oct. 3-28 to discuss "young people, faith and vocational discernment."

The four cardinals come from areas in the world that reflect several major issues outlined in the synod's "instrumentum laboris" ("working document").

The working document emphasized the struggles of young Catholic men and women "who continue to live in situations of war or political instability" as well as those who suffer "discrimination and persecution to the point of martyrdom."

World Youth Day plans are scheduled

SAN FRANCISCO (CNS) — Panama isn't the only country that will host World Youth Day pilgrims in January.

Dioceses in Nicaragua and Costa Rica — the closest neighbor to Panama City, the site of World Youth Day, Jan. 22-27 — are preparing to receive up to 30,000 young people as part of the traditional "Days in the Dioceses" leading to the main event.

Father Miguel Adrian Rivera, executive secretary of youth ministry for the Costa Rican bishops' conference, said parishes are planning to welcome pilgrims for catechetical and cultural events.

"In Panama, as a small country, they considered the eight dioceses of Costa Rica and the eight dioceses of Nicaragua" stops that the young pilgrims can join in preparation for World Youth Day, Father Rivera said.

Chancellor retires after 36 years with the diocese



Linda A. Nichols retires after working for 36 years for the Diocese of Steubenville. Nichols served as chancellor since 1985. (Photo by Orsatti)

By Dino Orsatti
Editor

STEUBENVILLE — Linda A. Nichols, the only lay-chancellor to serve in the Diocese of Steubenville, retired on her 62nd birthday, July 26, after 36 years of working for the diocese, under four of the five bishops. Nichols said, "I feel that it is time. Transitions are difficult and this is no exception, since nearly three-quarters of my life has been spent with the diocese. I am looking forward to spending more time with my husband, Gene, who is already retired."

Bishop of Steubenville Albert H. Ottenweller appointed Nichols to the office of chancellor of the Diocese of Steubenville and secretary to the bishop in 1985, after working as a secretary for then-chancellor Father Michael W. Gromczewski, for three years. Nichols was 29 years old at the time and was one of only a handful of women chancellors in the United States by virtue of the relaxing of the Code of Canon Law. Previously only a priest was qualified to hold the position.

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Bishop appoints a chancellor; executive secretary

By Matthew A. DiCenzo
Staff writer

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton has appointed Father Bradley W. Greer chancellor of the Diocese of Steubenville, following the retirement of Linda A. Nichols, who retired July 26. Also, Deborah "Debbie" Cook has been appointed executive secretary to the bishop. Both appointments are effective July 27.

A native of North Carolina, Father Greer was ordained to the priesthood in the Steubenville Diocese May 30, 2009, at Holy Name Cathedral, Steubenville. Following his ordination to the priesthood, he was assigned as parochial vicar to Father Thomas A. Chillog, pastor of St. Mary Parish, St. Clairsville, and chaplain of St. John Central High School, Bellaire, from July 2009 until July 2011, when he was assigned as parochial vicar to Father Thomas R. Nau, pastor of Triumph of the Cross Parish, Steubenville. In March 2013, Father Greer was appointed master of ceremonies to Bishop Monforton, while retaining his assignment at Triumph of the Cross. In the summer of 2014, he was appointed to attend a five-year summer program leading to a licentiate in canon



Father Bradley W. Greer

(File photo)

To Page 2

"In all things give thanks, for this is the will of God in CHRIST JESUS concerning you all"
(1 Thes. 5:18)

Diocesan/Parish Share Campaign
2018
Diocese of Steubenville

Diocesan/Parish Share Campaign
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Chancellor retires

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Nichols said the priests in the diocese were very kind to her, "The priests were so welcoming. I received a stack of cards congratulating me on my promotion." And, Nichols said they continued to be supportive to her over the years; she refers to the priests fondly as "my guys."

She wrote a letter to "her guys" earlier this month when she announced her retirement, stating, "Many of us have grown up together. I have watched more than 30 of you come to the diocese as seminarians and ordained to the priesthood. Please know that each of you holds a special place in my heart and you have made an impression on my life. I thank you all for your love and support over the years."

Nichols said the proudest moment of

her career with the diocese came in 2001, when Bishop Gilbert I. Sheldon recommended her for the Cross "Pro Ecclesia et Pontifice" award, for her years of service to the church. It is a prestigious papal honor founded by Pope Leo XIII in 1888. She also cherishes an apostolic blessing she received from St. John Paul II.

The longtime chancellor was involved with the welcoming of the new bishops to the diocese, from Bishop Sheldon, to Bishop R. Daniel Conlon to current Bishop Jeffrey M. Monforton. This involved the coordination of the installation ceremony and relocation planning. Each bishop had to select her as chancellor since it is an appointed position.

Nichols cited her work on the second diocesan synod, which began in 1982, as

one of her major accomplishments. From the synod came the alliance of pastors, the lay deanery council structure, the priests' council and the diocesan/parish share campaign (DPSC).

A resident of Wintersville and a graduate from Wintersville High School, Nichols is a member of Blessed Sacrament Parish, Wintersville, serving as a lector and a cantor. Nichols and her husband have also been part of the Rite of Christian Initiation of Adults (RCIA) team for both Wintersville parishes, Blessed Sacrament and Our Lady of Lourdes, for the past 15 years. The group is responsible for bringing adults into the Catholic Church.

Nichols said she is grateful for the time spent working for the diocese and for all the opportunities it provided her over the years.

She added, "I believe that God guided me here and that I have completed my tasks and that he is guiding me to serve in other ways."

It was a tearful and an appreciative goodbye from Nichols when looking back at her more than three-and-a-half decades with the diocese, "I want to thank all those who have sent me such wonderful messages and gifts. The outpouring of love and support from the priests, deacons and others I have served over the years has been overwhelming. The chancery has been my second home and family so it's not easy to leave. I am very excited to begin this new chapter in my life, yet it is difficult to let go of the familiar for the unknown. I have shed a lot of tears this past week."

Bishop appoints

From Page 1

law at The Catholic University of America, Washington. In July 2016, Father Greer was assigned as parochial vicar to Father Timothy J. Huffman, pastor of St. Peter Parish, Steubenville, which is his assignment, presently.

Code of Canon Law, Canon 482.1, reads that "in every curia a chancellor is to be appointed whose principal function, unless particular law establishes otherwise, is to take care that acts of the curia are gathered, arranged and safeguarded in the archive of the curia." According to Code of Canon Law, Canon 484 and Canon 486, the chancellor is responsible for the care and custody of all official documents related to diocesan administration, including drawing up, countersigning, copying, forwarding and recording all documents required in governance of the diocese.

Father Greer said: "I'm looking forward

to this new assignment and opportunity to be of service to the diocese. I think that both my parish experiences of the past nine years and canon law studies have well prepared me for this new task, and I am appreciative to the bishop for the trust he has placed in me with this assignment."

Cook, who has served as the receptionist at the downtown Steubenville chancery since August 2014, said: "I was deeply honored to be named executive secretary to the bishop. I told bishop I will do my very best to do a great job."

A graduate of Catholic Central High School, Steubenville, she and her husband, David, reside in Steubenville, where they are parishioners of Triumph of the Cross Parish. The Cooks have three children and four grandchildren.

Cook said she has been a secretary for almost her entire life, but she credited Nichols with helping her learn about



(Photo by DiCenzo)

Deborah Cook

her new day-to-day duties. Cook will be responsible for maintaining bishop's appointments, meetings and travel schedule, as well as circulating diocesan communications from the bishop's office. In

addition, She will assist the chancellor in obtaining information for official diocesan reports, including the general statistical questionnaire, the Official Catholic Directory and the Rome Quinquennial report. Under the supervision of the chancellor, Cook will collect and record information of diocesan historical significance. The executive secretary to the bishop's duties also include assisting the vocations director with application and file information, maintaining accurate records of the clergy for the diocesan safe environment program and processing correspondence for visiting bishops and priests from other dioceses.

Father Greer can be reached at the chancery, 422 Washington St., Steubenville, by telephoning (740) 282-3631, or by emailing bgreer@diosteub.org. Cook can also be reached at the chancery or by emailing dcook@diosteub.org.

Sacred Heart Center of Hope coordinator is 'Lumen Christi' award nominee



(Photo provided)

Sister Katherine Caldwell

STEUBENVILLE — Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother Katherine Caldwell, one of seven sisters who 30 years ago founded the order committed to works of mercy and evangelization, is a "Lumen Christi" ("Light of Christ") award nominee.

For more than 40 years, Catholic Extension has asked mission dioceses to nominate their best, brightest and most inspiring people for their annual "Lumen Christi" award.

Sister Katherine served as the community's superior for 11 years and has dedicated her life to serving the poor. She has worked in an emergency shelter for abused women, served as a spiritual director,

provided counseling to those in need and is now establishing a new trauma counseling center in downtown Steubenville. The Sacred Heart Center of Hope has been a dream of hers for decades and has now begun to become a reality. Its mission is to "break the cycle of trauma one heart at a time." She is engaging Catholics from four local parishes in forming a community of volunteer service and prayer around the new center. Sister Katherine said, "My faith life has enabled me to see the suffering Christ in those I counsel, and to be the suffering

Christ through my compassionate presence. I am learning that God must be the one to guide and that he is the one who heals."

According to Catholic Extension, this year's group of 47 nominees — pastors, sisters, lay leaders, brothers, deacons and community groups — show the enormous breadth of the Catholic Church across the country. The agency claims these Catholics are offering their hearts and hands to build faith, inspire hope and ignite change. In America's poorest places, they bring the light of Christ to those who struggle.

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New St. Benedict, Cambridge, principal is named

CAMBRIDGE — Susan Sanders has recently been named the new principal of St. Benedict School, Cambridge.

Sanders has been part of St. Mary of the Snows Catholic School, Mansfield, Ohio, in the Diocese of Toledo, for the past 13 years, including six years as principal. Sanders said the school is comparable in size to St. Benedict.

Sanders is working with current principal Jane Rush with transitional tasks and learning the new system. Rush is stepping down after six years with St. Benedict, five as principal, to complete her master's degree in theology at St. Meinrad Seminary and School of Theology, St. Meinrad, Indiana.

Sanders said, "I am very excited about this opportunity. My goal is to keep the Catholic identity in everything we do at St. Benedict." Sanders said the location of the school will also bring her closer to her daughters and their families.



Susan Sanders (Photo provided)

Bishop Monforton's Schedule

- July 29 Mass, Defending the Faith Conference, Franciscan University of Steubenville, 10 a.m.
- 29-30 Seminarian retreat, Sacred Heart Retreat Center, Torch
- 31 Mass, Holy Rosary Church, Steubenville, 7 a.m.
- Aug. 1 Radio segment WDEO 990 AM, 10:15 a.m.
- 2 Mass, Holy Family Fest, Apostolate for Family Consecration, Catholic Familyland, Bloomington, 9 a.m.
- 4 Groundbreaking, St. Francis Xavier Church hall, Malvern, 3 p.m.
- Mass, St. Francis Xavier Church, Malvern, 4 p.m.
- 5 Mass, St. Peter Church, Steubenville, 10 a.m.
- 6 First profession of vows, Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother, motherhouse, Toronto, 11 a.m.
- 6-8 Knights of Columbus Supreme Convention, Baltimore

Bishop to celebrate Blue, White and Red Masses; wedding anniversary Masses

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton announced he will celebrate the annual Blue, White and Red Masses this fall. In addition, the bishop will celebrate Masses for couples with significant wedding anniversaries.

Bishop Monforton will celebrate a Blue Mass at 10 a.m., Sept. 9, at St. Peter Church, Steubenville. The Mass will

honor police, fire and emergency personnel.

White Masses will be celebrated at 11 a.m., Sept. 16, at Blessed Sacrament Church, Winterville, and at 10 a.m., Oct. 14, at Christ the King University Parish, Athens. The Masses honor health care workers.

Bishop Monforton will celebrate a Red Mass at 10 a.m., Oct. 21, at Holy Rosary Church, Steubenville. The Mass

will acknowledge members of the legal profession.

Also, Bishop Monforton has scheduled the jubilee of marriage anniversary Masses. He will celebrate a Mass at 5:15 p.m., Nov. 17, at St. Lawrence O'Toole Church, Ironton. The bishop will also celebrate Masses Nov. 18, at noon at the Basilica of St. Mary of the Assumption, Marietta, and at 5:30 p.m., at Holy Family Church, Steubenville.

Pope adds teen to list of saints to be declared

VATICAN CITY (CNS) — Pope Francis added an Italian teenager to the list of people he will formally recognize as saints Oct. 14, during the monthlong meeting of the world Synod of Bishops on young people.

During an "ordinary public consistory" July 19, Pope Francis announced he would declare Blessed Nunzio Sulprizio a saint the same day he will canonize Blesseds Oscar Romero, Paul VI and four others. An ordinary public consistory is a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

Sulprizio was born April 13, 1817, in the Abruzzo region near Pescara. Both of his parents died when he was an infant and his maternal grandmother, who raised him, died when he was nine.

An uncle took him under his guardianship and had the young boy work for him in his blacksmith shop. However, the work was too strenuous for a boy his age and he developed a problem in his leg, which became gangrenous.


A military colonel took care of Sulprizio, who was eventually hospitalized in Naples. The young teen faced tremendous pain with patience and serenity and offered up his sufferings to God. He died in Naples in 1836, at the age of 19. He was declared blessed in 1963 by Blessed Paul VI, who will be canonized together with the teen.

During the ceremony, Blessed Paul had said, "Nunzio Sulprizio will tell you that the period of youth should not be considered the age of free passions, of inevitable falls, of invincible crises, of decadent pessimism, of harmful selfishness. Rather, he will tell you how being young is a grace."

Together with Blesseds Paul and Romero, Sulprizio will

be canonized along with: Father Francesco Spinelli of Italy, founder of the Sisters Adorers of the Blessed Sacrament; Father Vincenzo Romano, who worked with the poor of Naples, Italy, until his death in 1831; Mother Catherine Kasper, the German founder of the religious congregation, the Poor Handmaids of Jesus Christ; and Nazaria Ignacia March Mesa, the Spanish founder of the Congregation of the Missionary Crusaders of the Church.


The Oct. 14 date for the canonizations had already been announced during an ordinary public consistory in mid-May.



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Cadiz native Rhoda Wise's sainthood case now heads to the Vatican

By Charita Goshay

CANTON, Ohio — The case for sainthood, which details Rhoda Wise's life and miracles attributed to Wise, will be presented to Archbishop Christophe Pierre, Vatican nuncio to the United States, who then will forward the report to Rome.

It's a process that often takes years to complete.

Wise, a Cadiz native and Catholic convert who died July 7, 1948, is believed by many to be a mystic and stigmatic. In her diary, Wise wrote that the stigmata — a mysterious condition that resulted in bleeding from her hands, feet and forehead — began on Good Friday, April 3, 1942. It reappeared every Friday between noon and 3 p.m. for more than two years, except on Christmas.

Wise's little tan house in Canton became a shrine and grotto in 2003. Her bedroom now contains an altar and a gold-painted wooden chair on which Wise said Jesus sat during many visitations, the first taking place on May 28, 1939.

Wise also reported receiving healing and visitations from St. Therese of Lisieux, also known as "The Little Flower."

"It's amazing," said Wise's granddaughter, Darlene Zastawny. "I really didn't think I'd live to see anything. I really think as fast as everything's going, I could live to see her become a saint. I can't put it into words."

Zastawny, who shares her maternal grandmother's birthday of Feb. 22, thinks the story remains so compelling because of Wise.

"She was a humble woman," she said. "She was poor. She gave her life up."

Servant of God

The path to Catholic sainthood can stretch decades, even centuries. It's a multi-step process, beginning with a request for canonization at least five years after a person dies. Witnesses must attest to a candidate's worthiness for consideration. If approved, the nominee is then designated a "Servant of God."

Wise was declared a "Servant of God" Oct. 7, 2016.

Next, the diocesan bishop submits a report to the Vatican, where it is reviewed by the Congregation for the Causes of Saints. A nine-theologian panel decides if there is ample cause to present it to the entire church. As part of the process, a "devil's advocate" is assigned to raise challenges and objections. If a candidate's life passes the test, he or she is



Rhoda Wise

(Photo provided)

granted "venerable" status.

The third step is beatification, which means a person is designated as "blessed" and can be venerated or officially honored by his or her faith community.

Fourth, miracles attributed to a candidate's intercession must be examined and unable to be scientifically explained by physicians, followed by a panel of theologians, and finally approved by the pope.

After beatification, the final step is canonization, whereupon a second miracle must be confirmed through the same process. If it passes the test, the candidate is declared a saint by the pope during a special Mass.

Wise converted to Catholicism when she was 50, a secret kept from her stridently anti-Catholic parents. Her first husband died in 1916, when they were newlyweds. She married George Wise of Canton in 1917. They adopted two daughters. One died in infancy. The other, Anna Mae, survived to adulthood and became a mother of three children, including Zastawny.

"Her Name Means Rose"

Zastawny still marvels at her grandmother's faith and willingness to suffer as a stigmatic after receiving healing for a stomach cancer and a severed foot injury. "She receives those healings, then Jesus comes and asks her to take on the worst suffering, and she did it without hesitation," she said.

Zastawny credits shrine director Karen Sigler with leading the effort that put her grandmother on the path to sainthood. Sigler wrote Wise's biography, "Her Name Means Rose."

"I always felt she was worthy of consideration," Sigler said. "She had an extraordinary love for people and the salvation

of their souls. She was willing to suffer anything to help them find the grace and reality of God."

In the 1940s, the stories of Wise's experience drew people from around the world, who descended upon the house seeking healing. On June 28, 1945, more than a dozen of her friends claimed to see what they described as a "heavenly" light emanating from the house.

The next year, 4,000 people showed up in hopes of witnessing the phenomenon and kept returning for several years.

"My grandmother brought me here in the 1940s when I was a little girl," said Mary Lou Kuemerele, a shrine volunteer from Louisville, Kentucky. "I remember seeing her in the bed, and people outside the house and in the yard."

While talking, Kuemerele holds up a dried rose petal encased in glass. The petal bears an image of a woman, whom the faithful believe is St. Therese.

"Many acts of grace"

"There are so many acts of grace still happening here," said shrine secretary Michelle Kirsch. "She just wanted to give her life and service to the Lord. She wanted to do his will, and not what she wanted. She wanted to give all of her suffering to him."

Long before she became a nun, the former Rita Rizzo, a Canton native and founder of EWTN, claimed to have re-

ceived a divine healing after visiting with Wise on Jan. 8, 1943.

In 2001, ETWN and the Our Lady of the Angels Monastery, which Mother Angelica also founded, assumed ownership of the house. In 2014, they donated the property to a local nonprofit board set up to operate and maintain the shrine.

A portrait of Jesus, which Wise commissioned, hung in Mother Angelica's bedroom for 20 years. The painting is now on display in the shrine.

In 2016, the Catholic Diocese of Youngstown issued a "Nihil Obstat," meaning Bishop George V. Murry and diocesan officials found no objection to the activities at the shrine.

Bishop Murry designated the property as the "Private Association of the Faithful," in accordance with canon law, meaning it has the official support of the diocese for educational programs and activities in support of Catholicism.

Wise continued to experience heavenly visitations and stigmata until about two and a half years before her death from acute hypertension, at 60. More than 14,000 people attended her funeral Mass at St. Peter Church, Canton, July 6, celebrating the 70th anniversary of her death.

Goshay is a staff writer for the Canton Repository.

Bishop attends youth conference



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrated Mass July 22 at the Franciscan University of Steubenville youth conference. The bishop is pictured above with attendees at the conference. (Photo provided)



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Catholic schools look ahead with innovation, but also focus on tradition

By Carol Zimmermann

WASHINGTON (CNS) — If anyone could rest on their laurels, it's Catholic schools for all they have accomplished in their U.S. history, educating in the faith and teaching children of all backgrounds in cities and rural areas across the country.

Acknowledging these past achievements alone might not be enough to propel these schools into the future, but it's an important first step because it recognizes the need to tap into — and promote and market — the spirit of the early Catholic schools and their founders and to adapt that creativity and innovation to today's world.

"The future of Catholic education: It's bright. It's bright as long as our Catholic educators, our church, our leaders, have an open mind" and make sure what they do, how they teach and interact with young people is relevant, said Barbara McGraw Edmondson, chief leadership and program officer at the National Catholic Educational Association.

She said it's also crucial for Catholic schools' future that educators and church leaders understand and not shy away from the culture young people live in today.

"We need to step right in and show them the way to navigate a very complex world," she added.

Edmondson said school leaders want Catholic schools to be what Pope Francis has asked of the church: to be "disciple-making places." And she hoped they would evangelize in such a way that Catholics and non-Catholics would say: "I want that for my child. I want to be part of that community because I feel a goodness about it."

No doubt that was part of the intention of the early Catholic schools, to educate, but also educate in the faith,

in mission territories and then in cities after the huge influx of Catholic immigrants in the late 19th century.

Catholic schools had plenty of support, too. The First Plenary Council of Baltimore in 1852 specifically urged every Catholic parish in the country to establish its own school and these schools, primarily led by women religious, flourished. By 1920, there were 6,551 Catholic elementary schools teaching 1.8 million students and by the mid-1960s — the height of Catholic school enrollment — 4.5 million students attended more than 13,000 schools.

The most recent NCEA figures, for 2017-18, show Catholic school enrollment at 1.8 million students in 6,352 Catholic schools.

In 2017-18, 16 new schools opened and 110 consolidated or closed, but those that closed include some that consolidated and re-opened as new entities. NCEA breaks down the closures to a net loss of 66 elementary schools and 11 secondary schools. The report also notes that 1,872 schools have a waiting list for admission.

"The trend line does not look good, but recently it's balanced out," said Peter Litchka, associate education professor and director of the educational leadership program at Loyola University, Maryland.

He noted the shift in demographics in recent years, causing Catholic schools to close as families have moved out of cities. But he also pointed out, as many have said before, that at the height of Catholic school enrollment, it didn't cost as much to attend these schools, because faculty and staff members were often women religious who worked for low salaries.

"Now, most, if not all, are lay teachers," he said, noting

that tuition reflects current wages and health benefits.

And that, for many, is the bottom line because for many families, it's just too expensive to send their children to Catholic school.

Litchka said schools are focusing on promoting what they do day in and day out — being Catholic — which is a drawing point regardless of where people are from and can attract new students.

In response to rising costs, Catholic school leaders emphasize that 29 states and the District of Columbia have some sort of school scholarship program in place — meaning vouchers, tax credits or education savings accounts.

Schools are stepping up to the plate with some innovative fundraising and school tuition models. Dioceses are establishing education endowments and religious orders are supporting schools such as Cristo Rey that offer work study programs to supplement tuition.

One parish in Wisconsin, St. Joseph's in Hazel Green, tackled the tuition challenge for parents head-on by announcing plans to significantly restructure student tuition this year, essentially making it tuition free, supported 100 percent by the parish.

In an interview this spring with The Visitor, newspaper of the Diocese of St. Cloud, Minnesota, Tom Burnford, NCEA president, said that Catholic schools are the responsibility of the entire church.

"They're a ministry of the church in the same way the church reaches out to the poor. Catholic schools are not just for those who 'use them' — as in the parents who have kids in a Catholic school. They are an evangelizing ministry of the Catholic Church and a very successful one. They form citizens who are successful in this life — in secular jobs, secular roles in the world — and also in faith and in service to the church. So Catholic schools belong to the entire Catholic population."

In addition to looking to cut costs, schools are also looking to promote themselves better and to focus on their foundational roots.

Edmondson said every year during the NCEA convention, speakers emphasize: "We stand on shoulders of giants," referring to the women religious who founded so many Catholic schools.

"And we really do," she added, noting that it's crucial for schools to keep the orders' charisms alive, something many schools are working hard to do from stressing the school's history to including those from the order, even aging religious, in school-sponsored events.

As someone who attended Catholic schools, sent her children there, taught there and was a Catholic school superintendent, Edmondson said her overall perspective of Catholic education is: "I truly believe in it and I believe it has the ability to make a difference in the world."

Now as an NCEA official who visits Catholic schools all over the country, she remains convinced "there is something good there."

As a leader in Catholic education, she added: "I want that goodness to continue to grow."

Catholic Leadership Program selects diocesan CFO



Patrick Henry, Diocese of Steubenville chief financial officer, was selected for the ninth annual Catholic Leadership Program at the University of Notre Dame, South Bend, Indiana, July 7-14. Henry joined 46 leaders from more than 20 countries from North America, Africa, Eastern Europe and Latin America. The program is designed to give Catholic leaders a deeper understanding of their role in their organizations and their responsibilities to their colleagues. (Photo provided)

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St. John Paul II The Church: Some Literary Background

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

St. John Paul II continues his reflections on the church with a note about **“etymology,”** the study of the origin and meaning of words. “In this way,” he says, “we are following a very classical way of studying things, the first stage of which is to investigate the meaning of the terms used to designate those things.” The study of the church is called **“ecclesiology.”** There are similar terms for other branches of theology, e.g., **“Christology,”** the study of Jesus Christ; **“Mariology,”** the study of the Blessed Virgin Mary; **“patrology,”** the study of the early “Fathers of the Church,” i.e., theologians who were for the most part, (ahem) bishops; (you’ll love these two) **“Pneumatology,”** the study of the Holy Spirit (Greek: “pneuma,” as in pneumatic, pneumonia, etc., meaning breath, wind, spirit) **“eschatology,”** the study of the “last things,” death, judgment, heaven and hell (Greek: “eschatos”: “last, farthest”). The suffix **“ology”** means “the study of” or “the word on.” ...We saw that the Latin word “ecclesia” is derived from the Greek “ek-kalein,” “to call together,” “to convene, as an assembly.”

One may wonder why the Greek language keeps cropping up in these discussions. After all, Jesus and his disciples spoke Aramaic (a later form of ancient Hebrew), did they not? That’s true. However, the Gospel message broke out from the Roman province of Judea within a few years after the ascension of Jesus. It entered into a world under Roman rule that almost universally used Greek as the everyday language of business and commerce, regardless of the national languages that were included in its domain. Yes, it was Greek, not Latin, that was spoken throughout the empire. Latin was spoken in Italy, particularly in Rome itself, but elsewhere, Greek was the common language. It was into this world that Christianity entered and Greek then became the language of Christian worship, Christian preaching, Christian theology.

However, the origin of many words, including that for

“We have our citizenship in heaven; it is from there that we eagerly await the coming of our savior, the Lord Jesus Christ” (Phil 3:20).

“church,” had their equivalent in Hebrew and Aramaic. The Jews were used to speaking about their chosen race, the people of the covenant, as the “Qahal Yahweh,” the “Assembly of Yahweh (God).” However, their respect for the proper name for God, Yahweh, was usually substituted orally with “Adonai” (“Lord”). We find, then, in early Greek versions of the Bible, the translation, “ekklesia Theou” (“the church of God”) or “ekklesia Kyriou” (“the church of the Lord”). It fitted perfectly when applied to the new Christian people of God. Our Lord only used the word “church” once in the Gospels when he said to Peter; “You are a rock, and upon this rock I will build my church and the gates of the netherworld will not prevail against it” (Mt 18:16). St. Paul, however, frequently used that expression, e.g., “Paul, called to be an apostle of Christ Jesus by the will of God ... to the church of God that is in Corinth ...” (1 Cor 1:2); “Paul ... to the church of the Thessalonians in God the Father and the Lord Jesus Christ. ...” (1 Thes 1:1); “Paul, an apostle of Christ Jesus by the will of God, and Timothy, our brother, to the church of God that is in Corinth. ...” (2 Cor 1:1); and again, “All the churches of Christ greet you” (Rom 16:16). These are other few examples as well.

What this shows, among other things, is the continuity between the Old Testament and the New, between the chosen people of the Old Covenant and those of the New! John Paul II summarizes by saying: “We can synthesize what we have seen so far in the following assertion; the church is the new community of individuals instituted by Christ as a calling together of all those called to be part of a new Israel in order to live the divine life, according to the graces and demands of the covenant established by the sacrifice of the cross. This calling together entails for each one a call, which requires a response of faith and cooperation in the purpose of the new community, determined by him who gives the call: ‘It was not you who chose me, but I who chose you and appointed you to go and bear fruit ...’” (Jn 15:16).

John Paul goes on: “The purpose of this calling together is to be introduced into divine communion.” He refers to John’s first letter: “What we have seen and heard we



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proclaim now to you so that you too may have fellowship with us; for our fellowship is with the Father and his Son, Jesus Christ. ...” “The first step in achieving this goal,” the pope says, “consists in listening to the word of God which the church receives, reads and lives in the light, which comes from on high, as the gift of the Spirit, according to the promise Christ made to the apostles: ‘The Holy Spirit that the Father will send in my name will teach you all that I told you’ (Jn 14:26). The church is called and sent to bring the word of Christ and the gift of the Spirit to everyone. ... Finally ... this calling together is an eschatological destiny. Because the new people are completely oriented toward the heavenly community, as the first Christians knew and felt: ‘For we have here no lasting city, we are seeking one which is to come’ (Heb 13:14).” St. Paul says in the same vein: “We have our citizenship in heaven; it is from there that we eagerly await the coming of our savior, the Lord Jesus Christ” (Phil 3:20).

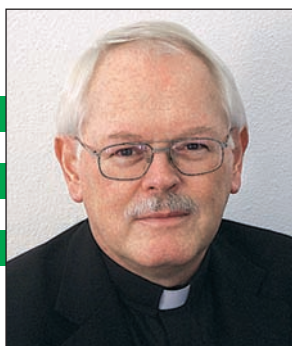
The pope summarizes the idea of the biblical word, *church*, thus: “Our analysis of the name which Jesus gave to his church has brought us to this transcendent and supernatural summit. It is the mystery of a new community of God’s people, which includes, in the bond of the communion of saints, in addition to the faithful on earth ... those, too, who follow Christ along the way of the Gospel, those, too, who are completing their purification in purgatory, and the saints in heaven.” We will discuss each of these categories of souls in subsequent reflections.

Real Miracles

By Father Ron Rolheiser

Ralph Waldo Emerson calls the stars in the night sky “envoys of beauty, lighting the universe with their admonishing smile” and submits that if they appeared for a single night only every thousand years, we’d be on our knees in worship and would cherish the memory for the rest of our lives. But, since they come out every night, the miracle goes mostly unnoticed. We watch television instead.

But, their beauty notwithstanding, shining stars are not the most prominent miracle which goes unnoticed. The greatest miracles have to do with gratuity, with love, with



Father Rolheiser

unfreezing a soul, with forgiveness. Our great poverty is that these go mostly unnoticed. There are many more astonishing things than the stars for which to be down on our knees in gratitude and there are more profound things to cherish in memory than a starlit night.

The Belgian spirituality writer, Benoit Standaert, suggests that the greatest miracle is “that the freely given exists, that there is love that makes whole and that embraces what has been lost, that chooses what had been rejected, that forgives what has been found guilty beyond appeal, that unites what had seemingly been torn apart forever.”

The greatest miracle is that there’s redemption for all that’s wrong with us. There’s redemption from all we’ve failed to live up to because of our inadequacies. There’s redemption from our wounds, from all that’s left us physically, emotionally and spiritually limping and cold. There’s redemption from injustice, from the unfairness we suffer ourselves and from the hurt which we inflict knowingly or unknowingly on others. There’s redemption from our mistakes, our moral failures, our infidelities, our sins. There’s redemption from relationships gone sour, from marriages, families and friendships that have been torn apart by misunderstanding, hatred, selfishness and violence. There’s redemption from suicide and murder. Nothing falls outside the scope of God’s power to forgive, to resurrect and make

new, fresh, innocent and joyful again.

Our lives, to a greater or lesser extent, all end up incomplete, broken, unfairly ripped away from us, and causing
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'Humanae Vitae' and Natural Family Planning Awareness Week

By Diocese of Steubenville
Bishop Jeffrey M. Monforton

"And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Rom 5:5).

"Humanae Vitae's" 50th

It is not by mistake that this celebration of Natural Family Planning Awareness Week (July 22-28) coincides with the golden anniversary of the promulgation of the encyclical letter "Humanae Vitae" ("of human life") by Blessed Paul VI (whose canonization will occur on Oct. 14) July 25, the feast of St. James.

Following the brief greeting, Blessed Paul VI begins with the words, "God has entrusted spouses with the extremely important mission of transmitting human life." In other words, "Humanae Vitae" is a call to responsible and compassionate action all the while recognizing the need to respect natural law. This encyclical letter instructs all to recognize the gifts of both body and soul God has entrusted each of us and to be responsible individuals with those very gifts, especially within the context of the sacrament of marriage.

Through natural law, that which is engraved on the hearts of each and every human being, we are expected to fulfill the mission entrusted humanity as spouses are co-creators with God. Blessed Paul VI is quite poignant in explaining that contraception is a direct act to negate love between husband and wife.

We also recognize the prophetic tone of the encyclical letter, for the empirical evidence is stunning when we witness firsthand the lack of respect of the human body, the objectifying of individuals, and the fundamental breakdown in understanding of the married life and family. Blessed Paul VI was point on in his prophetic tone. Still, as over the past five decades, opponents

have attempted to vilify this document. The fact is, Blessed Paul VI issued a landmark encyclical that reaffirmed the church's constant teaching about human sexuality and contraception.

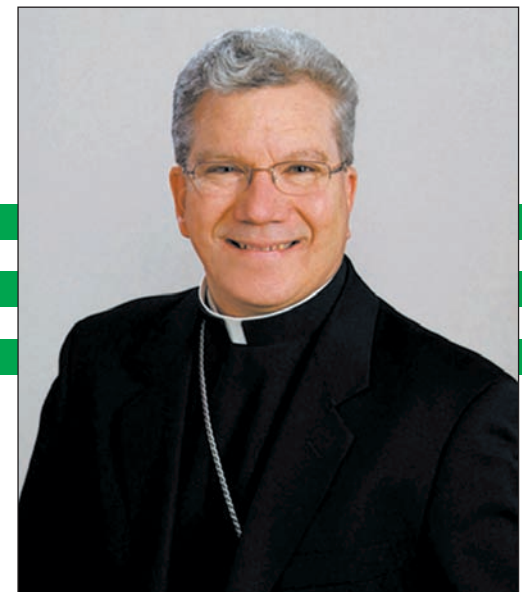
On the flip side, we are encouraged to celebrate human life and the sacramental gift of marriage. In a time when many in our culture promote the falsehood that each human being is sovereign and that truth is relative, the church encourages us to celebrate life with Christian resolve. Together, we serve Our Lord and God and promote the very truth about the dignity of each human person made in God's image and likeness.

We are reminded over and over again in sacred Scripture that it is never lawful or right, regardless the reason, to do evil that good may result from it. I remind my students in my theology class that proportionalism can never be equated with double effect. As brothers and sisters in Christ, you and I are spiritual enablers to guide our neighbor to the kingdom of heaven; and, of course, Our Lord Jesus instructs us that the road of a missionary disciple is hard work, but the rewards are eternal.

Natural Family Planning Awareness Week

As both "Humanae Vitae" and Natural Family Planning Awareness Week coincide, we are reminded that appeasement is not synonymous with doing what is just and right. Married life itself, like any other vocation, has moral standards. These very standards are respected through natural family planning. As the church's teachings have not changed in celebrating God's gift of love, couples are encouraged to practice responsible parenthood "and the way" they do this matters. Using contraception and sterilization for the purposes of preventing pregnancy are gravely immoral and are contrary to God's will.

In Pope Francis' apostolic exhortation "Amoris Laetitia" ("The Joy of Love," Paragraph 82), our Holy Father instructs that natural family planning is a noble way for married couples to open their hearts to God's plan. It enables



Bishop Monforton

couples to discern whether God is calling them to bring forth new life or to wait for a time. In his very words, "We need to return to the message of the encyclical 'Humanae Vitae' of Blessed Paul VI, which highlights the need to respect the dignity of the person in morally accessing methods in regulating birth."

This watershed moment of the encyclical letter's 50th anniversary in the midst of the National Family Planning Awareness Week is proof positive you and I truly are ambassadors of Jesus Christ. As ambassadors, namely his missionary disciples, we are charged with the duty our compassionate words and actions demonstrate that there is truth and right.

May God bless you and your family as Our Lord draws us together to his Most Sacred Heart. We pray for the intercession of the Immaculate Heart of Mary to lead us to her Son.

Jesus, the Law of Excess 18th Sunday in Ordinary Time, Cycle B

By Father Paul J. Walker

The 18th Sunday in Ordinary Time (Cycle B, Aug. 5) puts us in Jesus' long discourse in John's Gospel on the sign of the multiplication of the loaves and fish (see, John, Chapter 6). By this time and next Sunday, Jesus has been using ordinary, everyday words as metaphors to describe a reality far beyond human understanding. In answering his disciples questions, Jesus is drawing them deeper into his Father's master plan for the salvation of the world. He says that no one comes to him unless drawn by the Father – a gift of grace. All who come to Jesus will be raised up to eternal life. The power that will accomplish this is already at work in the world in Jesus and continues moving toward fulfillment.

Jesus says that the manna in the desert that sustained Israel on her long sojourn, and the multiplied loaves were



Father Walker

earthly food, but they prefigure the true bread yet to be given. The reason for the delay is that this bread is the very body of Christ – he cannot give it over now. He will give over his flesh as real food in the future, in the fixing of that flesh to the cross, as it becomes bread for the life of the world that the world might live, now in him.

Here it might be helpful to share German biblical scholar Gerhard Lohfink's reflection in his wonderful book, "Jesus of Nazareth" (2012). Lohfink, in speaking of Mark's account (see, Mark, Chapter 6, Verses 34-44) of the multiplication of the loaves, notes that the "feeding of the five thousand" is something of a misnomer, making the event sound like someone handing out food to a lot of hungry people. Lohfink suggests that Mark clearly wants to tell us about a *banquet* as he has Jesus telling his disciples to see that everybody *reclines*, i.e., take their place for a *banquet* – a feast where everyone may eat all they want (and more). As at a banquet, there is always more prepared than can be eaten by all present, so there were "twelve baskets full of leftovers." Celebrating and banqueting always included more than just enough!

These multiplication narratives in the Gospels are pointing to Jesus, the abundance of God. In his book, "Introduction to Christianity," Joseph Ratzinger (Pope Emeritus Benedict XVI) called this the "law of excess or superfluity" (page 257). He notes that it runs throughout the Gospels and overflows in Jesus: "He is the righteousness of God which goes far beyond what need be ..." (page 260). Superfluity, excess and extravagance are therefore signs of the reign of God.

Here we are at the heart of the mystery of the Eucharist – what sacrifice is all about – Christ's body freely handed over, given up for the life of the world: that "handing over" continues in his body, the church, in us, the members of his body. The Eucharist is a public profession or commitment. It is what our lives are all about: being bread (life) for others.

The letter to the church at Ephesus (second reading) sets a model for this. It has recently baptized Christians in mind as it names the things which "sadden and grieve the Spirit." They are bitterness, shouting and clamor, wrath, anger, etc. The author notes opposite attitudes, like kindness, mercy, forgiving generously, walking in love. The point made is that living this way sets one against the tide of the times. It demands sacrifice – a daily giving over of our life. Thus, the community (parish) itself becomes the symbol of God's nourishment and life among his people, a community who in the Eucharist offers its very life, with Jesus, the servant-Son, to the Father, for the life of the world.

The manna in the wilderness was certainly a gift from God, but now a greater and more wondrous gift is being offered. Jesus is the source for a new kind of sustenance – one that is not temporary or just physical, but one that springs up into eternal life.

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. Father Walker regularly writes a column for The Steubenville Register.

Real Miracles

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hurt to others because of our weaknesses, infidelities, sin and malice; and still, ultimately, it can all wash clean again. There's redemption, new life after all the ways we've gone wrong in this world. And that redemption comes through forgiveness.

Forgiveness is the greatest miracle, the pan-ultimate miracle, which, along with everlasting life, is the real meaning of the resurrection of Jesus. There's nothing more godlike, or miraculous, than a moment of reconciliation, a moment of forgiveness.

It's for this reason that when the Gospels write up the resurrection of Jesus, their emphasis, again and again, is on forgiveness. Indeed, Luke's Gospel does not distinguish the announcement of the Resurrection from the announcement of the forgiveness of sins. Forgiveness and resurrection are inextricably linked. Likewise, in the

Gospel of John, in Jesus' first resurrection appearance to the assembled community (with them all hiding behind locked doors in fear), he gives them the power to forgive sins. The message of the resurrection is that a dead body can be raised again from its grave. But, this isn't just true for our physical bodies, which die, but it's also true, especially, for hearts that are frozen and dead from disappointment, bitterness, anger, separation and hatred. The miracle of the resurrection is as much about raising deadened souls to new life as it is about raising dead bodies to new life.

Despite being nearly overwhelmed by new inventions today, machines and gadgets that do everything including talking to us, in truth, we see very little that's genuinely new, that's not the norm. Sure, we see new innovations every day coming at us so rapidly that we have trouble

copied with the changes they are bringing about. But, in the end, these innovations don't genuinely surprise us, at least not at a deep level, at the level of the soul, morally. They're simply more of what we already have, extensions of ordinary life, nothing really surprising.

But, when you see a woman forgive another person who has genuinely hurt her, you are seeing something that's not normal, that's surprising. You are seeing something that is not simply another instance of how things naturally unfold. Likewise, when you see warmth and love break through to a man who has long been captive of a bitter and angry heart, you are seeing something that's not just another instance of normal life, of ordinary unfolding. You're seeing newness, redemption, resurrection, forgiveness. Forgiveness is the only thing that's new on our planet, everything else

is just more of the same.

And so, in the words of Benoit Standaert: "Whenever we strive to bring a little more peace through justice here on earth and, in whatever form, change sadness into happiness, heal broken hearts, or assist the sick and the weak, we arrive directly at God, the God of the resurrection."

Forgiveness is the most astonishing miracle we will ever see or experience this side of eternity. It, alone, makes for the possibility of heaven – and happiness.

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

Fifty years later, deacons are not fully understood, but fully appreciated

By Mark Pattison

WASHINGTON (CNS) — Since the permanent diaconate was re-established in the Catholic Church 50 years ago – the church uses the term "restored" – the number of permanent deacons in the United States are now roughly half the number of priests.

Where would the church be without these deacons?

"That's a very good question," replied Mary Gautier, a senior research associate at the Center for Applied Research in the Apostolate.

Gautier is the co-author of a new book published this year by CARA, "Word, Liturgy, Charity: The Diaconate in the U.S. Catholic Church, 1968-2018," which examines how the diaconate has played itself out in the life of the church over the past half-century. "Not that they replace priests, but they certainly complement one another," she said.

The idea of the permanent diaconate "took off really well in the United States. It was a raging success here," Gautier added.

In 1968 the U.S. bishops petitioned the Vatican for permission to restore the diaconate in this country. The Second Vatican Council called for the return of a permanent diaconate in the Latin church, and Blessed Paul VI restored it in 1967. Although the Eastern Catholic churches kept the permanent diaconate, for hundreds of years the Latin church used the diaconate only as a transitional stage to the priesthood.

As of 2017, there were 18,287 permanent deacons in the U.S., compared to 37,181 ordained priests. About 40 percent of all permanent deacons worldwide are in the United States.

Once deacons are in, they're in pretty much for good.

"There is some attrition, but it's very, very small," Gautier told Catholic News Service. "Some of it may have to do with the fact that deacons can't even be ordained until they're 35 – married deacons, anyway. They come in as married men. They've already sort of figured things out. They're very stable."

Nor has the permanent diaconate been tarnished by the clergy sex abuse scandals. "We collect the numbers on that," Gautier

said, "and it's virtually nil. Never more than 1 percent of all the reports."

She added, "Every U.S. diocese has deacons. Almost every U.S. diocese has an active diaconate program. Even the ones that had been holding out have deacons now," as deacons have moved to different dioceses from dioceses that had formation programs. "Even in the Eastern churches, where a priest can marry, there's still deacons."

"Deacons are ordained for menial work that no one else wants to do: prison ministry, visiting the sick, hospital ministry, sacramental training," said Deacon Tom Dubois of the Diocese of Toledo, Ohio, executive director of the National Association of Diaconate Directors. And, he laughed, "I've done all of them" since being ordained a deacon 18 years ago.

And it's all done pretty much for free. "By design, the deacon is not on a stipend. We don't get paid for doing our ministry. We don't get anything," Deacon Dubois said. "In my own case, the Toledo Diocese, we have some money set aside for retreats and continuing education – the same for priests."

Deacons are expected to work in the everyday world. And they do, Deacon Dubois said, "although there are a few deacons who are very well off. They're still humble people."

Deacon Dubois said he had thought about the priesthood when he was a young teen, but decided it was not for him. "I had the thought years later when I entered deacon formation. I really put it together. I was being called to the diaconate, but when I was being called, the diaconate hadn't been restored yet."

Deacon Ray Duplechain, director of the diaconate program in the Archdiocese of New Orleans, has been a deacon for 22 years. Deacon Duplechain said spousal support is necessary for a permanent deacon to succeed in ministry.

"I was in lumber and building materials, construction, for the first part of my career," he told CNS. "My wife is a veterinarian and she had two hospitals, and I was managing those before I took this job" with the archdiocese. "It was my way of being able to support her."

His road to the permanent diaconate



Bishop W. Shawn McKnight of Jefferson City, Missouri, is pictured during his episcopal ordination in February. In a new book, "Understanding the Diaconate: Historical, Theological and Sociological Foundations," the bishop draws upon theology, scriptural exegesis, and sociology to cast a renewed vision for the permanent diaconate in the church. (CNS photo/Dan Bernskoetter)

wasn't cut and dried. "I always had a sense within me that God was talking to me – not hearing voices or anything, but hearing what that was," Deacon Duplechain said. "When my pastor asked me to consider it, I didn't know what a deacon was. So I opened the door and Catholic Encyclopedia and read it – then I told my pastor no." He later changed his mind.

Deacon Duplechain said he was looking forward to the National Diaconate Congress later in July in his native New Orleans: "There is still quite a bit of interest in it (the diaconate). When people see what deacons do, and discern, we feel there are still plenty more out there who are being called. It's not waning."

One sticking point for deacons can be how priests regard them and their ministry, and the assignments given them by a priest.

"Bishop (W.) Sean McKnight (of Jefferson City, Missouri), when he was doing his doctorate, studied the diaconate,"

Deacon Dubois said. "He just released a book about the diaconate." He added the deacon serves, in essence, as an "emissary for the bishop. The deacon becomes the bishop's man to do something the bishop wants done. If you think in those terms," he added, "it really opens up the possibilities."

"I was dissatisfied with the answer, 'What is a deacon for?' The typical response was 'ministers of charity.' Well, we're all called to be ministers of that," from the pope to the laity, Bishop McKnight told CNS. "So I began exploring. And it developed into a dissertation. I defended that in 2001. Ever since I've been reworking that and updating it."

And not a moment too soon, either. "I was announced (for the bishopric) in November and my deadline for getting the last things done was the first week of December," said Bishop McKnight, former head of the U.S. Conference of Catholic Bishops' Secretariat for Clergy, Consecrated Life and Vocations.

The book, "Understanding the Diaconate: Historical, Theological and Sociological Foundations," was published by The Catholic University of America Press.

"We often compare the deacon to priests, and that's a mistake," Bishop McKnight said. "And we often consider their value as stand-ins or replacements, in places where we have a lack of ministerial priests. But deacons only make sense in the context of priests. We have deacons because we have priests, not because we're lacking them, to fulfill their own ministry in the church."

"Normally it takes a good 100 or 200 years to implement an ecumenical council. And we're still working through the kinks of permanent diaconate," he added, mentioning "confusion" about their role and the expectation of them being some kind of "mini-priest" chief among them.

In the Jefferson City Diocese, Bishop McKnight has about 60 or so permanent deacons. "I think that's enough," he said.

Deacons are "kind of an unknown quantity, and a relatively large one," CARA's Gautier said. "I hope that this 50th anniversary really builds a good awareness for them so they do get a little more attention," she added. "It's a fascinating and under-observed part of the church."

If it is broke, fix it: bishops' ideas on reshaping US immigration policy

By Mark Pattison

WASHINGTON (CNS) — In 2008, Kenan Thompson of “Saturday Night Live” unveiled a “financial expert” character named Oscar Rogers on the “Weekend Update” segment. His advice on the economy, shouted loudly and often as the nation was careening into the Great Recession, was “Fix it!”

That Oscar Rogers mantra would suit U.S. immigration policy as well, as people and advocates complain about a broken immigration system.

The U.S. bishops in 2003 published a pastoral letter, “Strangers No Longer: Together on the Journey of Hope,” which listed principles of reforming U.S. immigration policy. But 15 years later, how do those principles translate into concrete legislative proposals?

“This year, we’ve seen the failure to pass on both sides of Congress larger-scale bills that have fixes for DACA (Deferred Action for Childhood Arrivals), most recently here in the House,” said Ashley Feasley, director of policy for Migration and Refugee Services at the U.S. Conference of Catholic Bishops in Washington.

“(The month of) June had a couple of votes that they didn’t pass and (got) broken down from bipartisan negotiations at the beginning of June to negotiations within the Republican Party,” which controls the White House and both houses of Congress, Feasley added. “The bishops opposed both bills, which failed to pass.”

Currently, according to Feasley, “there’s a lot of focus on the family separation issue and the family detention issue” after the Trump administration’s “zero-tolerance” on border crossers caused an uproar once it was put into effect this spring.

President Donald Trump signed an executive order to reunite families, but not all children who were separated from parents have been reunited with them.

Feasley described one aspect of the immigration system’s brokenness: “Frankly, there has been an overreliance on administrative methods because there’s been an absence of consensus in Congress on passing legislation on the immigration issues that need to be solved.”

DACA, she said, is “a perfect example. The DREAM Act was first introduced in 2001 and it has been brought up in several iterations, either by itself or part of a comprehensive bill, on the House and on the Senate side. The Obama administration initiated the DACA program in 2012, and the Trump administration ended the program in 2017, and now there’s judicial challenges.”

One suit, brought by Texas and several Southern states, is challenging DACA’s legality. If a federal court agrees with Texas, that could prompt a legislative fix, Feasley said. But that is “reactive to the court case,” she added, and “there’s not a lot of proactive action going on now.” Depending on the midterm elections, Feasley said, a lame-duck session could see some immigration bills brought to the floor.

“We strongly believe that family-based immigration is one of the most important aspects. Then, after that, humanitarian issues. Protection for people seeking asylum, protection for people when things happen, the TPS (Temporary Protected Status),” said Jeanne Atkinson, executive director of



Javier, a 30-year-old immigrant from Honduras, kisses his 4-year-old son, William, July 11 in New York when they were reunited after being separated for 55 days during detention at the Texas border. (CNS photo/Lucas Jackson, Reuters)

the Catholic Legal Immigration Network.

“We need to legalize the people who are here. We’re talking about people undergoing background checks, paying fines and stepping forward. That is a component,” Atkinson said.

“We need to look at the system that we have and say, ‘What numbers, what level of immigration works for our country?’” she added. “Our system hasn’t been reformed in decades. So what was set up all those years ago doesn’t serve our country well.”

There are labor aspects to immigration, she noted. Currently, stricter enforcement coupled with low unemployment has resulted in fewer workers coming from other countries to perform available jobs. “It needs to be looked at and evaluated,” Atkinson said. “And you need to protect those people who are brought to this country to work: seasonal workers, but also the professional visas.”

Atkinson said, “Many people are paying taxes anyway, but (legal status means) getting better jobs and paying more in taxes. People who couldn’t pay taxes or knew how to pay taxes are paying taxes. So there are financial benefits for the country.” Those benefits, she added, “will pay off for decades in the future.”

Atkinson said the United States needs to examine the “root causes” of immigration. “The vast majority of people want to stay where they are. Most people want to be in a place where they know the place, they know the culture, they know the language” but they leave due to gang violence, domestic violence or dire poverty.

She admitted there would be a high price tag to comprehensive immigration reform. But border enforcement, which Atkinson pegged at \$22 billion a year, is “more than every other federal law enforcement as well as state employment protection agencies. We’re already spending massive amounts of money” – and still more “if you tried to deport all the people who have unauthorized status.”

Moreover, “there’s a very big price tag for inaction,” Atkinson said, the latest item on that receipt being “the psychological impact” of family separation and deportation of parents while their children are U.S. citizens.

“We need to change the law. It’s a poor

system,” declared Sister Mary Ellen Lacy, a Daughter of Charity and immigration lawyer.

“They come because they want to live, and then they end up in the shadows. Some of them have been in here for 20 years,” Sister Lacy said. “And then they get picked up, and then they come to you. A woman’s husband doesn’t come home. And she comes looking for him. Was he in a raid?”

The fees, forms and time lags in following immigration law are “punitive,” she added. “Some people just wanted to bring their family members over. Or they fell in love, wanted to get married, and do it legally, and it took years. ... It’s terrible when someone tells you, ‘We don’t think your marriage is legal,’” Sister Lacy said.

Sister Lacy criticized the Trump administration actions that had “eliminated all the

TPS. Most of the countries that we’ve granted TPS status to we’ve eliminated in the past year. People who’ve made a life for themselves 10, 20, 30 years. Now we’re saying you’ve got to go back to a country you don’t know. And they were here – with permission! These hardship cases are hard to see.”

Comprehensive immigration reform, “loosely quoting (House Speaker) Paul Ryan (R-Wisconsin) – is the best economic package we could ever produce,” Sister Lacy said. “I agree with Paul Ryan. But it’s been 2012 since he said that.”

Sister Lacy has a six-point plan to fix U.S. immigration policy. It largely mirrors what the bishops sought in 2003.

Then, the bishops asked for an earned legalization program; a worker program to allow foreign-born workers to enter the United States safely; an increase in the number of family visa and a reduction in family reunification waiting times; restoring due process rights taken away by a 1996 immigration bill and eliminating the three- and 10-year re-entry bars which also were part of that law; “targeted proportional and humane” enforcement measures; and addressing the root causes of migration.

The bishops recognized a sovereign nation’s right to control and protect its borders, but opposed “some of the policies and tactics that our government has employed to meet this ... responsibility.”

Sister Lacy’s points are prioritizing family unity; creating a process that leads to legal status and citizenship; improving access to the legal immigration system; strengthening the country’s legal asylum processes and refugee resettlement program; protecting all workers and reducing exploitation; and addressing the root causes of migration.

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Athens — A fourth annual ice cream social, sponsored by the Catholic Ladies of Columbia, will be held at 4 p.m., Aug. 18, at the Holy Family Center, located at Christ the King University Parish. The menu includes pulled pork, chicken salad, hot dogs/sauce served with chips, baked beans, coleslaw, ice cream and topping; cost varies. An auction begins at 6:30 p.m. For additional information, telephone Kerry Sheridan-Boyd at (614) 260-4532 or email ksheridanboyd@yahoo.com.

Beginning in the month of August, Mass will be celebrated at 8:15 a.m., Mondays through Thursdays, at St. Paul Church. Mass will also be celebrated at 5:30 p.m., Mondays through Wednesdays, and at 12:15 p.m., Fridays, at Christ the King University Parish.

Cambridge/Lore City — “Sundaes for Seminarians,” sponsored by Knights of Columbus Council 1641, will be held following the celebration of the 5 p.m., Aug. 25 Mass, at St. Benedict Church social hall, and the 8 a.m. and 10:30 a.m. Aug. 26 Masses. Also, “Sundaes for Seminarians” will be held following the celebration of the 12:15 p.m., Aug. 26 Mass, at Sts. Peter and Paul Oratory social hall. Cost is \$2 or a donation.

Rite of Christian Initiation of Adults will begin in October at Christ Our Light Parish. Anyone interested in learning more about the Catholic faith can contact Father Paul E. Hrezo, pastor of Christ Our Light Parish, or Pat Farley at the parish office by telephoning (740) 432-7609.

Carlisle — An annual chicken and ham dinner will be held Aug. 12 at St. Michael Church. The dinners, which will be served from 10:30 a.m. - 1:30 p.m., will include mashed potatoes, gravy, noodles, dressing, coleslaw, green beans, dessert and beverages. Carry-out is available. The event will also include games. A square dance will be held from 8-11 p.m., with music provided by the Little Creek Band. For additional information, telephone (740) 732-4129.

Carrollton — A three-day retreat for children 4-12 years of age will be held from 9 a.m.-noon, Aug. 7-9, at Our Lady of Mercy Church social hall. The retreat, themed “Come Get a Splash Out of Jesus,” will include Bible studies, games, service projects and crafts. To register, telephone or text Jessica Rodgers, director of religious education, at (330) 495-4399.

Chesapeake — St. Ann Parish elected the following as parish council representatives: Roger Crump, Cycelee Hastings, John Smith and Sue Pfaffenberger. Bill Bare, Jamie Kinder, Tina Peterman and Clifford Wheeldon will serve as alternates.

Miltonsburg — An annual St. John the Baptist Parish festival and picnic will be held Aug 5. Country-style chicken and beef dinners will be served from 11 a.m.-2:30 p.m. Meals will include homemade noodles, dressing, mashed potatoes, gravy, green beans, coleslaw, vegetables, dessert and beverage. Takeout dinners will be available. In addition to food and refreshments, the event will include games. A dance will also be held from 8-11 p.m., with music provided by Deep Down Country. For additional information, telephone (740) 472-1019.

Steubenville — A “Theology of the Body” instruction for couples preparing for marriage in a Catholic church in the Diocese of Steubenville will be held Sept. 8, at Holy Rosary Church Marian Room, 202 Rosemont Ave. The workshop fulfills the diocesan marriage requirements. Registration is required by Aug. 27. For additional information, telephone (740) 264-6177.

A pre-Cana retreat will be held from 7:30-9:30 p.m., Oct. 26, and from 9 a.m.-4 p.m., Oct. 27, at Holy Rosary Church Marian Room, 202 Rosemont Ave. Attendees are asked to be present the entire time of the retreat. At the conclusion of the retreat, a blessing for couples will be given at 3:15 p.m. Reservations are required by Oct. 16. For additional

St. Mary, Martins Ferry, secretary retires



Cindy Troy, pictured left, stands with Father Thomas Marut, pastor of St. Mary Parish, Martins Ferry, who retired after 47 years of service as secretary and pastoral assistant at St. Mary Parish. (Photo provided)

information, telephone (740) 264-6177.

Temperanceville — The annual St. Mary Parish picnic and festival will be held July 28 and July 29. The festival begins at 8 p.m., July 28, with a dance; music will be provided by Deep Down Country. Food and beverages will be available for purchase during the dance. Mass will be celebrated at 9:30 a.m., July 29. The picnic, including chicken and “roast beast” dinners, will be served from 11 a.m.-2 p.m. In the afternoon, children’s games, instant bingo tickets and bingo will be available. Baked goods and crafts will be sold and a snack bar will be open in the afternoon and evening. The festival will close with a dance from 7-10 p.m., with music provided by the Little Creek Band. For additional information, telephone (740) 425-2181.

Tiltonsville — St. Joseph Parish Holy Name Society will sponsor a 36th annual four-man golf

scramble, Aug. 11, at Fairway River Links, Rayland. Entry fee for the 7 a.m. shotgun start is \$50 per golfer. The fee includes a golf cart and continuous food and beverages. Cash prizes, a skins game, a closest-to-the-pin competition and 50/50 raffle are scheduled. Hole sponsorships are available at \$25. Registration can be made at Fairway River Links or by telephoning (740) 859-9304 or (740) 859-2698.

Tiltonsville/Yorkville — St. Joseph Parish, Tiltonsville, and St. Lucy Parish, Yorkville, will sponsor a vacation Bible school, themed “Blazing a Trail to Heaven,” from 9 a.m.-1 p.m., Aug. 3, at St. Joseph Church hall. Children in preschool through sixth grade are able to attend. Students in seventh through 12th grade can volunteer. Participants can register at the door or by telephoning the parish office at (740) 859-4018.

Around and About

Carey, Ohio — A novena to Our Lady of Consolation will be prayed Aug. 6-14 at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St. The novena will be prayed at 8 p.m. each evening; at 2:30 p.m., Aug. 12. For additional information, telephone (419) 396-7107 or visit www.olcshrine.com.

Weirton, W.Va. — St. Paul Parish will sponsor a “Christian Mother’s” card party at 2 p.m., Sept. 30, at St. Paul cafeteria, 140 Walnut St. The party will include a luncheon, door prizes and auctions. Tickets cost \$10; tickets will not be sold at the door. To purchase tickets or for additional information, telephone (304) 723-5755.

Obituaries

Bonnie L. Bailey, 88, Corpus Christi, Belle Valley, July 20.

Louise Barrett, 83, Sacred Heart, Neffs, July 14.

Kenneth L. Bates, 82, St. Stephen, Caldwell, July 9.

Virginia “Honey” Farr, 96, Steubenville, Holy Family, June 24.

Richard D. Gerst, 54, St. Stephen, Caldwell, July 10.

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

Marcia A. Schwendeman Smith, 73, Our Lady of Mercy, Lowell, July 14.

Merry L. Vahala, 65, St. Stephen, Caldwell, July 18.

Rose Valle, 99, Our Lady of Lourdes, Wintersville, July 12.

Mary Bettineschi Volney, 91, Smithfield, St. Adalbert, Dillonvale, July 12.

Beulah E. Voltin, 96, Pomeroy, Sacred Heart, July 18.

Frederic S. Wood, 90, Basilica of St. Mary of the Assumption, Marietta, July 4.

Shroud of Turin expert criticizes new study casting doubt on authenticity

By Junno Arocho Esteves

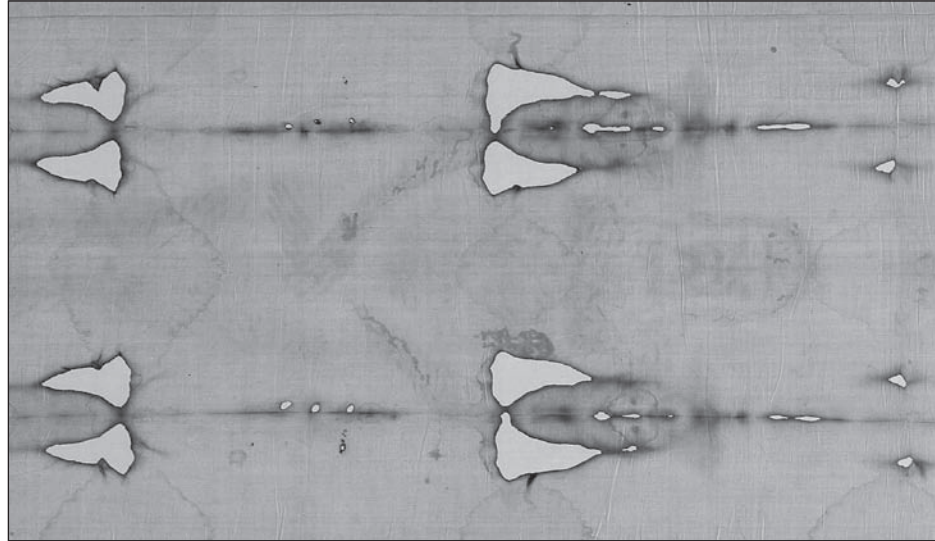
VATICAN CITY (CNS) — A leading expert on the cloth believed to be the burial shroud of Jesus dismissed a new study claiming that blood patterns on the shroud are not consistent with those left by a crucified person.

In an interview with Vatican News July 17, Emanuela Marinelli, an expert on the Shroud of Turin, said “there was nothing scientific” about the experiments conducted by Matteo Borrini, an Italian forensic scientist, and Luigi Garlaschelli, an Italian chemist.

“Does it seem like a scientific criterion to take a mannequin — like the ones used to display clothes in a store window — and a sponge soaked in fake blood attached to a piece of wood that is pressed on the right side of a dummy to see where the streams of blood fall?” Marinelli asked.

“If this is considered science, I guess I’ll just have to take my degree in natural sciences and throw it away,” she said.

The study, which was conducted in 2014 and published in the *Journal of Forensic Sciences* July 10, claimed the blood patterns on the hands are “only consistent with a standing subject with arms at a 45 degree angle” while the blood stains emanating from the right side of the chest — believed



A detail view of the Shroud of Turin is seen during a preview for journalists at the Cathedral of St. John the Baptist in Turin, Italy. (CNS photo/Paul Haring)

to be from the lance that pierced Christ — “are totally unrealistic.”

The 14-foot-by-4-foot shroud has a full-length photonegative image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his passion and death.

Garlaschelli posted a video of the scientific experiment on YouTube in 2015 using a live person to study the blood patterns in various positions as well as pressing

a sponge against a plastic mannequin to examine the way the fake blood flowed.

Marinelli, however, said the experiments conducted by Borrini and Garlaschelli lacked the accuracy of past studies involving cadavers of men who died of hemopericardium, the pooling of blood in the heart, which is believed to be what ultimately caused Jesus’ death on the cross.

Those accurate studies, she told Vatican News, “yielded different results from those of Borrini and Garlaschelli.”

The church has never officially ruled on the shroud’s authenticity, saying judgments about its age and origin belonged to scientific investigation. Scientists have debated its authenticity for decades, and studies have led to conflicting results.

A 1988 carbon testing dated the cloth to the 12th century, leading many to conclude that the shroud is a medieval forgery. However, scientists have challenged that claim by noting that the methodology of the testing was erroneous and that the sample used in the carbon dating process was a piece used to mend the cloth in the Middle Ages.

Citing a 2009 Reuters interview with Garlaschelli, in which he admitted that another experiment meant to disprove the shroud’s authenticity was funded by an Italian association of atheists and agnostics, Marinelli told Vatican News that studies that question the veracity of the Shroud of Turin are often funded by ideological groups with clear agendas.

“It is undeniable that there are groups hiding behind some of these (studies) that want people to believe that the shroud is a false historical” artifact, Marinelli said. “There is a certain sense of annoyance toward a true shroud by those who not only want to deny Christ, but also his resurrection.”

Dark to light: Buried under scaffolding, Holy Stairs set for resurrection

VATICAN CITY (CNS) — For centuries, the faithful have climbed up the 28 steps of the Holy Stairs in prayer on their knees. But, the popular devotion has been put on hold for an entire year, and the tall placard depicting the staircase is all the public can see as a team of Vatican restorers complete the final phase of a 20-year effort to repair the sanctuary of the Holy Stairs and clean its 18,300 square feet of frescoes.

According to tradition, the Holy Stairs are the ones Jesus climbed when Pontius Pilate brought him before the crowd and handed him over to be crucified. It’s said that Constantine’s mother, St. Helen, brought the stairs to Rome from Jerusalem in A.D. 326.

In 1589, Pope Sixtus V had the sanctuary specially built and decorated for the stairs and the Sancta Sanctorum above, which houses some of the oldest relics

of Rome’s early Christian martyrs and a silver- and jewel-covered Byzantine image of Christ.

The illustrative gems slowly vanished over the centuries as dirt, grime, water damage and primitive or aggressive restoration techniques discolored or covered up what lay beneath. Add poor lighting to the mix and the dingy, gloomy space no longer did what it was designed to do: be a completely immersive physical, spiritual experience with visual cues accompanying the faithful on their journey toward the Sancta Sanctorum, said Paolo Violini, the Vatican Museums’ top expert in fresco restoration.

With initial help from the Getty Foundation in 2000 and then through the generosity of the Patrons of the Arts in the Vatican Museums, both the St. Lawrence and St. Sylvester chapels and the four stairwells — two sets on either side of the central

stairwell of the Holy Stairs — have been fully restored.

With the central staircase restoration planned to be completed by the end of the year and the front atrium at the end of 2019, it will have taken 11 modern-day restorers nearly two decades to resurrect what 40

artists created in less than two years in the 16th-century.

Even though the Holy Stairs are closed, the sanctuary has offered a side staircase for the same devotional practice of praying on one’s knees. On average, about 3,000 people visit the sanctuary each day.

Six students from the Athens Catholic community receive \$1,000 scholarships

ATHENS — Six high school graduates from the Athens Catholic community each received \$1,000 St. Paul scholarships. The scholarships were awarded to parishioners from St. Paul Parish and Christ the King University Parish.

Those awarded the scholarships were: Martin Santiago Benencia Courreges, son of Fabian Benencia and Maria Courreges de Benencia, who will be attending Brown University, Providence, Rhode Island, with a concentration in economics and Spanish; Gabrielle Carey, daughter of Paul and Audrea

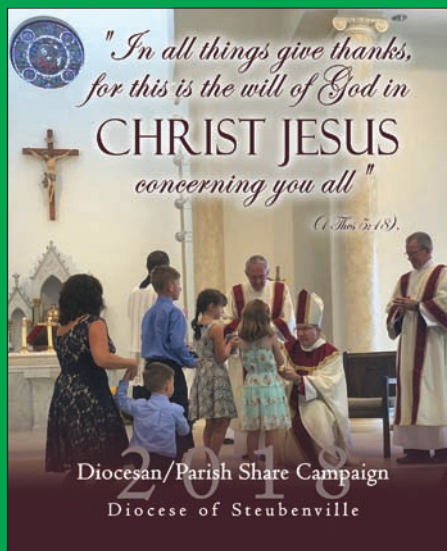
Carey, the University of Dayton, Dayton, Ohio, majoring in exercise science; Raymond Frost, son of Raymond D. and Maria-Teresa Frost, Ohio University, Athens, Ohio, majoring in media arts and studies; Sophia Scarmack, daughter of Ralph and Maria Scarmack, the University of Rio Grande, Ohio, majoring in the health care field; Christopher Smith, son of Chris and Tricia Smith, Ohio University, with an undeclared major; and Grace Tonkovich, daughter of Mike and Margaret Tonkovich, Kent State University, Kent, Ohio, in the college of nursing.

Mingo Junction K of C installs officers



Knights of Columbus Msgr. Joseph F. Dooley Council 4361, Mingo Junction, installed officers during a banquet June 13, at the Mingo Junction council hall. Seated, from left, are Francis DiLoreto, treasurer; Mike Duska, recorder; Father James M. Dunfee, Diocese of Steubenville vicar general, pastor of St. Agnes Parish, Mingo Junction, chaplain; Shawn Zarych, grand Knight; Matt Hedmond, chancellor; and Michael Potenzini, deputy grand Knight. Standing, from left, are Louis Simpson, one-year trustee; John Daley, financial secretary; Baci Carpico, second-year trustee; Jim DiBiase, outside guard; Keith Crispino, inside guard; and Scott Fabian, advocate. Officers, not pictured, are Jack McGuire, warden, and Bill DellaPenna, third-year trustee. (Photo provided)

Diocesan parishioners pledge nearly \$2.1 million in annual campaign



**DPSC Goal:
\$1,340,000**



Bishop Monforton

Bishop Jeffrey M. Monforton said: "The theme of DPSC 2018, taken from 1 Thessalonians, instructs that we do the will of God in a spirit of gratitude. On behalf of the Diocese of Steubenville and for all whom we make a difference through our charitable actions, thank you for embracing the vocation to rediscover God's generosity for us, thereby embracing that same generosity for one another. Jesus Christ made himself poor for you and for me. He did not need to do this for himself, but for us."



Father James M. Dunfee, vicar general, said: Our diocese has always experienced an abundance of generosity from the Catholics who live here. Per capita generosity here has always been higher than other, far wealthier dioceses. I wonder if this is because people who are not wealthy are more inclined to being thankful to God for what they do have. So we hear more profoundly the words of St. Paul for this year's campaign: "In all things give thanks, for this is the will of God in Christ Jesus concerning you all."

Martin B. Thompson, DPSC associate director, said that it is not too late to make a pledge or one-time gift to the DPSC; contact your parish pastor; pay with a personal check to the Diocese of Steubenville DPSC, cash or a credit card or automatic fund transfer at diosteub.org/giveonline.

	GOAL	AMOUNT PLEDGED	% OF GOAL
MOTHER OF HOPE DEANERY			
ST JOSEPH AMSTERDAM	16,744.00	18,370.00	110%
ST TERESA CADIZ	15,535.00	26,205.00	169%
OUR LADY OF MERCY CARROLLTON	17,158.00	29,770.00	174%
ST MATTHIAS FREEPORT	5,702.00	10,450.00	183%
SACRED HEART HOPEDALE	8,709.00	45,843.03	526%
ST FRANCIS XAVIER MALVERN	24,706.00	18,280.00	74%
ST GABRIEL MINERVA	25,153.00	27,880.00	111%
ST AGNES MINGO JUNCTION	35,854.00	36,308.00	101%
ST MARY MORGES	8,718.00	10,540.00	121%
ST JOHN FISHER RICHMOND	11,779.00	13,860.00	118%
HOLY FAMILY STEUBENVILLE	50,864.00	84,520.00	166%
TRIUMPH OF THE CROSS STEUBENVILLE	65,100.00	117,342.00	180%
ST PETER STEUBENVILLE	50,409.00	52,276.00	104%
ST FRANCIS TORONTO	23,661.00	35,000.00	148%
ST JOSEPH TORONTO	14,198.00	19,817.00	140%
BLESSED SACRAMENT WINTERSVILLE	51,996.00	126,812.00	244%
OUR LADY OF LOURDES WINTERSVILLE	10,849.00	16,275.00	150%
MOTHER OF HOPE DEANERY TOTALS	437,135.00	689,548.03	158%

NATIVITY OF MARY DEANERY			
CHRIST THE KING ATHENS	41,030.00	64,357.00	157%
ST PAUL ATHENS	35,294.00	58,570.00	166%
ST ANN CHESAPEAKE	21,711.00	28,220.00	130%
ST LOUIS GALLIPOLIS	35,739.00	19,350.00	54%
HOLY CROSS GLOUSTER	11,390.00	8,520.00	75%
ST JOSEPH/ST LAWRENCE IRONTON	37,665.00	162,625.00	432%
ST MARY NELSONVILLE	7,739.00	9,875.00	128%
ST MARY PINE GROVE	3,289.00	5,725.00	174%
SACRED HEART POMEROY	19,029.00	27,442.00	144%
NATIVITY OF MARY DEANERY TOTALS	212,886.00	384,684.00	181%

PRESENTATION DEANERY			
ST CASIMIR ADENA	13,596.00	23,475.00	173%
ASSUMPTION BARNESVILLE	25,463.00	32,485.00	128%
ST JOHN BELLAIRE	26,144.00	28,120.00	108%
ST ANTHONY BRIDGEPORT	11,831.00	17,875.00	151%
ST JOSEPH BRIDGEPORT	18,002.00	25,690.00	143%
ST FRANCES CABRINI COLERAIN	19,426.00	29,070.00	150%
ST ADALBERT DILLONVALE	19,041.00	28,255.00	148%
ST MARY MARTINS FERRY	18,954.00	38,350.00	202%
SACRED HEART NEFFS	12,900.00	13,870.00	108%
ST JOHN VIANNEY POWHATAN POINT	4,098.00	5,850.00	143%
ST MARY SHADYSIDE	11,593.00	19,375.00	167%
ST MARY ST CLAIRSVILLE	89,658.00	152,616.00	170%
ST MARY TEMPERANCEVILLE	6,983.00	2,659.00	38%
ST JOSEPH TILTONSVILLE	15,896.00	26,110.00	164%
ST LUCY YORKVILLE	4,802.00	7,560.00	157%
PRESENTATION DEANERY TOTALS	298,387.00	451,360.00	151%

VISITATION DEANERY			
CORPUS CHRISTI BELLE VALLEY	10,071.00	15,245.00	151%
ST BERNARD BEVERLY	25,522.00	45,825.00	180%
ST STEPHEN CALDWELL	33,397.00	46,642.07	140%
CHRIST OUR LIGHT CAMBRIDGE	73,468.00	63,019.00	86%
ST MICHAEL CARLISLE	10,034.00	10,395.00	104%
ST JOHN CHURCHTOWN	20,339.00	48,560.00	239%
IMMACULATE CONCEPTION FULDA	21,522.00	30,610.00	142%
ST HENRY HARRIETTSVILLE	8,367.00	14,620.00	175%
ST AMBROSE LITTLE HOCKING	40,809.00	68,267.00	167%
OUR LADY OF MERCY LOWELL	19,748.00	36,485.00	185%
ST MARY MARIETTA	90,073.00	142,239.00	158%
ST JAMES MCCONNELLSVILLE	10,684.00	14,060.00	132%
ST JOHN MILTONSBURG	6,939.00	9,010.00	130%
ST JOHN BOSCO SARDIS	1,911.00	3,925.00	205%
ST SYLVESTER WOODSFIELD	18,708.00	19,055.00	102%
VISITATION DEANERY TOTALS	391,592.00	567,957.07	145%

GRAND TOTAL ALL DEANERIES	1,340,000.00	2,093,549.10	156%
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