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 monsoon rains in the Indian state of Kerala.

The Catholic Church has joined relief efforts as ing for the victims of massive flooding caused by monsoon rains in the Indian state of Kerala. 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

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.

Bishop Monforton responds with ‘sorrow’ to abuse

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 ecclesiastical 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

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
Bishop Monforton responds

Fregiato, other members on the board in-cluding writer James M. Dunfee, diocesan vicar general, James G. Piazza, chancery assistant to the bishop; Michele A. San-tin, 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, Bellaqua.

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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 (Stevensburg 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 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

STEVENVILLE — 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 Regaud, 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.

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

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

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

By Matthew A. DiGennaro
Staff writer

STEBENVILLE — 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 missional 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 7:30 p.m., Oct. 5, and from 8 a.m.-5 p.m., Oct. 6, at St. Paul Seminary, O’Connor Hall, 299 Noblest 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.discovering-christ.org.

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.

Vicar 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 in 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 change 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 effective 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 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.

“Good Counsel took hear 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 asked, “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

STOEUBENVILLE (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 Francisca 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 Francisca 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 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

HEELING, W.Va. — Wheeling Jesuit University’s new president, Michael P. Mihaloy 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 Mihaloy.

“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 must earn the respect of the student and his or her family, and this can be personally communicated that every WJU student receives incredible support to succeed outside and inside 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 the university’s ability to provide students in Appalachia an affordable way to play in the inaugural season,” said Doyle.

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 of 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.

“The Lewis Scholars Program was 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 of 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.”

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 to 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.
St. John Paul II
Why A Church?

By Bishop Emeritus Gilbert I. Sheldon

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 his free and hidden plan of his own wisdom and goodness, created the whole world. His plan was to raise men to a participation in the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered help 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, 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” (“Deedree 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 church people themselves is itself the evidence for this. 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 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.

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

By Father Paul J. Walker

It’s always useful 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 questions, 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 service or worship. This is not the case with the washing of hands. They had to be washed before each 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 running down to the wrist,

particular amount of water – etc.) To the Pharisees and scribes this was religion. It was rituals, ceremonies and
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 prominent 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?” Yes, well, 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, those who are 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 try, 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 Christ. Every ecclesiastical person, therefore, is a member of his mystical body the church. In John’s Gospel, Jesus declares, “When the Son of Man is uplifted, 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 apostolate, additional information is available at www.wordonfire.org.
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, was on the staff of that 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 McCarrick 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.

“I 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 priests 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.

He also told 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, said 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

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Bishop McCarthy dies at the age of 88

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.

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 totalitarianism.”

“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 engulfing 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 ordinands’ 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 visitor 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 described 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.”

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.

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.
ATHENS/POMD - Masses in the Athens Catholic community will be celebrated at 6 p.m. Sunday, 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.

Bible school held for Malvern/Minerva students

St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, 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)

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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 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 Jessica Henke at (740) 525-3750 or Shannon Schott at (740) 362-1100.

Athens/Pomeroy — Masses in the Athens Catholic community will be celebrated at 6 p.m. Sunday, 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, Carrollton. Each session will include a video seminar, group discussions and study and reflection. For additional information or to make reservations, telephone Maryellen Schleappi 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) 629-2783. 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) 532-6712.

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, Steubenville. 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 and 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.

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.
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.

“The being of Christ, you cannot be sad!” said Sister Judith. That witness, she added, “is telling people there is hope. We have a happy demeanor. God is with us.”

Sister Maristella noted, “We were always happy, you can be happy.”

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, the identical twins are beginning 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 Vega was named prioress of the order’s motherhouse in 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.”

Slovak teen to be beatified as martyr to purity

OXFORD, England (CNS) — A 16-year-old peasant girl will be beatified as a martyr in Slovakia, seven decades after she was shot in front of her family for resisting rape by a drunken Soviet soldier.

Anna Kolaserova “embodies the faithful layperson who lives in their family, regularly receiving sacraments, praying the rosary and approaching God through good works. 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/Jacelyn 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.

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

The Conference includes ...

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
PHONE
PARISH NAME
CITY
STATE
ZIP
EMAIL
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@diosteb.org

FOR MORE INFORMATION, CONTACT:
Joseph Schmidt
Phone: 740-373-3643
Email: jschmidt@diosteb.org
Web: www.diosteb.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!