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News Briefs

Document marks 50 years of dialogue

NEW ORLEANS (CNS) — When Martin Luther wrote his “Disputation on the Power and Efficacy of Indulgences” in 1517 – mostly challenging the Catholic Church’s sale of indulgences – and posted it on the Wittenberg Castle door, it forever changed the church and sparked the Protestant Reformation.

In preparation for the 500th anniversary observance of the Reformation in 2017, 2,000 members of the Evangelical Lutheran Church in America gathered for its Churchwide Assembly in New Orleans under the theme “Freed and Renewed in Christ: 500 Years of God’s Grace in Action.”

At the assembly, a vote was taken on the document “Declaration on the Way: Church, Ministry and Eucharist,” which paves the road to unity between Catholics and Lutherans. The document was approved – 931 votes yes and only 9 votes no – to an uproarious applause that lasted more than a minute. “Let us pause to honor this historic moment,” ELCA Presiding Bishop Elizabeth Eaton said after the vote. “Though we have not yet arrived, we have claimed that we are, in fact, on the way to unity.”

Site of apparitions designated shrine

ALLOUEZ, Wis. (CNS) — Nearly 160 years ago, on Oct. 9, 1859, Mary appeared to a young Belgian immigrant living in Kewaunee County, and today, it is the only approved Marian apparition site in the United States.

On Aug. 15, the feast of the Assumption, the U.S. bishops formally designated the Shrine of Our Lady of Good Help in Champion as a national shrine. Bishop David L. Ricken of Green Bay announced its new status at a news conference prior to the annual Mass celebrated at the shrine for the feast day. More than 1,500 people attended the outdoor Mass, which was followed by the annual rosary procession around the shrine grounds.



Aug. 26 the Immaculate Heart of Mary statue, in parishes in the Steubenville Diocese during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary, will stand in St. Louis Church, Gallipolis. Sept. 2 the statue will be moved to Corpus Christi Church, Belle Valley, and Sept. 9 to St. Stephen Church, Caldwell. (Photo by DeFrancis)



St. Mary School, Marietta, is celebrating 120 years of Catholic education, and Aug. 21 Msgr. John Michael Campbell, right, the school’s parochial administrator; Susan T. Rauch, school principal, and Father Thomas A. Nelson, parochial vicar to Msgr. Campbell, who also is rector of the Basilica of St. Mary of the Assumption, Marietta, greet attendees at an open house, where the school’s history was on view. (Photo by DeFrancis)

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Day of Prayer for Peace in Our Communities Sept. 9

STEUBENVILLE — The Day of Prayer for Peace in Our Communities will be celebrated in the United States and the Diocese of Steubenville Sept. 9.

On call from Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, the day will be observed because of recent incidents of violence and racial tension in communities across the U.S.

The Day of Prayer for Peace in Our Communities will open in the Diocese of Steubenville at a 9 a.m. Mass in the Basilica of St. Mary of the Assumption, Marietta, announced Steubenville Bishop Jeffrey M. Monforton. The bishop will celebrate the Mass, which will be concelebrated by Msgr. John Michael Campbell, rector of the basilica.

At 3 p.m., Sept. 9, bells will ring in Diocese of Steubenville churches and in other churches across the nation.

In mid-July, Archbishop Kurtz not only invited dioceses across the country to unite in a Day of Prayer for Peace in Our Communities, but also appointed a special task force to support bishops in marking the day, and, more broadly, in promoting peace and healing during what he called a time of great strain on civil society.

In his initial and immediate response to racially related shootings, which have occurred in Baton Rouge, Minneapolis and Dallas, Archbishop Kurtz noted the need to look at ways the Catholic Church can walk with and help the suffering communities.

“I have stressed the need to look toward additional ways of nurturing an open, honest and civil dialogue on issues of race relations, restorative justice, mental health, economic opportunity, and addressing the question of pervasive gun violence,” Archbishop Kurtz said. “The day of prayer and special task force will help us advance in that direction. By stepping forward to embrace the suffering, through unified, concrete action animated by the love of Christ, we hope to nurture peace and build bridges of communication and mutual aid in our own communities.”

The Day of Prayer for Peace in Our Communities is being celebrated on the feast of St. Peter Claver, a Spanish Jesuit priest and missionary who became the patron saint of slaves, the Republic of Colombia and ministry to African Americans.

The day of prayer will serve as a focal point for the work of the task force to promote peace and unity, chaired by Archbishop Wilton D. Gregory of Atlanta. The task force will gather and disseminate resources, listen to the concerns of members in troubled communities and law enforcement and build relationships to help prevent and resolve conflicts, Archbishop Kurtz directed. The task force will conclude its work with a report on its activities and recommendations for future work to the November General Assembly of the USCCB.

“We are one body in Christ, so we must walk with our brothers and sisters and renew our commitment to promote healing. The suffering is not somewhere else, or someone else’s; it is our own, in our very dioceses,” Archbishop Gregory said.

Other members of the task force are: Archbishop Thomas G. Moser of Miami, chairman of the USCCB Committee on Domestic Social Development; Bishop Shelton J. Fabre of Houma-Thibodaux, Louisiana, chairman of the USCCB Subcommittee for African American Affairs; Bishop and Jesuit John H. Ricard, Bishop Emeritus of Pensacola-Tallahassee, Florida, former chairman of the USCCB Subcommittee on the Church in Africa, member of the USCCB Subcommittee for African American Affairs and member of the board of the National Black Catholic Congress; and Bishop Jaime Soto of Sacramento, California, chairman of the USCCB Subcommittee on the Catholic Campaign for Human Development.

The task force will have numerous bishop consultants, including USCCB vice president Cardinal Daniel N. DiNardo of Galveston-Houston. Also, an equal or smaller number of lay consultants with relevant expertise will be appointed, Archbishop Kurtz directed.

'Ask the Bishop'

STEUBENVILLE — Kindergarten through 12th-graders in the Diocese of Steubenville "Ask the Bishop," Jeffrey M. Monforton.

Q: What is your favorite part of the Mass and why?

**Katelynn Dorsey
Wintersville**

A: It seems to me that most people have a favorite part of the Mass, whether we are speaking about the music, the homily (yes, that can be a favorite part of the Mass) or the readings. In fact, my favorite part of the Mass is the Liturgy of the Eucharist and in particular the Eucharistic Prayer.

I say this because the Body and Blood of Christ, namely, the Eucharist, unites us with Jesus Christ. In this spiritual food we become who we receive. The growth we experience as Christians completely depends on our reception of the Eucharist, especially the frequency of receiving Communion.

May we not forget that Jesus himself instituted the Eucharist at the Last Supper. Do we not hear at Mass each and every time, "Do this in memory of me"? Jesus has given himself in the Sacrament of the Eucharist, and we should be forever thankful for this gift, which exceeds all expectations.

I am profoundly grateful as a priest and bishop to be God's instrument at the moment of the Transubstantiation when the bread and wine become Jesus' Body and Blood at the altar. This sacred moment is for your salvation and mine.

Q: Why do the Catholic bishops of the United States not endorse a presidential candidate?

**Spencer Echemann
Martins Ferry**

A: We are well aware that several organizations endorse publicly various candidates and initiatives in an election year. While

many are free to do so, the Catholic Church maintains the position that she has the teaching authority to educate the general population regarding the issues and how they directly affect our Catholic faith.

For instance, the Catholic bishops in the United States do not intend to tell Catholics for whom or against whom to vote, but instead help Catholics to form their consciences in accord with God's Truth. While the responsibility to make choices in political life rests with each individual voter, the teaching authority of the Church is to bring to light the truth for a properly formed conscience.

Many issues surround the present political arena and several should be taken most seriously and guide an individual voter's conscience: • respect for the lives of unborn children; • respect people who are terminally ill; • protect traditional marriage; • avoid excessive consumption of material goods due to destruction of our natural resources; • protect fellow Christians and religious minorities throughout the world; • protect religious freedom and our freedom of conscience, as well as the freedom of the Church to serve; • economic policies to assist the poor; • fix our immigration system; • promote peace in our communities and our world.

All of these recent developments above should assist one in the determination of his or her political responsibility, especially during this election season. The Church's obligation to participate in the moral fabric of society is essential, as we recognize our right to vote should not be limited to a human endeavor, but one in which we share the truth of Jesus Christ in political dialogue, especially when it comes to which future path we intend our nation to take. Our public practice reflects our personal beliefs.

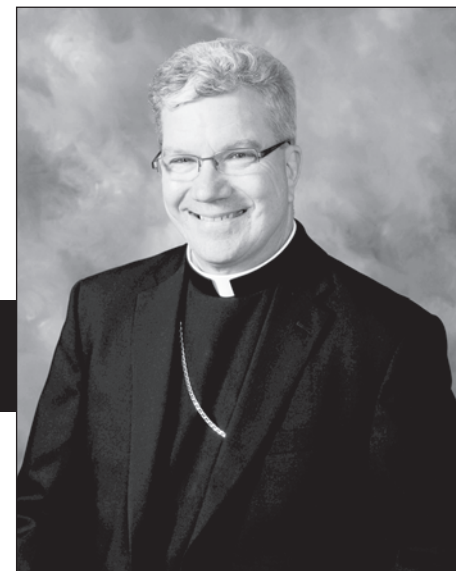
Q: If God knows what will happen to us after we die, does that mean we lack free will because we can't do anything to

change what is already determined?

**Ethan Phillips
Bloomingdale**

A: This is a question which probably many of our readers have struggled with when it comes to the truth behind our free will. We must remember that God is the master of all reality and the Catechism of the Catholic Church is quite clear when it states, "... the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God 'face to face' will we understand how God has guided creation for which he created heaven and earth."

While we are limited in our human nature to understand completely God's divine providence, we appreciate the fact that at the same time God has given us free will by which we journey to our ultimate destiny by our free choice and preferential love. We are not possessors of artificial intelligence, but instead real intelligence. God has given us the gift of free will, which makes us responsible for our own acts in that they are



Bishop Monforton

voluntary. Although God knows all things, he has entitled us with the ability to make our own choices.

God does not set us up for failure, but instead gives us the freedom to set ourselves up for failure ... or for success, if we follow his will.

As we embark on this new academic year, together let us pray for all students, teachers and staff to delve deeper into the love and mercy of Jesus Christ.

To "Ask the Bishop," contact: Office of Christian Formation and Schools, Paul D. Ward, director, P.O. Box 969, Steubenville, OH 43952; telephone (740) 282-3631.

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Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother Magdala Marie Clarizio, left; Philomena Clare De Hitta, second from right; and Agnes Maria Kilonsky, right, stand with Diocese of Steubenville Bishop Jeffrey M. Monforton in the Father of Mercy Chapel at the Our Lady of Sorrows Motherhouse, Toronto. The religious sisters professed first vows of chastity, poverty and obedience before Bishop Monforton during an Aug. 6 Mass in the chapel. The women entered the Franciscan Sisters initial formation program three years ago. Sister Agnes Maria is the daughter of Paul and Shirley Kilonsky, Triumph of the Cross, Steubenville, parishioners. Sister Magdala Marie is the daughter of Joseph and Peggy Clarizio of the Archdiocese of Hartford, Connecticut. Sister Philomena Clare is the daughter of Jose and Christine De Hitta of the Archdiocese of Baltimore. (Photo provided)

Bishop Monforton's Schedule

- Aug. 27 Installation Mass for Father Mark A. Moore, as pastor of Sacred Heart Parish, Pomeroy, at Sacred Heart Church, 5:30 p.m.
- 28 Mass, Our Lady of Mercy Church, Lowell, 9 a.m.
Mass, St. Henry Church, Harriettsville, 11 a.m.
- 30 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 31 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
- Sept. 6 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
- 7 Mass, renew temporary vows, Sister Rose Catherine, Family of Jacopa Association, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 10:15 a.m.
Luncheon with staff, in honor of fourth anniversary of episcopal ordination, Steubenville, noon
School visit, Catholic Central High School, Steubenville, 1:30 p.m.
Diocesan "Decree on Child Protection" workshop, Catholic Central High School, Steubenville, 6:30 p.m.
- 8 120th anniversary school Mass for St. Mary School, Marietta, at the Basilica of St. Mary of the Assumption, noon
School visit, St. Mary School, Marietta, 1 p.m.
Diocesan "Decree on Child Protection" workshop, the Basilica of St. Mary of the Assumption social hall, Marietta, 6:30 p.m.
- 9 Mass, National Day of Prayer for Peace in Our Communities, the Basilica of St. Mary of the Assumption, Marietta, 9 a.m.
School visit, Bishop John King Mussio Central Elementary School, Steubenville, 12:30 p.m.
- 10 Outside work, with volunteers, Aquinas Catechetical Center, Steubenville, 9 a.m.
Catholic Central High School, Steubenville, football game, 7 p.m.

Donations can be made for victims of historic flooding

STEUBENVILLE — Diocese of Steubenville Bishop Jeffrey M. Monforton has received information from fellow Bishop of Baton Rouge, Louisiana, Robert W. Muench on how to send aid to victims of what has been called unprecedented and historic flooding earlier this month.

Louisiana's governor, John Bel Edwards, announced that the federal government had declared a major disaster for the state Aug. 14.

The flooding has killed at least 13 people and damaged an estimated 60,000 homes.

In response to countless inquiries from people asking how they can help victims in the Diocese of Baton Rouge, Bishop Muench urged that people access the diocesan website, www.diobr.org, to make an online monetary donation.

Donations can be mailed to the Baton Rouge Disaster Assistance Fund, 1800 S. Acadian Thruway, Baton Rouge,

LA 70808. For information, telephone Tammy V. Abshire, director of stewardship for the diocese, at (225) 242-0108 or email tabshire@diobr.org.

"Thanks to all for the extraordinary outpouring of concern and generosity we have experienced locally, nationally and internationally," Bishop Muench, who visited evacuation shelters to comfort evacuees, wrote to Bishop Monforton.

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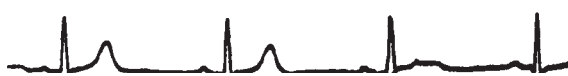
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St. Mary School celebrating 120 years of Catholic education in Marietta

MARIETTA — People were circulating throughout St. Mary School Aug. 21 to start the celebration of 120 years of Catholic education in the Ohio River city.

Susan T. Rauch, principal, was among those who greeted Basilica of St. Mary of the Assumption parishioners, who support the preschool through eighth-grade school.

Msgr. John Michael Campbell, rector of the basilica and pastoral administrator of the school, also was on hand to invite visitors to tour the school and read its history, which was visible through stories, photographs and other memorabilia that was set on tables or lined the walls in the school's cafeteria/multipurpose room.

Father Thomas A. Nelson, parochial vicar to Msgr. Campbell, also greeted guests, many former students of the more than century-old school.

Diocese of Steubenville Bishop Jeffrey M. Monforton also will acknowledge the

decades of religious education at St. Mary's when he celebrates Mass at noon Sept. 8 at the basilica, within walking distance of the school. He, too, will rededicate the school that day and visit its classrooms. As well, grandparents will be honored, also, said Tammi Bradley, who handles marketing and community relations for St. Mary School.

Historical records read that even in the mid-1800s, priests who served St. Mary Parish established a school with 25-cent monthly



The front of St. Mary School stands on a corner in Marietta, its new addition visible, below. (Photos by DeFrancis)



donations from parishioners. However, it wasn't until the late 1800s that the school's permanence became certain when construction began on the original St. Mary School, which was dedicated in 1896.

In the 1900s, first- through 12th-graders were educated in a building, since demolished, on Fifth Street, remembered Norma Jean Kuehn Adams, a graduate of the Class of 1942.

Historical records read that the Fifth Street school was dedicated and opened for grade and high school students in 1927.

Cost of the structure was listed at \$81,000.

Adams, a Marietta native, has pictures of the eight members — three boys and five girls — of her graduating class. The Class of 1942 included the late Msgr. Charles F. Highland, a longtime pastor of St. John the Baptist Parish, Churchtown, who died in 2000.

The 92-year-old Adams said that she remembers walking back and forth to St. Mary School, approximately a half mile from her house.

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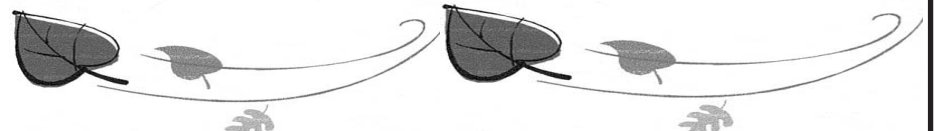
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St. Mary School

From Page 4

Adams, also, remembers eating lunch that she brought from home in the school's basement.

Her teachers were Dominican Sisters. The principal at the time of her graduation was Sister Theresa Vincent.

After graduation, the Class of 1942 got together yearly, Adams said. Today, she is the last surviving class member.

Though she had polio at the age of 3, Adams said she danced and swam and never had problems with the disease, until she aged, and, now, it has become difficult for her to walk.

Married to Calvin Adams, deceased, the couple had four children, two still living – Jann Kuehn Adams in Marietta and Scott Anthony Adams in Columbus, Ohio.

Norma Jean Adams, who was a volunteer at St. Mary School and the parish rectory, continues to drive her car, play bridge on the computer and read, mostly fiction novels, vociferously. She, too, is a colorer, taking up the artistry even before it became popular again for adults to color, her daughter, who told of her mother's creations, said.

Students and future students were among those who were at the 320 Marion St. open house Aug. 21. The building was opened at the start of the 1988-89 school year. Previously, the students who were being educated in one building had to be separated for instruction in two different structures when enrollment soared in the 1950s. However, in 1968, the high school closed. By the 1980s, solutions to problems created by a two-building school system were being sought by parishioners, history reads. The Marion Street building was purchased for \$85,000 from the city's board of education, which had abandoned the school in a cost-cutting move. Within 90 days, the building had been restored under the direction of then parish pastor Msgr. Edward J. Kakascik. In the mid-1990s, a multimillion-dollar addition, which included classrooms and a gymnasium, was constructed.



Norma Jean Kuehn Adams displays the picture of her St. Mary School graduating class. She is the last surviving member of the Class of 1942, and at 92 may be the oldest living St. Mary School graduate. She said she knows of at least two others, who continue to reside in Marietta, who were members of the Class of 1944 and 1945. The high school closed in 1968, when regulations would have mandated too many changes, history reads.



Marietta residents Robert and Catherine Dickson were high school sweethearts, members of the St. Mary Class of 1949. They married after he returned from military service and recently celebrated their 60th wedding anniversary, they said. (Photos by DeFrancis)



Christ Our Light parishioners celebrated religious vocations Aug. 20. Father Matthew W.J. Gosset, third from left, who had served the Cambridge parish as a transitional deacon prior to his May ordination to the priesthood for the Diocese of Steubenville, celebrated Mass with Father Paul E. Hrezo, left, Christ Our Light Parish pastor, and Father Robert D. Borer, right, Christ Our Light pastor emeritus. Tricia Oswald, second from left, a Christ Our Light parishioner, was given a special blessing because she is joining the Franciscan Sisters of Christian Charity in Manitowoc, Wisconsin. Oswald, 27, is the daughter of Robert and Rebecca Oswald of Kimbolton, Ohio. She has served Christ Our Light as an extraordinary minister of holy Communion, parish school of religion teacher, choir member and youth group coordinator. While attending college in Zanesville, Ohio, Oswald has worked in Cambridge. She will complete her undergraduate education at Silver Lake College of the Holy Family in Manitowoc, while a postulant at the Franciscan Sisters of Christian Charity Motherhouse. She plans to become a teacher. After the Mass, parishioners honored Father Gosset and Oswald during a lunch. (Photo by Franciscan Sister Sharon Paul)

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St. John Paul II The Ascension (Continued)

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

Summarizing what has already been said, St. John Paul II explains: "It (the ascension of Jesus) is the ultimate fulfillment of the messianic mission of the Son of God who came on earth to redeem us." He goes on to point out: "It is also a fact that can be known from the biographical and historical data concerning Jesus, which are contained in the Gospels."

It is Luke who gives us most of our information about the Ascension. At the end of his Gospel, he tells of Jesus' appearance to the disciples in Jerusalem who tells them to remain in the city "... until you are clothed with power from on high. Then he led them as far as Bethany and blessed them. As he blessed

The ascension is the final scene of Our Lord's life on earth.

them he was taken up into heaven. They did him homage and returned to Jerusalem with great joy" (Lk 24:49-53). In his sequel to the third Gospel, the Acts of the Apostles, he tells it somewhat differently. Luke's Gospel reading would seem to suggest that the appearance of Jesus to the disciples and his ascension into heaven took place on the same day as the resurrection. In Acts, we read that Jesus appeared to the disciples over a period of 40 days before leaving them (see, Acts, Chapter 1, Verses 1-12). The pope explains it: "If we read the entire account, we see that the evangelist wishes to synthesize the final events of Christ's life, for he is anxious to describe Jesus' salvific mission which ended with his glorification. Luke records further details of those final events in the Acts of the Apostles, which completes his Gospel. In it he resumes the narrative contained in the Gospel, in order to continue the history of the origins of the church." We must keep in mind that the New Testament authors were not writing history as we know it: a scientifically accurate account of what happened. In fact, they, like all the ancients, had no concept of such. They wanted to present the facts in terms of what we call "salvation history": God's dealings with mankind,

and what it means for us. The details were dealt with as a secondary consideration.

The number 40, as mentioned in the Acts of the Apostles for the appearances of Jesus between his resurrection and ascension, is one of those symbolic numbers in the Bible. Coming to mind are Our Lord's "retreat" in the desert before beginning his public life, Moses' stay on Mount Sinai for 40 days receiving instructions from God, including the Ten Commandments, the 40 years that the Israelites wandered about before entering the Promised Land, etc. It seems clear that these appearances of Jesus were more or less sporadic, i.e., he did not remain with the apostles continuously, but at different times. Unfortunately, we have only a few scraps of his words to them on those occasions.

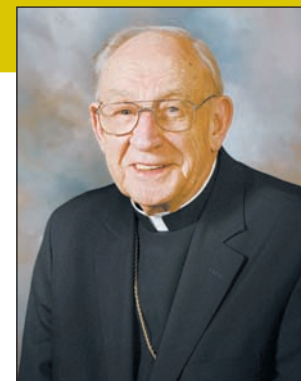
As to the place of the Ascension, the Acts of the Apostles tell us that it took place on Mount Olivet, a site outside the ancient walls of the city of Jerusalem. (Tourists are sometimes shown a rock on which there is a depression that might be construed to suggest a footprint, and that is claimed to be made by Jesus as he began his ascent. However, if a footprint, that foot could not be other than that of a child in size. Very probably it was come upon long after the time of Christ and made into a tourist attraction, as are many similar sites in the Holy Land.) We are told that Jesus instructed the apostles not to depart from Jerusalem, but to await there for "the promise of the Father" – the coming of the Holy Spirit on the Jewish feast of Pentecost (see, Acts, Chapter 1, Verses 1-12).

The ascension is the final scene of Our Lord's life on earth. The Holy Spirit would transform this little group of apostles into the church which, like the mustard seed in the parable, would spread to the whole world. Jesus is "lifted up" and, as the apostles look on, is encompassed in a cloud to be seen no more in the flesh. The cloud is another Old Testament symbol, in this case of the presence of Yahweh, God. John Paul comments that this indicates Jesus' entry into intimacy with God: "That is proved by 'the cloud,' a biblical sign of the divine presence. Christ

disappears from the eyes of his disciples by entering the transcendent sphere of the invisible God."

The pope goes on to say: "This last consideration is a further confirmation of the meaning of the mystery which is Jesus Christ's ascension into heaven. The Son who 'came from the Father and came into the world, now leaves the world and goes to the Father' (Jn 16:28). This return to the Father, this elevation 'to the right hand of the Father,' concretely realizes a messianic truth foretold in the Old Testament." The pope refers here to the Psalms: "The Lord said to my lord: 'Sit at my right hand till I make your enemies your footstool' (Ps 110:1). To sit at the right hand of God means to share his kingly power and divine dignity." There are a number of references in the New Testament as well: Consider St. Stephen, just before being stoned to death: "I see the heavens opened and the Son of Man standing at the right hand of God" (Acts 7:56). St. Paul mentions it several times in his letters (see, Romans, Chapter 8, Verse 34, Colossians, Chapter 3, Verse 1, and Ephesians, Chapter 1, Verse 20). It is also mentioned in the Letter to the Hebrews: (see, Chapter 1, Verse 3, and Chapter 8, Verse 10).

St. Peter, in his discourse to the crowd on the feast of Pentecost adds a new dimension to Jesus' ascension to the right hand of the Father: the sending of the Holy Spirit: "God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured it forth as you see and hear" (Acts 2:32-33). "Peter's discourse," John Paul tells us, "testifies that with the descent of the Holy Spirit the apostles definitively became aware of the vision of that kingdom which Christ had announced from the very beginning and of which he had spoken also after the resurrection (Acts 1:3)." We will have much more to say about the Holy Spirit and his part in our lives and that of the church in the next part of this series.



Bishop Sheldon

Fear

By Father Ron Rolheiser

Unless you are already a full saint or a mystic, you will always live in some fear of death and the afterlife. That's simply part of being human. But we can, and must, move beyond our fear of God.

As a child, I lived with a lot of fear. I had a very active imagination and too frequently imagined murderers under my bed, poisonous snakes slithering up my leg, deadly germs in my food, playground bullies looking for a victim, a hundred ways in which I could meet an accidental death, and threats of every kind lurking in the dark. As a child, I was often afraid, afraid of the dark, afraid of death, afraid of the afterlife and afraid of God.

As I matured, so too did my imagination; it no longer pictured snakes hiding everywhere or murderers under my bed. I began to feel strong, in control, imagining the unknown, with its dark corners, more as opportunity for growth than as threat to life. But it was one thing to block out fear of snakes, murderers and the dark. Not so easily did I overcome my fear of death, fear of the afterlife and fear of God. These fears are the last demons to be exorcised, and that exorcism is never final, never completely done with. Jesus, himself, trembled in fear before death, before the unknown that faces us in death. But he didn't tremble in fear before God, the opposite in fact. As he faced death and the unknown, he was able to give himself over to God,

in childlike trust, like a child clinging to a loving parent, and that gave him the strength and courage to undergo an anonymous, lonely and misunderstood death with dignity, grace and forgiveness.

We need never be afraid of God. God can be trusted. But trust in God does include a healthy fear of God because one particular fear is part of the anatomy of love itself. Scripture says: The fear of the Lord is the beginning of wisdom. But that fear, healthy fear, must be understood as a reverence, a loving awe, a love that fears disappointing. Healthy fear is love's fear, a fear of betraying, of not being faithful to what love asks of us in return for its gratuity. We aren't afraid of someone we trust, fearing that he or she will suddenly turn arbitrary, unfair, cruel, incomprehensible, vicious, unloving. Rather we are afraid about our own being worthy of the trust that's given us, not least from God.

But we must trust that God understands our humanity: God doesn't demand that we give him our conscious attention all of the time. God accepts the natural wanderings of our hearts. God accepts our tiredness and fatigue. God accepts our need for distraction and escape. God accepts that we usually find it easier to immerse ourselves in entertainment than to pray. And God even accepts our resistance to him and our need to assert, with pride, our own independence. Like a loving mother embracing a child that's kicking and screaming but needs to be picked up and held, God can handle our anger, self-pity and resis-

tance. God understands our humanity, but we struggle to understand what it means to be human before God.

For many years, I feared that I was too immersed in the things of this world to consider myself a spiritual

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Father Rolheiser

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Jubilee of Mercy Part 9

By Msgr. Thomas C. Petronek

We move on to yet another Lucan parable of mercy – Luke, Chapter 18, Verses 9-14. We are told the names of neither the Pharisee nor the tax collector – only to which group each belongs. Pharisees committed themselves to a strict keeping of the Mosaic law and the traditions of the rabbis. Tax collectors were considered to be sinners because of their cooperation with the Roman occupation forces and the fact that they kept a percentage of the taxes they collected for themselves.

The parable is framed by the words “righteous” and “justified,” which render the root of the same Greek word with two different English words. When it all gets sorted out, it comes down to being “right” with God – being in a right relationship with God as he offers his covenant to his people. Thus, God is the third actor in the parable, though he says nothing. We hear both the Pharisee and the tax collector express and thereby deepen their “not so right” and “right” relationship with God in prayer.

The setting for the parable is the Jerusalem Temple – the place where God dwells in the midst of his people. It is the place where sacrifices are offered to maintain the right relationship between God and his people. But the sacrifices of the Jerusalem Temple do not figure into the story. The Pharisee and the tax collector have come to the Temple not to offer sacrifice, but to give voice to their own prayer. The parable is centered on the two very different prayers that each one offers.

The Pharisee begins by thanking God. We are impressed that the Pharisee leads off by acknowledging God as gift-giver and offers a prayer of gratitude. But, then we are

shocked when he speaks the reason for his gratitude – that he is not a sinner like so many others, including the tax collector. The Pharisee does not list others to entrust them to God (prayer of intercession) but to despise and condemn them. He then enumerates his religious practices of fasting and tithing his income as indications of his “rightness” before God.

We are given not only the prayer of the tax collector to compare with that of the Pharisee, but, also, how he comports himself at prayer. He stands further back than the Pharisee in the men’s court – a large open area reserved for Jewish men. His head is bowed toward the Holy of Holies and he does not so much as lift his gaze to heaven. He strikes his hand against his chest – an act of penitence. His prayer – like that of the Pharisee – opens by addressing God. But, then, the content of the prayer changes radically from that of the Pharisee. The tax collector’s prayer is not one of gratitude but one of petition – not one of contrasting himself with others, but owning his own sinfulness.

He asks simply: “Be *merciful* to me a sinner.”

The Pharisee asks for nothing from God for himself or for anyone else. Rather, in his prayer he judges and condemns people whom he considers morally inferior to himself. In the Greek of the parable, the Pharisee uses 29 words compared to the tax collector’s six words. Besides that, we note that so much of his prayer judges and condemns others. He says: “or even like this tax collector.” The Pharisee has only disdain for the tax collector, condemning him – without knowing that the tax collector is praying for mercy and admitting that he is a sinner in hope of forgiveness.

The tax collector asks for only one thing – God’s mercy. He is in need of God’s mercy because he is a sinner, which

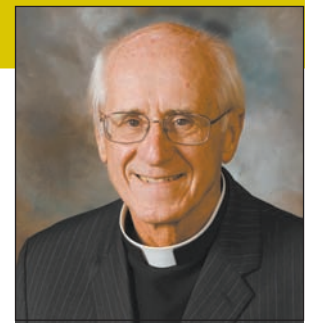
he freely admits. He is seeking forgiveness and humbly asks for it. The tax collector goes home *right* with God. Jesus says that in so many words: “I tell you, this man went home *justified* rather than the other.”

Jesus tells the parable of the Pharisee and the tax collector “... to some who trusted in themselves that they were righteous and despised others.” Thus the point of the parable is not God’s mercy, but justification – how one can be “right with God.”

That being the case, it is obvious that God’s mercy is the *presupposition* of the parable. God’s offer of a covenant of love and the help we need to respond to that love is at the heart of our faith. But what if we do not cooperate with the help offered us? What if we sin? What if we are not right with God?

Like the prodigal son, like the penitent woman who crashed Simon’s dinner party, like the tax collector of Luke 18, we admit our sin(s)! And why would we do that, unless we believed that God is “rich in mercy”?

Msgr. Petronek is a Diocese of Steubenville priest who is retired from active parish ministry. Also, he is a former two-time director of the diocese’s Office of Worship and served as a missionary priest in Africa. Currently, Msgr. Petronek resides in Wheeling, West Virginia, where he writes a regular column for The Steubenville Register.



Msgr. Petronek

Checking the Guest List 22nd Sunday in Ordinary Time

By Father Paul J. Walker

As one follows the public ministry of Jesus, especially in the synoptic Gospels (Mark, Matthew and Luke), it would seem that the reign of God was not arriving so much in preaching, in doctrine, or in theological concepts, as in the kinds of human action initiated by Jesus and reinforced by parables of both word and deed.

In the 22nd Sunday’s Gospel – Aug. 28 – (see, Luke, Chapter 14, Verses 7–14) Jesus dines at a leading Pharisee’s (one of note and wealth) home on the Sabbath. He takes this occasion to announce, through three parables, the realities about the reign of God that would have been disturbing, even shocking, to the host and his guests. We need to remember the significance of ritual meals in Judaism. The very act of eating with others created solidarity and communion among those sharing the meal, and solidarity and communion with God. It’s hard to imagine anything more offensive to Jewish piety than Jesus’ table fellowship with people who were perceived as delaying the establishment of the reign of God! These included those who could not reflect the purity, the wholeness of God either physically (the blind, the lame, the crippled, the poor, etc.) or morally (tax collectors, prostitutes, adulterers, sinners).

So, in stories that are not that hard to understand, Jesus brings into sharp focus the way in which God deals with people. Recall that all of Jesus’ parables are about the reign of God, yet God is never named in any of them. Something is being revealed here of God’s own attitude toward people. What surfaces are two rather uncomfortable (for Jesus’ host and guests) images of God. The context in which these images surface was a Sabbath meal. The Sabbath observance was central to Israel’s religious life and practice. It united them as a people, celebrating their

identity, and symbolizing their relationship with God. The powerful ritual symbols of Jewish life and faith took place in the home – the synagogue was the place for reading and instruction. The theological significance of the Sabbath unfolded through the ritual meal with its prayers, stories and song. Thus the Israelites grounded and remembered who they were: “throughout their generations as a perpetual covenant ... an everlasting token” (Ex 31:16-17). Sabbath observance becomes a sign and reminder of the everlasting covenant Israel has with its God. To share the weekly ritual meal was to be united in a way like no other (short of Passover) with one another and with God – a potent anamnesis (remembering) of Israel’s self-identity.

In the course of the meal, Jesus drops this three-pronged parable into their laps (for the full force of this account, one needs to include Verses 15 through 24). He throws a monkey wrench into the picture of “... anyone who will eat bread in the kingdom of God” (Verse 15).

He addresses two groups of people: those invited and those doing the inviting. Respectively, he tells them where to sit and to check the guest list. Most shocking is the guest list, whom to invite – not only family and friends, the witty and the charming, those who put you at ease, with whom you feel comfortable and relaxed; but the poor, the maimed, the lame and the blind, those who will embarrass your friends and put you ill at ease and scandalize the neighborhood. Many found somewhat bogus excuses not to come (Verses 18-20). So the host sends his slave out *twice* to bring in all sorts of excluded folks from out on the “highways and along the hedgerows and compel them to come in” (Verse 23). The late Scripture scholar Father Raymond Brown notes that “... inviting the disadvantaged rather than one’s peers is at home in the upside-down values of the kingdom where the poor are more important than the

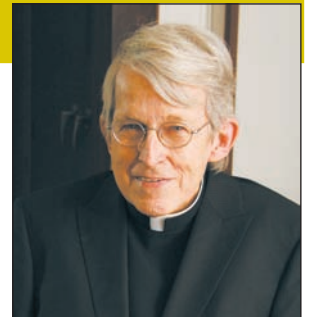
rich” (“An Introduction to the New Testament” 1997, Page 248).

Now let us allow Jesus to drop these images into our laps (better yet, our hearts). The image of the reign of God as a banquet persists in both the Hebrew and Christian Scriptures, as well as in the early church fathers right on up to poets and preachers of our own day. In looking “through,” not “at,” these images and stories, we begin to see how God deals with people, i.e., nothing like we do (thank God!).

Thus, any hopeful affirmation also contains a painful, sometimes humiliating, radical negation: those who exalt themselves will be humbled, those who are humbled will be exalted. What is being revealed here is a glimpse of God’s own attitude toward people. God seems to have a predilection (what the U.S. bishops called a “preferential option”) for those who do not belong to the elite or to the religious clan.

Luke then weaves the second parable into his story: “When you give a feast, invite the poor, the maimed, the blind and the lame” (the ones who, because of their physical inability to reflect God’s perfection, are delaying the establishment of God’s reign). But from whom does such an invitation come? Nobody, apart from the community of God, the church, the body of Christ. We must offer the invitation *first* from our hearts and our lives and then, sacramentally at the Eucharist. That is the only table to which not only friends and relatives are invited, but all those with hearts, hopes and bodies broken – even our enemies may

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Father Walker

Pope to canonize Mother Teresa Sept. 4

By Cindy Wooden

VATICAN CITY (CNS) — If there is one person who immersed herself in the “peripheries” Pope Francis is drawn to, it was Blessed Teresa of Kolkata.

If there was one who showed courage and creativity in bringing God’s mercy to the world, like Pope Francis urges, it was the diminutive founder of the Missionaries of Charity.

For many people, the Catholic Church’s Year of Mercy will reach its culmination when Pope Francis canonizes Mother Teresa Sept. 4, recognizing the holiness of charity, mercy and courage found in a package just 5-feet tall.

Ken Hackett, U.S. ambassador to the Holy See, worked closely with Mother Teresa and the Missionaries of Charity in his previous positions at the U.S. bishops’ Catholic Relief Services. He was at her funeral in 1997, her beatification in 2003 and will attend the Mass where she will be declared a saint. “Where Mother pushed the Missionaries of Charity was to the edge, to the most difficult places,” said the ambassador, who said he visited her houses “all the time, everywhere. They were always way out there, both geographically and with the people who absolutely fell through the cracks,” he said. Mother Teresa opened homes in Ethiopia during the communist military dictatorship, in the most destitute neighborhoods of Haiti’s capital, in Rwanda after the genocide and in Yemen, where four Missionaries of Charity were murdered in March.

Mother Teresa demonstrated that living a life committed to mercy took “selflessness and courage,” he said. Her courage also was demonstrated in her ability to “speak truth to power,” he said. Mother Teresa visited the United States regularly, speaking to Catholic groups, opening homes and meeting with presidents, including Ronald Reagan, George Bush and Bill Clinton. “She was straight out against abortion,” the ambassador said. “From conception to death — she was the whole thing and didn’t

pull any punches.”

Like Pope Francis, he said, Mother Teresa drew energy from personal, one-on-one contact with people and consciously chose to live as simply as the poor she befriended and tended.

In life and after her death, Mother Teresa faced criticism for not using her fame and contacts to advocate more directly for social and political change to improve the lives of the poor she served. “You can find all the things she wasn’t,” the ambassador said, “but what she was was much more important than what she wasn’t. She was a model and now she will be a saint.”

Valeria Martano, Asia coordinator for the Community of Sant’Egidio, said, “We are talking about a woman who broke out of the existing framework of what was expected of a Catholic woman in the 1940s. And, like Pope Francis, she chose to make her life a denunciation” of injustice. “Her witness was testimony that things can change. She did not speak of justice so much as do justice.”

“Mother Teresa chose to understand the world through the eyes of the least of the least, what Pope Francis would call the periphery,” said Martano, who also leads Sant’Egidio programs in the poorest neighborhoods on the southern edge of Rome.

But it is not just about “going out,” Martano said. For both Pope Francis and Mother Teresa, she said, everything starts with prayer. The founder of the Missionaries of Charity insisted that she and her sisters were “contemplatives in the midst of the world,” she said. “It was not just about doing.” Mother Teresa’s prayer took her to the periphery and the peripheries were key to her prayer.

“What Mother Teresa lived, Pope Francis teaches constantly: compassion in the face of pain and never accepting indifference in the face of suffering,” said Archbishop Matteo Zuppi of Bologna, Italy.

For the archbishop, Mother Teresa modeled “a church close to the poor, a church that is mother to the poor and that lives the joy of serving the poor.”

Fear

From Page 6

person, always fearing that God wanted more from me. I felt that I should be spending more time in prayer, but, too often, I’d end up too tired to pray, more interested in watching a sports event on television or more interested in sitting around with family, colleagues or friends, talking about everything except spiritual things. For years, I feared that God wanted me to be more explicitly spiritual. He probably did! But, as I’ve aged, I’ve come to realize that being with God in prayer and being with God in heart is like being with a trusted friend. In an easeful friendship, friends don’t spend most of their time talking about their mutual friendship. Rather they talk about everything: local gossip, the weather, their work, their children, their headaches, their heartaches, their tiredness, what they saw on television the night before, their favorite sports teams, what’s happening in politics, and the jokes they’ve heard recently — though they occasionally lament that they should ideally be talking more about deeper things. Should they?

John of the Cross teaches that, in any longer-term friendship, eventually the important things begin to happen under the surface, and surface conversation becomes secondary. Togetherness, ease with each other, comfort, and the sense of being at home, is what we give each other then.

That’s also true for our relationship with God. God made us to be human and God wants us, with all of our wandering weaknesses, to be in his presence, with ease, with comfort, and with the feeling that we are at home. Our fear of God can be reverence or timidity; the former is healthy, the latter is neurotic.

Father Rolheiser is a Missionary Oblate of Mary Immaculate priest. He is president of the Oblate School of Theology, San Antonio. In addition, Father Rolheiser is a lecturer, retreat master, widely circulated newspaper columnist and author of numerous books. More information on Father Rolheiser can be found on his website — www.ronrolheiser.com.



On a recent weekday, Diocese of Steubenville Bishop Jeffrey M. Monforton dons work clothes to trim shrubs at the Aquinas Catechetical Center on Lovers Lane in Steubenville. The building’s gymnasium is used by parochial school students in the city and its classrooms are where parish school of religion students from Steubenville and surrounding areas receive instruction. Bishop Monforton was joined by volunteers to spruce up the grounds around the structure, which previously served as Aquinas Central School. Next month, Bishop Monforton and volunteers will return to landscape the grounds, he said. (Photo by DeFrancis)

Letter to the Editor

Recently, we had the pleasure of having the Immaculate Heart of Mary statue at our parish, St. Ann’s.

It was a beautiful experience.

As I stood in awe, saying the Hail, Holy Queen, I could feel her love, purity and

goodness. It was the most spiritual experience in my 85 years.

Thank the diocese for sending it.

**Joan Swann
Chesapeake**

Checking

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come. Here we experience now a vision of the future in which all those who are shunned, humiliated and discriminated against in this world, are exalted in the next. In the liturgy we experience what we cannot fully achieve and so are provoked to act outside the liturgy in accordance with this vision of the coming of the reign of God celebrated here symbolically in anticipation, because we cannot yet make it a reality. Thus the liturgy stretches us — one foot in time, the other in eternity.

Finally, let us return to that guest list at the Supper of the Lamb and see who it is with whom we are invited to spend eternity. The door of the banquet hall will open to everyone, without exception! The Lord God, always the gracious host, will welcome all who have passed over the waters of death into the feast of life. But wait — what are “those people” doing here (understand “those people” as you wish)? Sadly, some will turn and walk away, the Host still extending the hand of hospitality. God turns no one away — turning away is a free personal choice. St. John Paul II once said, “Damnation cannot be attributed to an initiative of God; ... he cannot want anything but the salvation of the beings he created.” The late Holy Father went on to explain the exclusion from the banquet of eternal life “is not a punishment inflicted by God from outside, ...” but was more

the final development of a denial of God, which a person begins on earth (see, article, The Steubenville Register, Aug. 6, 1999). In a meditation on hell, “The Great Divorce,” C. S. Lewis pictures a bus load of the damned returning to the “comfort” of hell because they found heaven intolerable. It’s our choice as it was that of Jesus’ contemporaries: be offended or rejoice. “Blessed are they who take no offense in me.” Hopefully, we will choose rejoice.

From a poem, “The Face of Christ,” by the late Jesuit Father Daniel Berrigan:

*Christ, fowler of street and hedgerow
of cripples and the distempered old
— eyes blind as woodknobs,
tongues tight as immigrants —
takes in his gospel net
all the hue and cry of existence.*

*Heaven, of such imperfection,
wary, ravaged, wild?*

Yes. Compel them in.

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. He is a former director of the diocese’s Office of Worship. Presently, he resides in McConnellsville, his hometown, and celebrates Mass in St. James Church, there on a regular basis. Father Walker is a longtime columnist for The Steubenville Register.

Labor Day statement ties lack of good jobs to decline in family life

By Mark Pattison

WASHINGTON (CNS) — Today's "economic and political forces have led to increasingly lowered economic prospects for Americans without access to higher education, which is having a direct impact on family health and stability," said Archbishop Thomas G. Wenski of Miami.

He made the comments as the author of this year's Labor Day statement from the U.S. bishops.

Linking the decline in good jobs to family woes, Archbishop Wenski said, "Over half of parents between the ages of 26 and 31 now have children outside of a marriage, and research shows a major factor is the lack of middle-skill jobs — careers by which someone can sustain a family above the poverty line without a college degree — in regions with high income inequality."

The statement, dated Sept. 5, Labor Day, was released Aug. 22. Archbishop Wenski is chairman of the U.S. bishops' Committee on Domestic Justice and Human Development.

"Divorce rates and the rate of single-parent households break down along similar educational and economic lines," he continued. "Financial concerns and breakdowns in family life can lead to a sense of hopelessness and despair. The Rust Belt region now appears to have the highest concentration in the nation of drug-related deaths, including

from overdoses of heroin and prescription drugs."

Archbishop Wenski quoted from Pope Francis' address to Congress during the pope's U.S. visit last September: "I would like to call attention to those family members who are the most vulnerable, the young. For many of them, a future filled with countless possibilities beckons, yet so many others seem disoriented and aimless, trapped in a hopeless maze of violence, abuse and despair. Their problems are our problems. We cannot avoid them."

The pope added, "We live in a culture which pressures young people not to start a family, because they lack possibilities for the future. Yet this same culture presents others with so many options that they too are dissuaded from starting a family."

Archbishop Wenski said, "When our leaders ought to be calling us toward a vision of the common good that lifts the human spirit and seeks to soothe our tendencies toward fear, we find our insecurities exploited as a means to further partisan agendas. Our leaders must never use anxiety as a means to manipulate persons in desperate situations, or to pit one group of persons against another for political gain."

In touting the "sanctity of work," Archbishop Wenski said, "Dignified work is at the heart of our efforts because we draw insight into who we are as human beings from it."

St. John Paul II, in his encyclical "Laborem Exercens"

("On Human Work"), "reminded us that human labor is an essential key to understanding our social relationships, vital to family formation and the building up of community according to our God-given dignity," the archbishop added.

"As we engage with our neighbors and our communities, we quickly find ways to deepen solidarity in a broader way, and to act on the structures and policies that impact meaningful work and family stability," Archbishop Wenski said.

"Simply put, we must advocate for jobs and wages that truly provide a dignified life for individuals and their families, and for working conditions that are safe and allow for a full flourishing of life outside of the workplace," he added.

"Unions and worker associations, while imperfect, remain an essential part of the effort, and people of faith and goodwill can be powerful leaven to ensure that these groups, so important in society, continue to keep human dignity at the heart of their efforts."

And, "if you are an employer, you are called to respect the dignity of your workers through a just wage and working conditions that allow for a secure family life," Archbishop Wenski said.

"With time, we will begin to restore a sense of hope and lasting change that places our economic and political systems at the service of the human person once more."

Bishop headed to Vatican, will miss 'beautiful people, culture' of Dallas

DALLAS (CNS) — The importance of the vocation of marriage and the family is at the core for the future of not only the Catholic Church, but of society, Bishop Kevin J. Farrell of Dallas said at a news conference Aug. 17.

Earlier in the day the Vatican announced that Pope Francis has appointed the bishop to lead a new Vatican office for the laity, family and life. Creation of the office is a continuation of the pontiff's quest to overhaul the Curia for more efficiency and transparency and to highlight the growing and important role of the laity among the world's 1.2 billion Catholics.

At the news conference and in a letter to priests of the diocese and the pastoral center staff, Bishop Farrell thanked the pope for having confidence in him to lead the new office, but said he also welcomed the appointment with mixed emotions.

"Dallas has been my home for 10 years and, from the beginning, I quickly grew to love the beautiful people and the culture here," he said in the letter. "The strong faith, kindness and generosity of the people in the Diocese of Dallas surpassed all of my expectations."

"A bishop can get nothing of significance done in a diocese without the hard work and cooperation of pastors, priests, his senior staff and diocesan employees," he said. "Together, I believe we have accomplished many goals and put others in motion that have improved and enhanced service and ministry to the good people we serve."

Bishop Farrell became the seventh bishop of the Diocese

of Dallas when he was appointed March 6, 2007, by Pope Benedict XVI and was installed at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas May 1, 2007.

When he became the chief shepherd of the diocese, there were approximately 947,000 Catholics, compared to the current 1.3 million, thanks in part to the arrival of immigrants from across the United States and abroad.

On Sept. 1, the new Dicastery for the Laity, Family and Life officially begins its work. It merges the current Pontifical Council for the Laity and the Pontifical Council for the Family; the Pontifical Academy for Life will remain as a separate unit but will report to the new dicastery.

Statutes for the new office, published in June, said it was being established "for the promotion of the life and apostolate of the lay faithful, for the pastoral care of the family and its mission according to God's plan and for the protection and support of human life."

Bishop Farrell was scheduled to travel to Rome in the coming days to open the office and meet with his new staff, which will include a secretary and three lay undersecretaries.



Bishop Kevin J. Farrell of the Diocese of Dallas speaks during an interfaith prayer vigil at Thanksgiving Square in Dallas July 8. (CNS photo/Rebecca Kirstin Patton, The Texas Catholic)

He will celebrate his 69th birthday Sept. 2. He will return to Dallas for a few days in September before relocating permanently to Rome a few weeks later.

Upon Bishop Farrell's departure, Auxiliary Bishop Gregory Kelly will lead the diocese until Pope Francis appoints a successor in the coming months.

During his tenure in Dallas, Bishop Farrell has been outspoken on abortion and the death penalty as well as on gun control, immigration and religious liberty. This year, during the Year of Mercy, he has spoken about love, mercy and charity.

He also addressed the acrimony brought on by violence, saying that people must understand commonalities beyond their differences.

"We need to build bridges, not walls," he said.

In Rome, Bishop Farrell will join his brother, Bishop Brian Farrell, who is secretary of the Pontifical Council for Promoting Christian Unity.

When asked at the news conference if maybe his brother had put in a good word for him with the pope, Bishop Farrell said, "I doubt it."

It will be the first time the two brothers have ministered in the same city.

Vatican newspaper: 'Amoris Laetitia' is authoritative church teaching

VATICAN CITY (CNS) — Pope Francis' apostolic exhortation on the family is an example of the "ordinary magisterium" — papal teaching — to which Catholics are obliged to give "religious submission of will and intellect," said an article in the Vatican newspaper.

Father Salvador Pie-Ninot, a well-known professor of ecclesiology, said that while Pope Francis did not invoke his teaching authority in a "definitive way" in the document, it meets all the criteria for being an example of the "ordinary magisterium" to which all members of the church should respond with "the basic attitude of sincere acceptance and practical implementation."

The Spanish priest's article in *L'Osservatore Romano* Aug. 23 came in response to questions raised about the formal weight of the pope's document, "Amoris Laetitia" ("The Joy of Love").

For instance, U.S. Cardinal Raymond L. Burke has said on several occasions that the document is "a mixture of

opinion and doctrine."

Father Pie-Ninot said he examined the document in light of the 1990 instruction from the Congregation for the Doctrine of the Faith on the vocation of the theologian.

The instruction — issued by then-Cardinal Joseph Ratzinger, now-retired Pope Benedict XVI — explained three levels of church teaching with the corresponding levels of assent they require. The top levels are: "Infallible pronouncements," which require an assent of faith as being divinely revealed; and teaching proposed "in a definitive way," which is "strictly and intimately connected with revelation" and "must be firmly accepted and held."

A teaching is an example of "ordinary magisterium," according to the instruction, "when the magisterium, not intending to act 'definitively,' teaches a doctrine to aid a better understanding of revelation and make explicit its contents, or to recall how some teaching is in conformity with the truths of faith, or finally to guard against ideas that

are incompatible with these truths, the response called for is that of the religious submission of will and intellect."

"Amoris Laetitia" falls into the third category, Father Pie-Ninot said, adding the 1990 instruction's statement that examples of ordinary magisterium can occur when the pope intervenes "in questions under discussion which involve, in addition to solid principles, certain contingent and conjectural elements."

The instruction notes that "it often only becomes possible with the passage of time to distinguish between what is necessary and what is contingent," although, as the Spanish priest said, the instruction insists that even then one must assume that "divine assistance" was given to the pope.

Accepting "Amoris Laetitia" as authoritative church teaching, Father Pie-Ninot said, applies also to the document's "most significant words" about the possibility of people divorced and remarried without an annulment receiving Communion in limited circumstances.

U P and D O W N the D I O C E S E

Athens — The Athens Catholic community CWC will have an annual fall reception from 6:30-8 p.m., Sept. 19, at Holy Family Center, which is located at Christ the King University Parish. The event will feature a special presentation titled “Wellbeing – Tools for Living Your Best Life.”

Carrollton — A quarter auction will be held by Our Lady of Mercy Parish Ladies of Mercy Sept. 10. Doors will open at 11 a.m., in the church hall. The auction will begin at noon and last until approximately 2 p.m. Admission of \$5 includes one paddle; food and raffles will also be available at the event. For additional information or to make a reservation for a table, telephone Linda DeSimone at (330) 627-5307. Proceeds from the auction will be used to benefit the church building project.

Chesapeake — Rite of Christian Initiation of Adults classes, for anyone interested in learning more about the Catholic Church, will begin Sept. 22, at 7 p.m., in St. Ann Church hall. For additional information, telephone Sue Pfaffenberger at (740) 867-4184.

Fulda — St. Mary of the Immaculate Conception Parish will hold its 86th annual Labor Day homecoming picnic Sept. 5. The day will begin with the celebration of Mass, at 9 a.m. Chicken and ham dinners will be available from 10:30 a.m. until 1:30 p.m., at the church hall, located at 43700 Fulda Road; signs will be posted. A corn hole tournament will begin at 1 p.m., weather permitting. Children and adult games, bingo and a refreshment stand will be available throughout the afternoon. Baked goods and homemade noodles will also be sold. There will be a raffle, which will include two quilts and cash prizes.

Little Hocking — A “Renew Your Spirit Ladies Retreat Day” will be held from 8:30 a.m.-2:30 p.m., Oct. 1, at St. Ambrose Church, 5080 School House Road; cost, \$10 donation. For reservations or additional information, telephone Rita Rodgers, (740) 423-5697, or email drrodgers2417@gmail.com; or Becky Hennen, (740) 989-2460, email, becky1097@windstream.net.

Malvern — Mother of Hope Deanery Council of Catholic Women will meet at 2 p.m., Sept. 11, at St. Francis Xavier Church.

Marietta — Parishioners from the Basilica of St. Mary of the Assumption are collecting samples of shampoo/conditioner, soap, deodorant, mouthwash and toothpaste. New washcloths, hand towels and small bath towels are also being accepted. Items will be donated to FaithLink. According to its website, FaithLink assists individuals who are at least 60 years of age, or those with a physical disability or chronic illness, to maintain their independence. The mission is accomplished by linking individuals to a community of volunteers who can offer supplemental, nonmedical care, and/or referring individuals to comprehensive service organizations. For additional information or to volunteer for the program, telephone FaithLink at (304) 485-9238, extension 31.

Marietta — St. Mary Home and School will sponsor a mum sale through Sept. 2. Eight-inch containers of mums cost \$5.50; 12-inch containers, \$18. Assorted colors will be available. Mums can be picked up Sept. 7, at the Msgr. Kakascik Parish Center at the school, located at 320 Marion St. Mums are grown locally at L.E. Huck Greenhouses, Devola, Ohio. For additional information or to place an order, telephone Aly Tornes at (740) 350-3555, or email alyedwards@yahoo.com.

St. Mary School is participating in the annual “Earning for Learning” program, which is being held at the Grand Central Mall, Vienna, West Virginia. Receipts can be submitted to the guest services desk at the mall, or dropped off at St. Mary School, 320 Marion St., by Sept. 3. Each receipt gives St. Mary School a chance to win the grand prize.

Martins Ferry — The Ladies of St. Mary’s will hold a quarter auction Sept. 11 at St. Mary Central School, 24 N. Fourth St.; no one under the age of



“Camping in God’s Creation” was the theme of the one-day vacation Bible school for St. Joseph, Tiltonsville, and St. Lucy, Yorkville, youth, said the parishes’ pastor, Father William D. Cross, in back. At “Camp Catholic,” held recently in the St. Joseph Church hall, the youth sang, heard Bible stories, were read Scripture, created crafts, played games and snacked. The day concluded with a light meal. (Photo provided)

18 can attend. Doors will open at 11 a.m., with the event beginning at 1 p.m. Admission for the auction is \$5, which includes one bidding paddle; additional paddles cost \$1 each. There will be vendors, a Chinese auction and a 50/50 raffle that day; refreshments will be sold. For additional information, telephone (740) 633-3877.

Morges — St. Mary of the Immaculate Conception Parish will sponsor a rummage sale from 9 a.m.-1 p.m., Sept. 17, at the church hall.

The parish Helping Hands ministry will collect Acme grocery store tapes through Dec. 31, as a fundraiser.

Pomeroy — Father Mark A. Moore, pastor of Christ the King University Parish and St. Paul Parish, Athens, will be installed as pastor of Sacred Heart Parish, Pomeroy, by Diocese of Steubenville Bishop Jeffrey M. Monforton, Aug. 27, at 5:30 p.m., at Sacred Heart Church. A reception will follow in Sacred Heart Church hall.

St. Clairsville — The Women of St. Mary’s will hold an annual theme-basket raffle Sept. 11. To purchase a ticket, telephone Helen Vascura, (740) 695-5782, Connie Komar, (740) 695-9297, or Marie Berher, (740) 695-1315.

The Women of St. Mary’s will have a book/bake sale Sept. 30 through Oct. 2; donations are being accepted. For additional information, telephone Lu Riley, (740) 699-0597 or Marie Berher, (740) 695-1315.

Steubenville — A fall card party will be sponsored by Triumph of the Cross Parish CWC. The Sept. 18 event will be held in Holy Rosary Church auditorium,

100 Etta Ave. Doors open at 1 p.m.; lunch will be served at 2 p.m. Cards, bingo, raffles and prizes will be part of the afternoon event; cost, \$7.

Steubenville — The Catholic Central High School Band is sponsoring a raffle for \$1,000 in Riesbeck’s Food Markets or Walmart gift cards, or for any retailer handled by Scrip through Bishop John King Mussio Central Elementary schools. Tickets cost \$5; the drawing will be held at the Catholic Central High School Band Christmas concert, in December. For additional information or to purchase a ticket, telephone (740) 537-4433; arrangements can be made for tickets to be delivered to you.

Steubenville — Beginning Sept. 5, two additional Masses will be celebrated at St. Peter Church. Monday Mass will be celebrated at 8 a.m., in the Ordinary Form. Wednesday Mass will normally be celebrated according to the 1962 Missal, at 8 a.m., also. In the event a priest is not available who celebrates the Extraordinary Form, Wednesday morning Mass will be celebrated in the Ordinary Form.

Toronto — Nut, poppy seed and apricot rolls, made by women from the Toronto Catholic community CWC, are available for sale by telephoning Judy Wnek at (740) 537-4715.

Wintersville — Flu vaccinations will be distributed by Value Leader Pharmacy Sept. 11 at Blessed Sacrament Church upper Sargus Hall. The service will begin following the celebration of the 8 a.m. Mass, at Blessed Sacrament Church, and continue until 1:30 p.m. Bring insurance information with you; if you do not have insurance, the cost will be \$25.

Obituaries

Theodora “Teddy” Barath, 78, 52045 Center St., Barton, St. Frances Cabrini, Colerain, Aug. 5.

Thomas W. Ossio, 90, Steubenville, Holy Family, Aug. 1.

Frank Secreto, 85, St. Clairsville, St. Mary, Aug. 16.

Around and About

Caldwell — Free health care services, provided by GuardCare, will be available at the Noble County Fairgrounds, County Road 56, Sept. 10, from 8 a.m. until 5 p.m. and Sept. 11, from 8 a.m. until 3 p.m. Physicals, sports physicals, vision, hearing, dental, women’s health services, labs, EKGs and immunizations will be available. All services are free of charge; no appointment is necessary. According to its website, the Ohio Adjutant General’s Department and the Ohio Department of Health created a partnership to allow Ohio National Guard medical

Around and About

From Page 10

personnel to provide free health services in Ohio communities while providing training and professional development opportunities for members of the National Guard. The Ohio National Guard initiated the GuardCare program in 1995, after Congress authorized the use of National Guard personnel in medically underserved communities under its Innovative Readiness Training program. For questions, telephone the Noble County Health Department, (740) 732-4958.

Cambridge — Labor Day Mass will be celebrated at 10 a.m., Sept. 5, at Mount Calvary Cemetery, Glenn Highway; bring a lawn chair. In case of rain, Mass will be celebrated at St. Benedict Church.

Cambridge — Open Arms Pregnancy Center will sponsor a sixth annual fundraising banquet from 7-9 p.m., Sept. 15, at the Pritchard Laughlin Civic Center, 7033 Glenn Highway. Ryan Bomberger will be

the speaker for the event. According to provided information, Bomberger is an Emmy Award-winning creative professional journalist and co-founder of TheRadianceFoundation.org, a life-affirming organization based on the belief that every human life has beautiful possibility. Because of the nature of the speaker's topic, only adults can attend the event. Any man attending the banquet will be entered into a drawing during registration; winner receives a gift card valued at more than \$200. Any man who comes before the banquet begins will have the opportunity to be eligible for a second drawing; the winner will receive a gift card to Dick's Sporting Goods, which is valued at more than \$200; must be present to win. For additional information, contact the center at (740) 439-4568, extension 1003, or email andrea@oapccambridge.org.

Cambridge — Knights of Columbus Council 1641 members are selling "Ohio

Knights Football Sweepstakes" tickets for \$20. Each ticket provides a chance to win part of the \$2,500 awarded weekly for 10 weeks. For additional information, email Ron Engott, engott@frontier.com. Proceeds will benefit Knights' programs.

Carey, Ohio — For the Year of Mercy celebration at the Basilica and National Shrine of Our Lady of Consolation, 315 Clay St., Msgr. Michael G. Hohenbrink, pastor of St. Michael Church, Findlay, Ohio, will preside at the celebration of the noon Mass, Sept. 4. The sacrament of reconciliation will be offered from 11 a.m.-noon. The day will conclude with 2:30 p.m. devotions and an outdoor rosary procession.

Carrollton — A memorial service and prayers for first responders will take place at noon, Sept. 11, at Carrollton Square.

Martins Ferry — Faith in Action Caregivers will host a first disc golf tournament Sept. 10 at Grand Vue Park, 250

Trail Drive, Moundsville, West Virginia. Disc golf is played like regular golf, but instead of using clubs and golf balls, participants throw discs (Frisbees) at holes, which are baskets on poles. Registration for the event will take place Sept. 9, from 3-7 p.m., at the Grand Vue Park barn and Sept. 10, from 7-8 a.m., for a 9 a.m. tee time and 9-10 a.m., for the 11 a.m. tee time. Individual cost to play is \$30 prior to the day of the event; \$35 the day of the event. For additional information or to volunteer assistance throughout the day, telephone the caregivers office at (304) 243-5420.

Steubenville — Urban Mission will host an outdoor fundraising event titled "The Longest Table" Sept. 25, at the mission, which is located at 301 N. Fifth St. The event will be held from 1-4 p.m.; a meal will be served at 2 p.m. Individual tickets cost \$30. For additional information, telephone (740) 282-8010.

St. Ann's women's retreat feeds thought 'Slow and Steady Wins the Race'

CHESAPEAKE — "Slow and Steady Wins the Race" was the theme of the fourth annual one-day women's retreat, organized by the St. Ann Catholic Woman's Club and directed by School Sister of Notre Dame Joan Marie VanBeek.

Women from Ohio and West Virginia gathered in St. Ann Church, where Father Charles E. Moran is pastor, for the daylong retreat.

Sister Joan Marie coordinates activities at Sacred Heart Retreat House, Torch. The retreat house is a ministry of St. Ambrose Parish, Little Hocking, for which Father Robert A. Gallagher is pastor.

Sister Joan Marie grew up on a Wisconsin farm, graduated from a Catholic elementary school and a public high school and entered the convent at 18. For more than 40 years, she was an educator in Catholic grade schools. After spending 16 years as a missionary in Africa, Sister Joan Marie returned to the United States several years ago and became affiliated with the retreat house when School Sister of Notre



Sister Joan Marie VanBeek, a School Sister of Notre Dame, shows "Slow and Steady Wins the Race" at the fourth annual St. Ann Parish, Chesapeake, Women's Retreat. (Photo by DeFrancis)

Dame Mariel Kreuziger retired in 2011 at the age of 80.

"Nothing is slow. We applaud quickness," Sister Joan Marie said as she opened the retreat with Aesop's fable, "The Tortoise and the Hare."

Throughout the day, Sister Joan Marie used stories, Scripture and well-known people to draw the women into discussions.

"How would you describe the race of your life," she challenged participants and quoted St. Paul's race: "I have fought the good fight, I have finished the race, I

have kept the faith. From now on a merited crown awaits me; on that day of the Lord, just judge that he is, will award it to me — and not only to me, but to all who have looked for his appearing with eager longing" (2 Tm 4:7-8).

After reflection, more stories and interaction among the women, Sister Joan Marie concluded the day with "Final Analysis" by Blessed Teresa of Calcutta —

"People are often unreasonable, illogical and self-centered; forgive them anyway.

"If you are kind, people may accuse you

of selfish, ulterior motives; be kind anyway.

"If you are successful, you will win some false friends and some true enemies; succeed anyway.

"If you are honest and frank, people may cheat you; be honest and frank anyway.

"What you spend years building, someone may destroy overnight; build anyway.

"If you find serenity and happiness, they may be jealous; be happy anyway.

"The good you do today, people will often forget tomorrow; do good anyway.

"Give the world the best you have and it may not be enough; give the world the best you have anyway.

"You see, in the final analysis, it is all between you and God; it was never between you and them anyway."

Linda McComas, president of the St. Ann CWC, coordinated the retreat day, which included breakfast, lunch and Mass, celebrated in St. Ann Church by Father Moran.



Father John J. "Jack" McCoy, pastor of St. Joseph Parish, Amsterdam, and St. John Fisher Parish, Richmond, center, prepares to celebrate Mass with the fourth-degree Knights of Columbus on the feast of the Assumption. The Knights — from left, Chuck Young, Bill Marshall, Joe Solomon, Don Temple and Bill DellaPenna — gather with Teresa Kropka, cantor and soloist, and Theresa Jurasko, right, pianist, prior to the annual rosary march and vigil. (Photo provided)



Mingo Junction Knights of Columbus Msgr. Joseph F. Dooley Council 4361 officers for 2016-17 include, in front, from left, Erol Hosdil, district deputy; Keith Crispino, inside guard; Shawn Zarych, grand Knight; Bill DellaPenna and Baci Carpico, trustees; and, in back, from left, John Daley, financial secretary; Mike Potenzini, deputy grand Knight, and Scott Fabian, advocate. (Photo provided)



Work at the intersection of South Fifth and South Sixth streets, above, in Steubenville is complete. James White Construction Co., Weirton, West Virginia, was the contractor on the first phase of a renovated, restored and renewed Holy Name Cathedral. The repaved street and new sidewalks highlight the changed traffic pattern for the South End residents. D. Scott Yarman, project manager on the cathedral project, said the stakes, visible at right, map out the cul-de-sac that will enable a pedestrian friendly atmosphere to be created in front of the cathedral, upper right. Once a new storm system is in place in the plaza area in front of the cathedral, concrete curbs and sidewalks will be installed. Then, Yarman said, workers will begin work on Webster Alley, where lines will be placed for utility service to the cathedral. (Photos by DeFrancis)



Steubenville native, nearing 100, celebrating 80 years as a Felician Sister

CORAOPOLIS, Pa. — A Steubenville native – Sister Mary Augustine Grajewski – is celebrating 80 years as a religious sister.

Sister Mary Augustine is a Felician Sister of Our Lady of Hope Province, Coraopolis, Pennsylvania.

Born March 19, 1917, she was one of 11 children – five boys and six girls – of Emily and Victor Grajewski.

The Grajewskis were parishioners of St. Stanislaus Parish. St. Stanislaus Church was located in Steubenville's northern end.

Sister Mary Augustine entered religious life after graduation from eighth grade.

On her 75th jubilee, she wrote: "In 1932, I was so very anxious to be a high school student. In my anticipation and anxiety, I secretly hastened one morning to sign-up. I ran home to inform my mom that I got my schedule; I'm in. I stopped short, only to spy my mom entertaining a nun. I entered solemnly, composed. The nun looked at me, pointed her finger and said, 'You are coming to the convent. I'll pick you up at the end of the month. Here's a list of articles you will need. Pick up as many as you can. I'll see you then.' My answer: 'Who said so?' I walked out of the room and did not return to acknowledge the nun or bid her farewell.

"Some days later, after prayer and serious deliberation, I approached my mother: 'Mom, I'd like to try it. It does sound like a great adventure. ...' And, so, my adventure continues from then until today."

In 1936, Sister Mary Augustine graduated from Our Lady of Sacred Heart Academy in Coraopolis. She made her first profession as a Felician Sister in August 1938 and



Sister Mary Augustine Grajewski, a Felician Sister of Our Lady of Hope Province, celebrates 80 years as a religious Aug. 20 in Our Lady of the Sacred Heart Convent Chapel, Coraopolis, Pennsylvania. (Photo provided)

her final profession in August 1944.

Three years later, in 1947, Sister Mary Augustine received a bachelor's degree from Duquesne University, Pittsburgh. She obtained a master's from that university in 1961.

Sister Mary Augustine was an educator. She taught on both the elementary and secondary level. One of those years that she spent teaching, 1968-69, was at Seton Central (high school) in Lafferty in the Diocese of Steubenville.

Sister Mary Augustine, also, served as a principal at schools in Pittsburgh and Coraopolis and as a diocesan educational consultant for the Pittsburgh Diocese for 10 years.

Until 2012, Sister Mary Augustine served

her religious order in active ministry, handling a variety of assignments, including working in a school office and library, being a home and hospital visitor in the Diocese of Wheeling-Charleston (West Virginia) while caring for her mother and acting as a delegate for her community during a general chapter.

Presently, she has a prayer ministry.

During an Aug. 20 celebration, which was planned by Sister Mary Augustine, even down to her selecting the readings that were read and hymns that were sung, family, friends and former students joined with the Felician Sisters for Mass at Our Lady of the Sacred Heart Convent Chapel, Coraopolis.

The second child born to her parents, Sister Mary Augustine has two living sisters – Irene Sabados of Steubenville and Genevieve Hornof of Beaverton, Oregon.

Sister Mary Augustine, who will be 100 in March 2017, said at the age of 94: "I am old now. ... What can I expect? My only dream, desire, love, is anticipation of receiving his first embrace, kiss, love, when we meet at last at the end of our climb; we are both climbing that mountain.

"My jubilee is a reflection of what was, what is and what will be. It's an accumulation of years of joys, sorrows, disappointments, loves, anticipations and all else. Despite it all, the Lord sneaks in and covers all with a big smile."

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