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News Briefs

Head of Scottish bishops issues apology

GLASGOW, Scotland (CNS) — The president of the Scottish bishops' conference offered a "profound apology" to victims of child abuse following a national review of church safeguarding procedures.

Archbishop Philip Tartaglia of Glasgow, conference president, said the Catholic bishops were "shamed and pained" by abuse suffered at the hands of anyone in the church.

"Child abuse is a horrific crime," he said during an August Mass in St. Andrew Cathedral. "That this abuse should have been carried out within the church, and by priests and religious, takes that abuse to another level. Such actions are inexcusable and intolerable. The harm the perpetrators of abuse have caused is first and foremost to their victims, but it extends far beyond them, to their families and friends, as well as to the church and wider society."

He added: "I would like to assure the survivors of abuse that the Catholic bishops of Scotland are shamed and pained by what you have suffered. We say sorry. We ask forgiveness."

To go through Holy Door, reserve spot

VATICAN CITY (CNS) — Vatican officials are adopting a reservation system for pilgrims who want to cross the threshold of the Holy Door at St. Peter's Basilica during the Year of Mercy.



This is the Holy Door in St. Peter's Basilica at the Vatican. (CNS photo/Paul Haring)

The free, online registration will not be activated until October, but in late August the Vatican published a brief explanation of the plan on www.im.va, which is the website for the Year of Mercy that begins Dec. 8.

"Since a large number of pilgrims is anticipated, it is strongly recommended that pilgrims register their arrival in Rome and the possible times at which they wish to make their pilgrimage," the notice said.

Vatican Museums' app gathers art fans

VATICAN CITY (CNS) — By downloading an app for a smartphone or tablet, members of the public can chat with others about famous works of art in the Vatican Museums, share strategies for dealing with the crowds and choose a work to help restore.

"Patrum," the new app from the Patrons of the Arts in the Vatican Museums, launched in mid-August.

Part social network and part crowdsourcing, the app lets museum fans communicate with each other and make donations online.

Pope's visit tests security forces who guard his moves

By Dennis Sadowski

WASHINGTON (CNS) — It comes as no surprise that security promises to be extremely tight everywhere Pope Francis goes during his U.S. trip in September — so tight that no one is saying much about it.

The Secret Service, the lead agency developing the security plan, and local law enforcement authorities have declined or not responded to requests by Catholic News Service to discuss any aspect — no matter how general — of security preparations for the pope's busy Sept. 22-27 visit.

The trip has been designated as a "National Security Special Event" by the Secret Service. Surely the trip is giving law enforcement and homeland security agencies a stringent test as they have worked for nearly a year to shore up any potential weaknesses in the multimillion-dollar plan that might be exploited.

By law, the "national security" designation for the event automatically puts the Secret Service in charge of security protocols, leaving everyone else to follow along.

That's not all bad, said Manny Gomez, president of MG Security Service in New York.

"This event is going to get more security than a presidential visit because of the 'X factor' and he is an international person," the former FBI special agent said. "It's going to be a huge production because it has to be. We're not going to be the city

that loses the pope."

However, no matter how thorough the plan, it's never 100 percent foolproof and if someone is determined enough to get through the protective bubble around Pope Francis, they will find a way, he cautioned.

The key for the Secret Service and its allies at the FBI is making sure any people who are a threat to the pope's safety are under watch.

"When it comes to these events, the intelligence factor is huge," Gomez told Catholic News Service. "We always try to find out if there are any threats, any actionable information we need to act on. For example if there is somebody actually out there threatening the pope, they will be visited by agents to see if that person is a viable threat and that person will be dealt with accordingly."

Beyond such threats, the pope himself poses difficult challenges, especially because he is not averse to deviating from established protocols. Driven by a desire to be in touch with the faithful, Pope Francis has been known to make an impromptu stop every now and then to greet and bless the people of whom he is most fond.

"The pope is truly a man of the people and he loves to go out and press the flesh. He doesn't provide much lead time when he gets off the popemobile, which itself is not very secure," Gomez said.

"That's the most critical time that agents, etc., will have to contend

with because that is something that is not planned."

The most detailed plan announced thus far has come from To Page 4



A police officer in Quito, Ecuador, covers the popemobile, a Jeep Wrangler, used by Pope Francis during his July visit to the country. The pontiff will use the same model during his upcoming visit to the United States. Of course, an official said, there will be more than one. Pope Francis will need a popemobile in Washington, New York and Philadelphia, and besides, "there is always a reserve" in case of malfunction. The vehicle or vehicles, the Vatican said, have "already been given to the Secret Service" for safekeeping before the pope's arrival. An air cargo company is used for sending the popemobile abroad before papal trips. (CNS photo/Guillermo Granja, Reuters)

Under Barnesville/Temperanceville parishioner's leadership, replica of Our Lady's image on display

BARNESVILLE — Some churches in Belmont and Monroe counties will display the image of Our Lady of Guadalupe during September.

The replica of the image — a 480-year-old religious icon — will be the focal point for prayer and veneration at St. Mary Church, Temperanceville, Sept. 11-13; St. Sylvester Church, Woodsfield, Sept. 15; St. Frances Cabrini Church, Colerain, Sept. 19, and Assumption of the Blessed Virgin Mary Church, Barnesville, Sept. 22-28.

Judith Hutchison, a Barnesville parishioner, the local "guardian of the image," announced the displays.

Father David J. Cornett is pastor of parishes in Temperanceville and Barnesville; Father David L. Gaydosik is pastor of Monroe County parishes, including St. Sylvester, and Father Timothy P. McGuire is pastor of St. Frances Cabrini Parish.

When she visited Mexico about a year ago, Hutchison said she had known about the image, which appeared on a tilma — a cape-like garment. It is said that Dec. 12, 1531, the Blessed Virgin Mary appeared to Juan Diego on Tepeyac Hill, near Mexico City. At her command, the boy gathered roses, which he then dropped in front of a bishop, who Mary wanted to build a church in the locale. As the roses fell, Mary

appeared on the boy's tilma, which remains in pristine condition, even though the garment, woven of cactus fibers normally deteriorated after 20 or 30 years, Hutchison said. Today, the tilma is venerated by more than a million pilgrims each year. In the image, the pregnant woman wears a pale pink dress, as a sign of virginity, has bands on her wrists to indicate motherhood and wears a blue-green mantle, symbolic of Aztec royalty. She stands on To Page 5



This image will be on display in some Diocese of Steubenville parishes for prayer and veneration. (Scanned image)

'Ask the Bishop'

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

Q: From your experience, is the Catholic Church playing a greater role in local people's lives?

**Victoria Keairns
Ironton**

A: This is a very good question as we live in the era of the New Evangelization. However, it is a difficult question to answer because we are looking at different times in which the Church has been present. For example, there is a significant contrast between the Church in 1955 and the Church in 2015.

In 1955, the Church was much more part of people's daily lives, from Sunday Mass attendance to parish-sponsored sports programs. Also, a larger percentage of Catholic youth attended Catholic schools. Not to mention, more men and women married in the Church and therefore began a spiritual foundation to their marriage. Still, there was a need for further growth and outreach as Pope St. John XXIII indicated there was need for a New Pentecost.

In 2015, we are in the midst of the New Evangelization as begun by Pope St. John Paul II. St. John Paul insightfully acknowledged that the Church can do a better job at reaching out to Catholics, especially those who have fallen away from their faith. While I believe we are doing a better job at reaching out to Catholics, we have a long way to go in order to equip the laity in sharing the faith with others. More forms of communication are at our disposal for evangelizing, especially as Catholic school enrollment has declined and as more Catholics have demonstrated the fact they need a refresher course on the definition of marriage. As you can see, the culture of

the time impacts the manner in which the Church plays a role in people's lives. The answer is, unfortunately, yes and no.

Q: What happens to babies that die before they are baptized?

**Elizabeth Schnegg
Clarington**

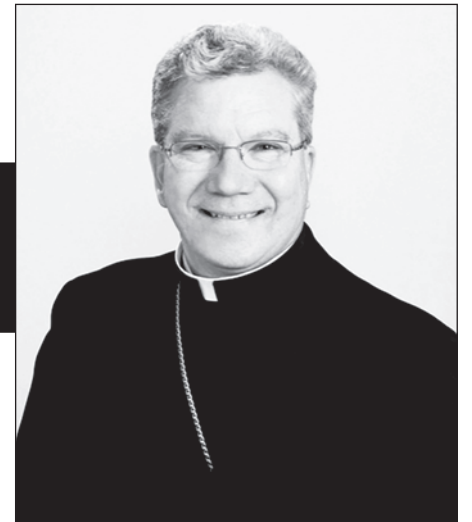
A: As Pope Francis has mentioned frequently, God is an all merciful God. Baptism conforms us to God in direct participation with God the Father, God the Son, and God the Holy Spirit. It is imperative that a baby be Baptized not too long after he or she is born in order to receive this irreplaceable gift. We are aware though that some children die before being Baptized, even the unborn children who are preparing to be born but something goes terribly wrong before the child can be born.

We as Catholics believe that God knows each one of us better than we know our own selves. This being said, we also know God wants all of us to be together in heaven. God's love and mercy is too vast and deep for the human imagination to fathom. Therefore, we entrust all of our little brothers and sisters who died before making it to the Sacrament of Baptism to our loving Father who is the very definition of love and mercy. We pray they all are in heaven waiting for us and praying for us.

Q: Who do priests confess their sins to?

**David McGraw
Marietta**

A: Priests confess their sins to other priests. Bishops confess their sins to priests, even to other bishops if they wish. The Sacrament of Penance requires a priest to take the place of Jesus in the confessional. While priests are entrusted with the



Bishop Monforton

May God bless you and your family as we commence the school year.

holy gifts of the Church, to be distributed without reservation to the people of God, the priest also is very much human. Priests share in the fallen nature of humanity and consequently are in need of the same mercy and forgiveness you receive at Confession.

I find great satisfaction in celebrating the Sacrament of Penance as a confessor, but I also experience the healing touch of God on my soul when I celebrate the sacrament as a penitent. Please pray for our priests, the distributors of God's saving grace in the confessional, that they too may maintain a healthy practice of frequent celebration of the sacrament for themselves.

How blessed we are with the immeasurable treasury of the Catholic Church. Jesus Christ has made it so.

To "Ask the Bishop," address questions to Joseph M. Taylor, catechetical consultant and youth ministry coordinator in the Diocese of Steubenville Office of Christian Formation and Schools.

Address "Ask the Bishop" to Taylor at P.O. Box 969, Steubenville, OH 43952.

Questions can be emailed to Taylor at jtaylor@diosteub.org.

Also, Taylor can be reached by telephone at the chancery in Steubenville, (740) 282-3631.

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Franciscan Sister celebrates 25 years as religious

TORONTO — Sister Katherine Caldwell is celebrating her 25th anniversary as a Franciscan Sister Third Order Regular of Penance of the Sorrowful Mother.

Credited with being one of the founding members of her religious community, Sister Katherine, along with several other women, began in 1988 with a mission to make known God's merciful love, she said.

Sister Katherine is the youngest of eight children of Richard and Roberta Caldwell. She arrived in Steubenville in 1983, as a freshman at Franciscan University of Steubenville from which she received a bachelor's degree in psychology and theology. The former Santa Clara, California, resident also obtained a master's in Franciscan studies from St. Bonaventure University, Allegany, New York, and a master's in Christian spirituality with a certificate in spiritual direction from Creighton University, Omaha, Nebraska.

Currently, Sister Katherine is completing a sabbatical during which she is working on a master's in counseling. The sabbatical comes after Sister Katherine served the Franciscan Sisters for 11 years as the reverend mother. She, too, served her community for 12 years in formation

and helped to establish a mission house and ministries in downtown Steubenville. In addition, Sister Katherine has served as a family advocate for abused women.



(Photo provided)

Sister Katherine Caldwell

"I know our community and my vocation are miracles of God's merciful love. I am grateful to God, the past four (Diocese of Steubenville) bishops (Bishop Jeffrey M. Monforton, Bishop R. Daniel Conlon, now bishop of the Diocese of Joliet, Illinois, Bishop Emeritus Gilbert I. Sheldon and the late Bishop Albert H. Ottenweller), my religious sisters, family and friends who have prayerfully and lovingly supported our community and me in living this call," she said.

As she expressed her love at being a sister, Sister Katherine acknowledged the challenges she experienced in starting a new religious community, but said she would do it all over again. "I have a deep joy in my heart to see how God is opening doors to enable me to minister to those suffering the effects of childhood neglect and trauma, my original dream when we began our community 27 years ago."

The Franciscan Sisters motherhouse and their Father of Mercy Chapel are located at 369 Little Church Road, Toronto.

'Share His Mercy' benefit planned Oct. 24 — helps Franciscan Sisters continue ministries

TORONTO — The Franciscan Sisters Third Order Regular of Penance of the Sorrowful Mother annual "Share His Mercy Benefit Banquet" will be held Oct. 24.

The event is an opportunity for individuals to share the sisters' mission of "Making Known God's Merciful Love," and is a chance for the sisters to celebrate the Year of Consecrated Life and their service to the poor and the sick and their evangelization in parishes and on college campuses.

As the event was announced by a spokeswoman for the sisters, it was revealed, also, that Jim and Eleanor McBane of Bergholz will be honored by the sisters with the St. Francis Award. The couple will receive the award for their service to God, particularly as evidenced by their longstanding support of the Franciscan Sisters' mission to "Make Known God's Merciful Love," the spokeswoman said.

The annual event will begin with a 4 p.m. Mass in the Father of Mercy Chapel, 369 Little Church Road, on the grounds of the Franciscan Sisters' Our Lady of Sorrows Monastery. Massgoers will be given an opportunity to see where the sisters live and to share in their life of prayer, the spokeswoman said. Their motherhouse is situated at

the Little Church Road location.

Following Mass, guests will join the sisters at the Serbian American Cultural Center, 1000 Colliers Way, Weirton, West Virginia. Doors there will open at 5:30 p.m. The evening will include, first, a silent auction, dinner at 6:35 p.m., sharing by the sisters beginning at 7:15 p.m., prayer and an appeal for support.

Many of the items at the auction will include ones hand-made by the sisters.

Cost of the evening is \$100 for a pair of tickets or \$75 per person. Reservations must be made by Sept. 30. For more information on the evening, or reservations, visit the sisters' website, www.franciscansisterstor.org/share-mercy-benefit-banquet, or telephone (740) 544-5542, extension 115.

Founded at Franciscan University of Steubenville in 1988, the Franciscan Sisters, who take a vow of poverty, rely heavily on donations to continue their ministries. The sisters are contemplative-active sisters, dedicated to prayer and intercession, service to the poor and the sick and evangelization.

Bishop Monforton's Schedule

- Aug. 30 Mass, Holy Family Church, Steubenville, 11 a.m.
31 Mass for the home schooled, St. Peter Church, Steubenville, 7 p.m.
- Sept. 1 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Franciscan University of Steubenville, 6 p.m.
2 Mass, Holy Rosary Church, Steubenville, 8:30 a.m.
Radio segment WDEO 990 AM, 12:20 p.m.
3 WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m.
8 Mass, Holy Rosary Church, Steubenville, 7 a.m.
Dinner with Cardinal Raymond Burke, Steubenville, 4:30 p.m.
Franciscan University of Steubenville, 6 p.m.
9 Mass, Carriage Inn, Cadiz, 1:30 p.m.
10 Anniversary lunch with staff, chancery, Steubenville, noon
Dinner with Bishop Emeritus Gilbert I. Sheldon and Brothers of the Immaculate Heart of Mary, Steubenville, 5 p.m.
11 Mass, Carriage Inn, Steubenville, 2 p.m.
Visit residents and take Communion to Catholic residents, Carriage House Assisted Living, Steubenville, 3 p.m.
Blessing of men's mission house, Franciscan University of Steubenville, McDowell Avenue, Steubenville, 4 p.m.
12 Mass for the Secular Discalced Carmelite Community of Divine Mercy and St. Therese of the Holy Face, Holy Family Church, Steubenville, 8:30 a.m.



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Joe Billante

Pope's visit

From Page 1

Philadelphia, where Pope Francis will attend the World Meeting of Families. Authorities have announced that an area described as a "traffic box" will be designated in the center city starting at 6 p.m. (Eastern time) Sept. 25. How long it will be in effect after the end of the papal Mass Sept. 27 near the Philadelphia Museum of Art has not been determined. Expecting a throng of 1.5 million people, city officials are prepared to continue street closures into Sept. 28 in the area of the Benjamin Franklin Parkway.

All weekend cars will be allowed to travel within the traffic box and leave it but will not be allowed back into the perimeter. The restrictions include personal vehicles and any sort of bus – including motor coaches, school buses, minibuses, RVs and passenger vans with a capacity of eight to 14 people.

Pedestrians and cyclists, however, will face no restrictions leaving and re-entering the traffic box.

In New York, officials are trying to determine if Penn Station, which 600,000 commuters use each weekday, will be closed when Pope Francis celebrates Mass during rush hour Sept. 25 at nearby Madison Square Garden.

Other street closures are a matter of routine to New Yorkers as world dignitaries regularly visit the United Nations.

Information related to Washington's security plans was pending Aug. 14. The pope will be moving around the nation's capital as he meets President Barack Obama at the White House, celebrates the canonization Mass for Blessed Junipero Serra at the Basilica of the National Shrine of the Immaculate Conception, addresses Congress on Capitol Hill and meets home-

less people at lunch at a downtown parish.

Eloy Nunez, associate professor of public safety administration at St. Leo University in Florida, said authorities are expected to conduct various sweeps at each venue and along the routes the pope will travel. Canine units checking for explosives, guards being posted at entry points, helicopters roaming the skies and eagle-eye snipers keeping watch from rooftops are just some of the measures undertaken for visits by dignitaries in cities around the country, said Nunez, a retired Miami-Dade police officer who helped plan the security detail at the 2007 Super Bowl.

Police in each city will play a major role in the Secret Service's plans because the agency has neither the staffing and resources nor the expertise needed for such undertakings.

"The Secret Service is very professional," he said. "They send advance teams. They're there to coordinate and discuss, but the meat and potatoes that do the security for the dignitaries are the local police departments."

In addition to security concerns, authorities must have a mass casualty plan in place, under which evacuation routes are in place and hospitals are on alert should a disaster occur.

"You have to have decontamination plans. You're involving hazmat, fire and rescue (units) and all the hospitals in the area," Nunez said. "And there's the power company on hand."

Both Nunez and Gomez have no doubt that the best plan possible will be in place in each city and that local police will take pride in the effort to keep the pope safe.

Only when the pope enters his jet for the return trip to Rome can the security effort be considered a success.

Radio tower will be blessed by Bishop Monforton

MORGANTOWN, W.Va. — Light of Life, Catholic radio ministries WDW radio tower and transmission equipment will be blessed at 5:30 p.m., Sept. 14, by Diocese of Steubenville Bishop Jeffrey M. Monforton at the 52601 National Road East, St. Clairsville, site.

Bob Carubia, station president, announced the blessing.

Light of Life is a listener-supported, all-volunteer, nonprofit radio ministry. Station WVUS-AM 1190 serves North Central, West Virginia; WLLO-FM 89.7 serves the Morgantown, West Virginia, area; and WDW-FM 90.7 serves the Upper Ohio

Valley. The first of the radio stations, in Grafton, went on the air in 2010; followed by the Morgantown station in 2011 and the St. Clairsville station in 2012.

The stations, affiliates of the Eternal Word Broadcasting Network, strive to provide education, information and opportunities for ecumenism, evangelization and catechesis in the Catholic faith, Carubia said.

LoL Radio also can be heard live 24/7 online or on a mobile device at <http://www.rdo.to/WLOL>.

To attend the blessing, telephone (304) 439-4488 or (740) 296-5758 by Sept. 12.



Diocese of Steubenville Bishop Jeffrey M. Monforton welcomes Alexandra and Eric Hart to the chancery to plan the sixth annual Blue Mass in the city of Steubenville. Eric Hart, a Steubenville police officer, and his wife Alexandra organize the Mass to honor police, fire and emergency personnel. Bishop Monforton will celebrate the Mass at 10 a.m., Sept. 13, at St. Peter Church, Steubenville. (Photo by DeFrancis)



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Carmela Manago
Executive Director



Diocese of Steubenville Bishop Jeffrey M. Monforton celebrates Mass Aug. 22 at Franciscan University of Steubenville. During the Mass, part of Franciscan University's orientation weekend, new faculty and staff took the oath of fidelity. Since 1989, when the Sacred Congregation for the Doctrine of the Faith issued a decree for Catholic colleges and universities, new Franciscan University theology faculty, priests and other appropriate personnel have publicly promised to remain faithful to the teaching authority of the church. Franciscan University was the first U.S. Catholic university to respond to the decree that required those directly connected with teaching Catholic doctrine to profess their adherence to the magisterium. As Bishop Monforton ministered the oath, 640 new students and their families looked on. "I'm grateful to say that here at Franciscan University, you will hear and see, time and time again, that our faith is first. Jesus is the center of our lives," Bishop Monforton said. (Photo by Evan Schmittgen)

'Renew Your Spirit Ladies Retreat Day' Oct. 3

LITTLE HOCKING — The annual "Renew Your Spirit Ladies Retreat Day" will be held Oct. 3 at St. Ambrose Church, Little Hocking, and, once again, will include speakers, discussion, a contemplative walk, prayer, confession and music.

Begun by the St. Ambrose Parish Women's Prayer/Share Group, under the guidance of pastor Father Robert A. Gallagher, the retreat will begin at 8:30 a.m. and continue until 2:30 p.m. at St. Ambrose Church, 5080 School House Road, Little Hocking, announced Rita Rodgers, St. Ambrose parishioner, Women's Prayer/Share Group participant and active member of the St. Ambrose Catholic Woman's Club, also involved in the execution of the retreat, along with a second prayer group.

Robin Ambrozy and Sue Beaty will be the featured speakers at the retreat.

Ambrozy, married for 22 years, is the mother of two teenagers. A convert to Catholicism in 2005, Ambrozy has worked in higher education as a faculty member and administrator and run a small business. She and her husband have served as co-youth ministers at St. Ambrose Parish for the last four years. She, also, is active with Teens Encounter Christ in West Virginia. Ambrozy, who titles her topic, "Life is Better When You're Laughing," will tell about what brought her to the Catholic Church.

Beaty is native to New Jersey, but a more than 40-year resident of Belpre. A 25-year instructor and

social worker for a health services organization, she is the mother of two and grandmother of two. A 46-year member of St. Ambrose Church, Beaty has served as a parish school of religion teacher, eucharistic minister, greeter and children's liturgy volunteer. She, also, is a member of the St. Ambrose CWC and a Women's

Prayer/Share Group. At the retreat, Beaty will discuss "Covenant With the Spirit." For her, she said, the journey with the Holy Spirit began many years ago, when she was prompted to such forgiveness from someone she hurt. "It changed my life as I was introduced to God's healing love and mercy," Beaty said.

Music at the retreat is provided, once again, by

Kay Carter. A member of St. Mary of the Hills Parish, Buchtel, Carter is the director of music ministry there. A native of Nelsonville, Carter plays guitar and trumpet and sings. A wife and mother of four, Carter started her own band at 41. She continues to perform with "The Kay Carter Project" and plays trumpet and performs vocals with "The Word of Mouth Jazz Band," Athens.

A \$10 donation is requested for expenses for the retreat, which includes lunch. Reservations can be made with Rodgers at (740) 423-5697 or Becky Hennen (740) 989-2460. Rodgers can be emailed also, drrogers2417@gmail.com. Checks should be made payable to St. Ambrose CWC and mailed to Rodgers, 2417 Norris Ave., Belpre, OH 45714, before Sept. 24.



Robin Ambrozy



Sue Beaty

Under Barnesville/Temperanceville parishioner's leadership

From Page 1

a crescent moon with her head bowed and hands clasped in prayer.

Though Hutchison was unable to view the original tilma, on display in the Basilica of Our Lady of Guadalupe in Mexico City, she said she learned of the 4-foot by 6-foot replica of the image while on retreat in Birmingham, Alabama.

That image will be displayed for a first time in the Diocese of Steubenville. It will be on a wooden tripod, built by Gene Nagel, an Assumption of the Blessed Virgin Mary parishioner, Hutchison said.

The replica will arrive by UPS Inc. Sept. 11. A procession and Mass will begin at 6:45 p.m. that day at St. Mary Church. A Holy Hour and time of veneration will follow. The Our Lady of Guadalupe image will remain at the Temperanceville church for veneration and prayer from 9 a.m. until 6 p.m., Sept. 12. An 8:30 a.m. procession, followed by Mass, Sept. 13, and veneration until noon that day will conclude the Our Lady of Guadalupe visitation at St. Mary Church.

Veneration will begin at 1 p.m., Sept. 15, at St. Sylvester Church. Students from St. Sylvester Central School, Woodsfield, are expected to process into the church and then pray a children's rosary. At 3 p.m., a chaplet of Divine

Mercy will be prayed. At 3:30 p.m., there will be a Holy Hour.

Sept. 19, the blessed image will be venerated at St. Frances Cabrini Church from 9 a.m. until 6 p.m. Mass will be celebrated at 5 p.m. that day.

Sept. 22, Our Lady of Guadalupe will be displayed at Assumption of the Blessed Virgin Mary Church. Mass will be celebrated at 4 p.m. Then, from 8 a.m. Mass until 9 p.m., Sept. 23 through Sept. 27, the image will be on view. A farewell ceremony will occur after the 8 a.m. Mass Sept. 28 at the Barnesville church.

Arranging for the replica has been a labor of love, Hutchison said, as well as an opportunity to get to know parishioners in other diocesan parishes and to learn more

about the Our Lady of Guadalupe apparition.

During the time the image is in the diocese, when it is not in churches, it will be in homes.

Hutchison, who divides her time between Barnesville and Spring Hill, Florida, has arranged for the image to be displayed in her southern parish, also. The replica will be on display at St. Theresa Church, Spring Hill, beginning Christmas Eve and continuing for three weeks.

Conversions are attributed to the image, which invokes prayer for a reverence for life, sanctity of the family and solidarity of the church, Hutchison said.

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St. John Central High School, Bellaire, Ohio, has an opening for a math teacher. A bachelor's degree is required, experience preferred but not mandated. Salary will be based on experience.

Send resume to: Thomas E. Graham, principal, St. John Central High School, 3625 Guernsey St., Bellaire, OH 43906, or email to kristi.rice@omeres.net.

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St. John Paul II Jesus in Church Councils

By Bishop Emeritus Gilbert I. Sheldon

Having identified Jesus as God as well as man and refuted the errors of the Arians, the church found that she was not finished. Other questions arose and other errors that had to be corrected. After all, what does it mean to be "true God and true man?" Since Arius' notion was corrected that Jesus was only a specially endowed human being, we saw that the opposite error was put forth, namely, that Jesus was God only and had but the appearance of a human being. That had to be addressed and rejected at the Council of Chalcedon. Meantime, the question of Jesus' relationship to Mary, his mother, was raised. Was she the mother of Jesus, the Son of God, or only the mother of Jesus, the man? Another heretic, a bishop named Nestorius, taught the latter. His view was struck down at the Council of Ephesus (A.D.

431). The correct view was championed by St. Cyril of Alexandria who based his position on the unbroken tradition that Mary was "theotokos" ("Mother of God"). The Council of Ephesus, in fact, was held at a church named for "Mary, Theotokos." It was at this same Council of Ephesus, incidentally, that the errors of a British monk, Pelagius, were addressed. He held that mankind, by its own efforts, could save his soul without the help of divine grace. The council decided otherwise.

It was at the Council of Chalcedon and the other early councils of the church that the concepts of "nature" and "person" were used. These concepts had to be borrowed from the Greek language, since the Hebraic culture of the time of Christ had no such terminology (as they say, "The Greeks have a word for everything"). The central venue of the church, as well as that of the civil government in the centuries after the persecutions, was Constantinople, a Greek city that Constantine made the seat of the Roman Empire. Most of the action, ecclesiastical as well as civil, took place there.

Coming back to the role of Mary: Motherhood is, after all, a *relationship*. We usually say that a woman is the mother of so-and-so, not simply that she is a mother. Motherhood, like fatherhood, brotherhood and sisterhood,

denotes a relationship between *persons*, not simply a relationship of natures. Since Jesus was a Divine Person, and since Mary was the mother of that Person, she was, therefore, "the Mother of God." The church's use of terms such as "person" and "nature" does not indicate the acceptance of any particular philosophy, Greek or otherwise. However, the terminology of Aristotle, from which many terms were borrowed, later became the preferred language of such later theologians as Thomas Aquinas in the Middle Ages.

The solemn definition of the Council of Chalcedon was stated: "... We unanimously confess one and the same Son, our Lord, Jesus Christ ... only begotten Lord. He exists in two natures without mixture, change, division or separation. The union does not suppress the difference between the natures. The proper quality of each remains and comes together ... in one single person. ... He is not divided or separated into two persons, but one and the same Son, the only begotten, God, Word and Lord, Jesus Christ."

This statement serves to answer other questions that were being raised about Jesus in the early church. It established what theology calls the "hypostatic union." "Hypostatic" (not to be confused with the word "hypothesis") means *that which stands under*, i.e., the underlying reality. In the case of Jesus Christ, the *underlying reality* is a union of two complete natures, divine and human. Whatever can be said about either his divine nature or his human nature is complete and true. Does Jesus have a human soul? Yes. Does he have human feelings and emotions? Yes. Does he have a human intellect? Yes. Does he have a human will? Yes. This, in answer to another error, that of monothelitism that held that Jesus had only a divine, but not a human will. If such were the case, he would not have chosen – as a human being – to die on the cross. Recall that, in the Garden of Gethsemani, he prayed to the Father, saying: "If it be possible, let this chalice pass from me, but not my will, but thine be done" (Lk 22: 42). We should keep in mind that it was through his nature *as man* that the redemption was accomplished. He was acting as man on behalf of the

We cannot even imagine what it would be like to have two natures. ...



Bishop Sheldon

rest of mankind! Notice, too, that we ask *does* Jesus have a human intellect, will, emotions, etc., not *did* Jesus have them? The reason is that the Son of God in heaven continues to have that human nature that he received through Mary. He did not leave it behind when he ascended into heaven. Obviously, Jesus chose exactly with his human will in accord with his divine will, i.e., in cooperation with the will of the Trinity, itself. However, he still felt as a human being; God's will was always his will, but it wasn't always easy to follow, not even for Jesus!

Another intriguing question arises about the *consciousness* of Jesus: What was he aware of as both man and God? As man he obviously had the same five senses as the rest of us. But at the same time was he aware of all that God sees and knows? Some in recent times have taken the position that Jesus was not aware of his divine identity until later in his public life. That seems hard to accept, unless we would attribute to Jesus some disorder like schizophrenia! How was it that on one occasion he would say: "Before Abraham came to be, I AM?" (Jn 8: 58); and on another: "I and the Father are one" (Jn 19: 30). But on a different occasion, he also said: "The Father is greater than I" (Jn 14: 28). It appears that on some occasions he spoke as the Son of God, while on others, he spoke as the Son of Man. He was the same person each time, but it seems reasonable to assume that he spoke as the occasion demanded.

Then Pope John Paul II points out that there is great mystery here that we will never understand – at least not in this life. We cannot even imagine what it would be like to have two natures; much less can we expect to explain it. As the pope says: "In the presence of this mystery we feel the need to prostrate ourselves in adoration in the company of those eminent spirits (the Fathers of the Church councils) who have honored it also with their investigations and reflections for our benefit and that of the whole church."

An Obituary for a Suicide

By Father Ron Rolheiser

The more things change, the more they stay the same. That axiom still holds true for our understanding of suicide. Despite all the advances in our understanding, there are still a number of stigmas around suicide, one of which pertains to how we write the obituary of a loved one who dies in this way. In writing an obituary, we still cannot bring ourselves to write the



Father Rolheiser

word, suicide: *He died by his own hand*. We still turn to euphemisms: *He died expectantly*. *Her sudden death brings great sadness*.

Suicide, in many cases, perhaps in most cases, is the result of a disease, the emotional and psychological equiva-

lent of cancer, stroke or heart attack. If that is true, and it is, why then, when a loved one dies of suicide, might we not write this kind of an obituary?

We are sad to report the death of J__ D__ who died after a long and courageous struggle with emotional cancer. Jane, as you know, was born into this world with a tortured sensitivity, a gift and an affliction she grappled with from her earliest youth. She found comfort and peace at times, but was never able to fully extricate herself from some inner chaos which was always partially hidden to those around her and which medicine could not cure, counselors could not quiet, and our affection and solicitousness could not adequately soothe. In the end, despite her courage and our best efforts to help her, the disease was incurable. Her temperament was both her blessing and her curse. She was a gentle person, not given to ego and unhealthy self-assertion, always overly anxious not to hurt others or to claim too much space for herself. But her self-effacement was part of her disease as well. No amount of encouragement was able to ultimately take away this inchoate constriction that somehow deprived her of her full freedom. In the end, she died, against her will; but her life, lived with such sensitivity, was a precious gift to all who knew her, even as it sometimes brought anxiety and heartbreak

to those around her. Given the sad circumstance of her death, she, with her extraordinary sensitivity, would be the last person who would want us to feel guilty and second-guess ourselves about what we might have done to help prevent her death. When a disease is terminal, all the love

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Mark's Gospel Part 10

By Msgr. Thomas C. Petronek

With Part 9, we began to investigate the second half of Mark's Gospel. We found that the turning point between the two halves comes in Mark, Chapter 8, Verses 27-33. In that scene at Caesarea Philippi, Jesus asks the question that dominates Mark's Gospel: "But who do you say that I am?" And Peter answers: "You are the Christ."

At this point the Gospel takes a new direction with Jesus predicting the necessity (God's will) of his having to suffer many things, be rejected by the elders, chief priests and scribes, be executed and rise from the dead in three days. Apparently Peter and the other disciples were not ready for this revelation because Peter grabs hold of Jesus and rebukes him for saying it. Whereupon, Jesus rebukes Peter, saying: "Get behind me, Satan! You are not on the side of God, but of men" (Mk 8: 31-33).

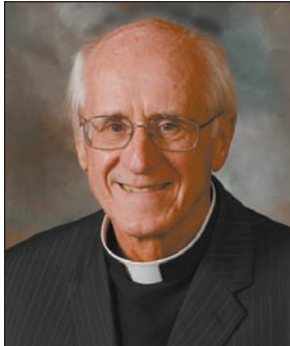
I have been assuming that Peter confessed Jesus to be the Christ (see, Mk 8: 29) on the basis of what he experienced in Mark's first eight chapters. If Peter had experienced Mark's first eight chapters from God's viewpoint, would he have rebuked Jesus for predicting his suffering, death and resurrection? No.

Let's take another brief look at the first few chapters of Mark to see what might have led Peter to be more open to Jesus'

prediction of his torture, execution and resurrection.

Chapter 1 – Jesus calls fishermen to become "fishers of men" (see, 1:17). That is very enigmatic but not impossible for

Peter to understand – given Israel's picturing of ultimate evil as the sea and the monsters therein. The very next



Msgr. Petronek

episode (unique to Mark's ordering of the events of his Jesus story) is Jesus'

exorcism of an unclean spirit – the first skirmish in Jesus' battle with Satan. Peter is rebuked (see, 1: 36-37) for tempting Jesus to stay in Capernaum to reap the benefits of his healing powers. Peter seems to grasp God's viewpoint but not fully.

Chapters 2 through 3: 6 – These five stories of Jesus in conflict with the scribes end with the Pharisees colluding with the Herodians to destroy Jesus. If the conflict with the Jewish establishment rises to fever pitch so early in Mark's account of Jesus' ministry, could Peter not have guessed how it would end?

Chapters 3: 9 and 4: 1 – Jesus ministers to the crowds from a boat. Could Peter not have wondered if it had any connection with his being enlisted as a fisher of men?

Chapter 3: 15 – The Twelve receive

power to exorcise. Peter surely realizes that the war is not with Rome but with a far more radically evil empire?

Chapter 3 – Jesus' family thinks him out of his mind for taking care of everyone but himself. Did Peter not wonder what sort of person pays more attention to the needs of others than his own? Jesus says that his true family consists of those who do God's will. Was Peter not amazed at this – given the fact that blood relatedness is a hallmark of Judaism? God's viewpoint or human?

Chapter 4 – In Chapter 4 of Mark's Gospel, Jesus tells three seed parables. Let us take note of a few salient features of these 34 verses.

- They are about halfway through the first eight chapters of Mark's Gospel in a hinge position, a turning point, so to speak. These are the only parables Jesus tells in Mark and all of them are about seeds.

- Is there not a connection between wheat (I presume) seeds and the bread theme that we explored in Parts 5 and 8 of this series and the feeding of 5,000 and then 4,000?

- Jesus' disciples and the Twelve ask for an interpretation of the parable of the sower and Jesus complies. We are told that Jesus taught the crowds with many other parables and privately to his own disciples explained them. But we are not told those other parables.

- Many times in Mark we are told that Jesus teaches and the crowds are amazed, but this is the first time we hear the content of that teaching, and it is in parable form. Parables surprise and challenge the hearer

to tease out deeper and hidden meanings.

- Jesus unlocks the meaning of the parable of the sower by telling his hearers that the seed represents his word. "The sower sows the word" (see, 4: 14). Is this "word" the whole of Jesus' teachings or a specific teaching? The latter! In fact, it is the word Jesus speaks in Mark, Chapter 8, Verse 31, Chapter 9, Verse 31, and Chapter 10, Verses 33-34. As in the parable of the sower, Jesus sows the "word" of his suffering, death and resurrection three times in Mark, Chapters 8-10, and three times it fails to produce life.

Chapter 8: 31 – "And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again."

As in the parable of the sower (see, 4: 4, 15) the seed/word (of dying/rising to give life) in Chapter 8, Verse 31, is picked off the path by Satan. "Peter took him, and began to rebuke him. But ... he rebuked Peter and said, "Get behind me Satan" (8: 32-33).

Chapter 9: 31 – "The Son of Man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

As in the parable of the sower (see, 4: 5-6, 16-17) the seed/word (of dying/rising to give life) in Chapter 9, Verse 31, falls on rocky ground, is scorched by the sun and withers – equals persecution and tribulation. "But they were silent; for on the way they had discussed with one another who was the greatest" (see, 9: 33-37; see also

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Keeping It Quiet (23rd Sunday in Ordinary Time)

By Father Paul J. Walker

It would be a gross understatement to say that Jesus was an enigma, often a scandal, to his contemporaries – in particularly puzzling to his own disciples! After a brief detour through the sixth chapter of John's Gospel (the Bread of Life discourse), we have returned to the Gospel of Mark, assigned to Year B of the liturgical cycle of readings.

We find Jesus in the district of the Decapolis, which was mostly a Gentile area, so the deaf man was more likely a Gentile. If this is the case then Jesus taking him off by himself for the healing rituals could be a sign that the reign of God arriving in Jesus is available for both Jew and Gentile. The signs spoken of by Isaiah in the first reading are now here in the midst of everyone through the healings Jesus brings.

The more curious thing, however, in this episode is what Jesus orders them all to do. He tells them to keep it quiet, not to tell anyone about the miracle they are witnessing. He does this repeatedly, especially in

Mark's Gospel: he cures the blind man at Bethsaida, he heals a leper, he raises the daughter of Jairus, (a synagogue official), and he makes the same command that no one spread the news of these miraculous events. Mark is quick to point out that, "the more he told them not to, the more they proclaimed it" (Mk 7: 36). The wonders foretold by Isaiah are appearing in their midst and Jesus is saying, "Keep it quiet, don't tell anyone what you see or hear!"

It would seem that Jesus does not want to reveal his identity before the "appointed time." They are on their way to Jerusalem as these miracles take place, and it is there that the horrors of the Passion (arrest, interrogation, scourging, torture and execution) will unfold. Mark wants to make Jesus' *full* identity known only gradually, by faith. He is perhaps afraid you will think Jesus is some kind of first-century televangelist, faith healer with electric hands and fingers, who smacks folks on their foreheads and "zap!", they're healed. He is presented as one for whom the healings will require little, if any, sacrifice. What Mark does is

invite you to travel deeper into the mystery of God, along with Jesus. For Mark there is only one miracle, so he cools down the others, keeping them in check by using Jesus' caveat that no one be told of the miraculous in their

midst. That one miracle for Mark is the cross – that's the only one! All others foreshadow the cross! The dynamic in Mark's Gospel is a touching and pushing away: Everybody pushes away the lepers – Jesus pulls them to himself. Everybody walked by the blind man and ignored the deaf man. Everybody pushes away the children – Jesus pulls them to himself, blessing them. Everyone that everybody else wants to exclude, shun, push away –

Jesus pulls in. He touches everything!

The theme that is beginning to appear in Mark's Gospel as its dynamic unfolds and builds: Jesus is pulling all the pain of the world into himself. Thus, God is the only place big enough, compassionate enough, inclusive enough to house all the world's pain. This is the revelation in Mark's Gospel: God doesn't necessarily "fix" all tragedy, hurt, suffering, brokenness ... rather, he *shares* it. Once we trust this divine nearness, then God can open up new possibilities,

heal what is broken, give courage and vision where there is pervasive despair and the path is often the home of a deep and pervasive darkness. We can begin to realize the light doesn't just sit at the "end of the tunnel," but brightens our path in its midst. The offer of life awaits us in every experience of death – not just at the end

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Father Walker

Diocesan Respect Life Conference Oct. 10

STEUBENVILLE — The fourth annual Diocese of Steubenville Respect Life Conference will be held Oct. 10 at Holy Family Church, Steubenville, announced Dan Hawrot, diocesan Respect Life coordinator for northern deaneries, and Joseph A. Schmidt, diocesan Respect Life coordinator for southern deaneries, marriage ministry coordinator for the Diocese of Steubenville and pastoral associate/director of religious education at the Basilica of St. Mary of the Assumption, Marietta.

Abby Johnson, a former Planned Parenthood employee, turned pro-life speaker, will give the keynote address during the conference, at which a number of other speakers will offer seminars.

The conference is held under the sponsorship of the diocesan Office of Family and Social Concerns (Catholic Charities), Michele A. Santin, director.

The conference is designed for priests, deacons, school principals, catechists, Knights of Columbus, religious brothers and sisters, catechetical leaders, natural family planning instructors and promoters, Catholic Woman's Club officers and members, parish social concerns coordinators, medical professionals, youth ministers and anyone who wants to promote the culture of life, Schmidt said.

Doors will open the day of the conference at 8 a.m. A half-hour later, Diocese of Steubenville Bishop Jeffrey M. Monforton will celebrate Mass.

Additional check-in will occur at 9:15 a.m., prior to Johnson's 9:30 a.m. keynote.

Biographical information on Johnson reveals that she saw herself as determined to help women in need. That desire caused her to pursue a career with Planned Parenthood, she said, and then to flee the organization and become an advocate for the pro-life movement.

During her eight years with Planned Parenthood, Johnson became a clinic director, but said that she, at the same time, became increasingly disturbed by what she witnessed. "Abortion was a product

Planned Parenthood was selling, not an unfortunate necessity that they fought to decrease," she said.

In 2009, Johnson said she was asked to assist with an ultrasound-guided abortion. She said she watched as a 13-week baby fought and lost its life. It was then, she said, she realized what abortion was and that a transformation occurred within her, she added. Johnson sought help from a pro-life group and said she vowed to begin to advocate for life in the womb.

Johnson appears on television shows and is the author of the bestseller "Unplanned," which chronicles her experiences within Planned Parenthood and her exit.



(Photo provided)

Abby Johnson

At the conference, in late morning and then again after lunch, participants can attend a seminar. Topics will center on Ohio Right to Life – Stephanie Ranade Krider, executive director; the Patients Rights Council – Rita Marker, executive director; and the National Committee for a Human Life Amendment – Katherine Beck, field program coordinator.

Seminars, also, will include ones by a representative of the Ohio Catholic Conference on social concerns – Jim Tobin; a Franciscan University of Steubenville biology faculty member – Derek Doroski; and a licensed professional clinical counselor – Lynette Hawrot.

Conference attendees can choose three seminars.

The day will conclude with a round-table discussion.

Registration should be completed by Sept. 30. Cost is \$20, except for clergy who can attend at no cost. Checks should be made payable to the Diocese of Steubenville. Return registration to Schmidt, St. Mary Basilica, 506 Fourth St., Marietta, OH 45750, fax (740) 376-2956 or email basilicadre@gmail.com.

For more information, contact Schmidt or Hawrot, (740) 424-4100 or dhawrot@hotmail.com. Information, also, is available on the Office of Family and Social Concern's website, www.diosteub.org/family.

Mark's Gospel

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9: 38-41 and 9: 42-48).

Chapter 10, Verses 33-34 – "The Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him and kill him; and after three days he will rise."

As in the parable of the sower (see, 4: 7, 18-19) the seed/word (of dying/rising to give life) in Chapter 10, Verses 33-34, falls among thorns, is choked and yields no grain – equals cares of the world, delight in riches and the desire for things. "Grant us to sit, one on your right and the other at your left in your glory" (see, 10: 35-45).

I think the parable of the sower was meant for Peter and the other disciples and through them for us. But its dramatization in Mark, Chapters 8-10 is meant for us.

Msgr. Petronek is a Diocese of Steubenville priest, retired from active parish ministry, former two-time director of the diocesan Office of Worship and missionary priest. A resident of Wheeling, West Virginia, he continues to celebrate Masses in parishes, when asked, minister to those in need and write a regular column for The Steubenville Register.

Keeping It Quiet

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of our earthly life.

Where is the revelation of God in Mark's Gospel? The revelation of God shines from the cross. The pagan Roman centurion looks at the cross and proclaims " ... the Son of God." That's the revelation. The coming age Isaiah foretold – it is God's compassionate entry into human life; it is God's suffering there all the terrors of human life. With this insight comes the only answer to the problem of evil and suffering we will ever get: "You are not alone." That's the *only* answer. The entry of God into human life did not explain evil – it just swallowed it! The cross is the answer – there is no pain that is not shared by divine reality!

So to paraphrase Isaiah (first reading): "Say to those whose hearts are frightened; to those who feel their lives are coming undone, 'be strong, fear not, here is your God'" – *with* you, not "up there" or "out there," so that you have to call him in through special persons or rituals or by your moral righteousness. He is there – present as rescuer and redeemer. We can look at our lives through Isaiah's imagery:

- springs will break forth in the desert;
- burning sands will become pools;
- the thirsty ground will give forth springs of water.

But I must risk a leap of faith, often into the darkness – a darkness where abides a gracious presence. The church has retained accounts like Isaiah's and Mark's – enshrining them in the Bible and liturgy, because they speak of something that happens to us as we enter into the mystery of Jesus Christ: Our ears are opened to hear and our tongues loosed to speak. The Letter of James (second reading) adds an important reflection: We are rescued and chosen out of our need and not out of any excellence or achievement; so we have no right to despise anyone, but are called upon to respond to the poor and needy with the same grace that has brightened our path.

The self-revelation of God always comes as a challenge to an opaque world and the illusory security it offers. The God who comes in Jesus comes with a quietness and simplicity that challenges the noisy complexity and confusion in which we tend to hide. It will involve risk in listening to what seems like silence. But then, perhaps that is how God enables the deaf to hear.

Father Walker is a Diocese of Steubenville priest, retired from active parish ministry. He served, too, as the director of the diocesan Office of Worship. Father Walker continues to offer Mass at St. James Church, which is located in McConnelsville, where he resides, and write a regular column for The Steubenville Register.

An Obituary

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and concern in the world can still not bring a cure. But she died inside of our love even as we feel frustrated that our love could not do more to help her. She lives now, still, inside our love and affection, and, God willing, inside a peace and security that so much eluded her in this life. In lieu of flowers please make donations to the mental health association.

Or perhaps, in another situation, it might read like this:

We are sad to report the death of J__ D__ who died expectantly of an emotional heart attack. His death came as shock since those closest to him had no reason to suspect that he suffered from dangerously high emotional cholesterol or that he carried inside him some congenital heart disease that had not yet manifested itself clearly and had not been medically or psychologically diagnosed. In the face of this, understandably, we find ourselves questioning ourselves as to why we were not more alert or attentive to his person and his health and why we did not pick up on any symptoms manifesting themselves in his situation. Sometimes a potentially fatal disease can lurk beneath the surface and remain unobserved until it is too late. Such is the nature, oftentimes, of deadly heart attacks and strokes. While his death leaves us feeling raw, struggling for understanding, at loss to explain how this could happen, and

needing to resist the temptation to project a certain anger at him for keeping his disease so private and hidden, we can also understand that much of his disease was hidden from him too and that the anatomy of this particular kind of death has within itself a particularly pernicious pathology which demands of its victim precisely this propensity to hide what he is undergoing from those closest to him. And this asks for our understanding: Everyone's life is its own mystery, and not always open to outside understanding. Moreover, emotional heart attacks and strokes, like their biological equivalents, are not willed and claim their victim against his or her will. J__ was a gentle soul who wished no one any harm and tried to do no one any harm. He, no doubt, is as grieved as we are that his unwanted death has caused so much pain. But, no doubt too, he asks for our continued love and affection and, especially, for our understanding. In lieu of flowers, please make a donation to your local mental health association.

It is hard to lose loved ones to suicide, but we should not also lose the truth and warmth of their mystery and their memory.

Father Rolheiser is a Missionary Oblate of Mary Immaculate, president of the Oblate School of Theology, San Antonio, a lecturer, writer and retreat master. His website is: www.ronrolheiser.com.

Labor Day statement: Reflection, action ‘critical’ for care of workers

By Mark Pattison

WASHINGTON (CNS) — “Individual reflection and action is critical” when it comes to improving the conditions of workers in the United States and elsewhere, said Archbishop Thomas G. Wenski of Miami, chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, in the U.S. bishops’ annual Labor Day statement.

“We are in need of a profound conversion of heart at all levels of our lives. Let us examine our choices,” Archbishop Wenski said in the statement, dated Labor Day Sept. 7, but issued Aug. 24 in Washington.

“How do we participate in this wounding of human dignity,” he asked, “through choices about the clothes we wear, food we eat, and things we buy — most of which is unaffordable to the very workers who make it? Do we give a thought to this truth, that for our wants to be met, economic realities are created that cause others to live in ways that we ourselves would not?”

Still, “individual effort should not stand alone,” Archbishop Wenski said. “Sufficient decent work that honors dignity and families is a necessary component of the task before us, and it is the Catholic way.”

He added, “In demanding a living wage for workers we give hope to those struggling to provide for their families, as well as young workers who hope to have families of their own someday. Unions and worker associations, as

with all human institutions, are imperfect, yet they remain indispensable to this work, and they can exemplify the importance of subsidiarity and solidarity in action.”

Archbishop Wenski used as the basis for his remarks Pope Francis’ encyclical “*Laudato Si’*,” on Care for Our Common Home,” quoting from it to illustrate his points.

While Pope Francis’ encyclical has been regarded as an encyclical on the environment, the pope said in it, “The analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others.”

“Not long ago, jobs, wages, and the economy were on everyone’s mind. Unemployment, poverty and foreclosures soared as Americans worried, rightly, if we could ever recover. Even with some economic progress, things have not truly improved for most American families. We must not resign ourselves to a ‘new normal’ with an economy that does not provide stable work at a living wage for too many men and women,” Archbishop Wenski said.

“The poverty rate remains painfully high. The unemployment rate has declined, yet much of that is due to people simply giving up looking for a job, not because they have found full-time work. The majority of jobs provide little in the way of sufficient wages, retirement benefits, stability, or family security, and too many families are stringing together part-time jobs to pay the bills. Opportunities for younger workers are in serious decline.”

“Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment,” Pope Francis said in his encyclical.

Yet in the United States, according to Archbishop Wenski, “too many marriages bear the crushing weight of unpredictable schedules from multiple jobs, which make impossible adequate time for nurturing children, faith and community. Wage stagnation has increased pressures on families, as the costs of food, housing, transportation and education continue to pile up. Couples intentionally delay marriage, as unemployment and substandard work make a vision of stable family life difficult to see.”

The archbishop said, “Labor is one important way we honor our brothers and sisters in God’s universal human family. In the creation story, God gives us labor as a gateway into participation with him in the ongoing unfolding of creation.” Quoting Pope Francis, he added, “Human labor, at its best, is a deeply holy thing that ought to honor our dignity as we help God ‘maintain the fabric of the world.’”

“This Labor Day, the violation of human dignity is evident in exploited workers, trafficked women and children and a broken immigration system that fails people and families desperate for decent work and a better life,” Archbishop Wenski said. “How can we advance God’s work, in the words of the Psalmist, as he ‘secures justice for the oppressed, gives food to the hungry, (and) sets captives free’? These are difficult questions to ask, yet we must ask them.”

Remember works of mercy on World Migrant Day 2016, Vatican says

By Cindy Wooden

VATICAN CITY (CNS) — In the Year of Mercy, the Catholic Church’s annual day of reflection and prayer on the situation of migrants and refugees will include a special reminder that “welcoming the stranger” is a corporal work of mercy.

For World Day of Migrants and Refugees 2016, Pope Francis has chosen the theme: “Migrants and refugees challenge us. The response of the Gospel of mercy,” the Vatican announced Aug. 20.

Closer to the celebration, which is Jan. 17 at the Vatican and a full week in January for Catholics in the United States, Pope Francis will issue a special message, the announcement said.

Explaining the pope’s choice for the theme, the Pontifical Council for Migrants and Travelers said the pope first wants to draw Catholics’ attention to

“the dramatic situation of many men and women forced to abandon their homelands.”

In calling a Year of Mercy beginning Dec. 8, Pope Francis said it would be a time to overcome indifference to the needs of others, the council said. “Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help,” the pope wrote in the document proclaiming the year.

The theme’s reference to “the Gospel of mercy,” the council said, aims “explicitly to tie the phenomenon of migration to the response of the world and, especially, of the church. In this context, the Holy Father invites the Christian people to reflect during the jubilee year on the corporal and spiritual works of mercy, which include welcoming the stranger.”

“Christ himself is present among ‘the least,’ and at the

end of life we will be judged on how we responded with love,” the council’s statement said.

The council asked parishes and dioceses around the world to make a special effort during the Year of Mercy to celebrate World Day of Migrants and Refugees and, particularly, to invite migrants and refugees to be part of the planning and commemorations.

As Italy and its politicians struggle with the country’s immigration policy and the thousands of people arriving on Italy’s southern shores, fleeing violence in the Middle East and northern Africa, the council also recalled that World Day of Migrants and Refugees began in Italy in 1914.

At that time, the council noted, the issue was not caring for people entering Italy, but raising money and training pastoral workers to minister to Italians who had moved abroad in search of a better life for themselves and their families.

Church leaders, other advocates expect pope to address migration issue

WEST PALM BEACH, Fla. (CNS) — Pope Francis will arrive in the U.S. in September at the close of what could be called the “summer of immigration.”

Asylum-seekers landed on Greek beaches and traversed the France-to-England Channel Tunnel, while Berlin announced a plan for moving refugees into container-based housing.

In the U.S., with the 2016 presidential campaign debates underway, domestic immigration controversies pop up with regularity, including renewed calls for a security wall at the U.S. border with Mexico, and fingers pointed at some incidents of violent crime attributed to immigrants.

It’s widely expected that at some point during his first papal U.S. visit, Pope Francis will address the issues of human migration.

He has spoken out against the “globalization of indifference” about the plight of migrants. During his Latin America trip in July, migration was in a long list of problems he said must be addressed jointly by governments and the wider society.

“Through his vision, Pope Francis will show our Congress that the whole world is watching what our leaders here are doing and that their lack of action on immigration reform will not go unnoticed,” said Maria Sotomayor.

Pope Francis is to address a joint meeting of Congress Sept. 24 during his stop in the nation’s capital. After Washington he goes to New York, then Philadelphia.

Sotomayor, an Ecuador native, is a 2013 graduate of Neumann University in Pennsylvania, which two years ago was one of more than 100 Catholic institutions of higher education that signed a joint letter urging U.S. lawmakers to enact immigration reform with a path toward citizenship.

Sotomayor, who now works as an outreach coordinator for the Pennsylvania Immigration and Citizenship Coalition and who herself was raised in the U.S. in a family of undocumented immigrants, told Catholic News Service she hopes someone like her — who benefited from the 2012 Deferred Action for Childhood Arrivals program, known as DACA, initiated by President Barack Obama — could be among those who are to meet with Pope Francis.

On Sept. 26, the pope will speak about religious freedom before a crowd made up primarily of immigrants and immigration advocates at Independence Hall in Philadelphia. A day earlier he is to meet with immigrants and others helped by a New York Catholic Charities program.

Both the U.S. bishops and Pope Francis — himself the product of a cross-continental migration story — have already had much to say about the need for a more expansive

view on immigration and Christian charity toward “the stranger among us.”

Writing on the matter in 2013, Philadelphia Archbishop Charles J. Chaput noted that the U.S. bishops, along with millions of fellow American Catholics, “seek reasonable legislation that will offer undocumented persons a path to citizenship and promote family unity.”

Enrique Pumar, a visiting scholar at the Institute for the Study of International Migration at Georgetown University, told CNS he doesn’t expect Pope Francis to delve into the particulars of U.S. immigration reform.

He does expect the pope will call for a greater degree of humanity that seems lacking in the popular conversation.

Julia Young, a Catholic University of America assistant professor of history with focus on the historic Mexican immigration to the U.S., hopes Pope Francis’ visit will be an occasion to celebrate immigrants and the hard work of church agencies and staff who provide migrants with legal, material and pastoral care.

“Historically, this is what the Catholic Church is good at: meeting the needs of people, especially mothers and children fleeing violence,” said Young, who in 2013 wrote a number of articles offering context to the election of the church’s first Latin American-born pontiff.

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

Athens — Anyone interested in learning more about the teachings of the Catholic Church can attend Rite of Christian Initiation of Adults, which will begin with a “Come and See” meeting at 7 p.m., Aug. 31, in the Holy Family Center located at Christ the King University Parish.

A Catholic student group will meet at 7:15 p.m., each Wednesday, in Holy Family Center, which is located at Christ the King University Parish. A free dinner is offered on Wednesdays at 6 p.m. For additional information, contact Paul Riffon, director of campus ministry, at priffon@athenscatholic.org.

The CWC from St. Paul and Christ the King University Parish will hold an annual fall reception at 6:30 p.m., Sept. 21, at the Holy Family Center, Christ the King University Parish. The topic of discussion will be “Mary Gardens.” A Mary garden is a small sacred garden enclosing a statue or shrine of the Virgin Mary. The history, tradition and styles of the garden will be discussed.

Belpre — An adult discussion session on Pope Francis’ environmental encyclical “Laudato Si” will be held at 7 p.m., Sept. 9, at St. Ambrose Church.

Buchtel — St. Mary of the Hills Parish will sponsor a music festival from 6-10 p.m., Sept. 26, at 758 Scenic Lane, north of Nelsonville. Performers will include Otis Crockron & Co., Midnight-30 and Chris Keesey. Those attending can bring a lawn chair and/or blanket. Tickets are available by calling the parish office, (740) 767-3068. All proceeds benefit St. Mary’s Improvement Fund.

Cadiz — Mother of Hope Deanery Council of Catholic Women will meet at 2 p.m., Sept. 13, at St. Teresa of Avila Church.

Cambridge — Bible study titled “The Bible and the Blessed Virgin Mary” will be held at 9:30 a.m. and 7 p.m., for six weeks, beginning Sept. 14, at St. Benedict Church Marian Room. Workbooks, not required but recommended, cost \$12. Register, prior to Sept. 7, by telephoning Denese Alexsonshk at (740) 432-1677 or emailing dalexsonshk@gmail.com.

Beginning in October, Rite of Christian Initiation of Adults will be held at St. Benedict Church. For additional information, call Pat Farley at (740) 432-7609.

Carrollton — The women of St. Mary of the Immaculate Conception Parish will sponsor a rummage sale from 9 a.m.-1 p.m., Sept. 19, in the church hall.

Carrollton/Morges — The Our Lady of Mercy Parish, Carrollton, and St. Mary of the Immaculate Conception Parish, Morges, Discipleship Group will hold meetings to discuss a process of discernment to reveal and strengthen the gifts and charisms present in each individual. The first segment will consist of five meetings beginning at 7 p.m., Sept. 23, in Our Lady of Mercy Church hall. A \$10 donation, which will help defray the cost of materials, will be accepted. Meetings will be held every other Wednesday until Nov. 18. For additional information, telephone Daniel Pesta at (540) 305-4434 or email, towardus@gmail.com.

The “That Man Is You” series will begin fall sessions at 6 a.m., Sept. 12, at Our Lady of Mercy Church, Carrollton. According to bulletin information, it is an interactive men’s program focused on the development of men in the modern world, emphasizing the development of the scriptural vision of man, especially in his relationship to his family and society. Register for this free program online at www.thatmanisyou.org or call the parish office, (330) 627-4664.

Chesapeake — Rite of Christian Initiation of Adults classes will be held from 7-9 p.m., beginning Sept. 17, at St. Ann Church fellowship hall. Classes, which will be led by Father Charles E. Moran, pastor of St. Ann Parish, and guest speakers, will include Scripture and prayer. Everyone is welcome to attend, whether you would like to learn more about



The Ladies of St. Mary Church, Martins Ferry, second annual “Quarter Auction” will be held Sept. 13 at St. Mary Central School Auditorium, Martins Ferry. Doors at the 24 N. Fourth St. school will open at 11 a.m. the day of the auction. At the event, the vendor auction will begin at 1 p.m. The Ladies of St. Mary Church officers, from left, Connie Crecion, Kathy Kimble and Barbara Ann Edge, display some of the baskets that individuals will win as part of the afternoon’s activities. Adult admission for the auction is \$5 and includes a bidding paddle. An assortment of food and beverages will be available for purchase throughout the auction. Telephone (740) 633-3877 for additional information on the September event. (Photo provided)

the Catholic faith, or as a practicing Catholic would like to review and refresh beliefs about your faith. For additional information or questions, call Father Moran at (740) 867-4434, or Sue Pfaffenberger at (740) 867-4184.

Colerain — Rite of Christian Initiation of Adults, where individuals can learn more concerning the Catholic faith, begin at the end of August at St. Frances Cabrini Church. For additional information, telephone the rectory at (740) 635-9933.

Fulda — St. Mary of the Immaculate Conception Parish will have a Labor Day picnic Sept. 7. Mass will be celebrated at 9 a.m. Dinners, which include chicken, ham, mashed potatoes, dressing, green beans and dessert, will be served from 10:30 a.m. to 1:30 p.m. at the church hall, located at 43700 Fulda Road; signs will be posted. Cost to eat is \$10 for adults and \$5 for children; carryouts will be available. A lunch stand, where hamburgers and hot dogs can be purchased, will be part of the festivities. The day will include a corn hole tournament at 1 p.m., weather permitting. Games, bingo, a raffle and refreshments will be available throughout the

afternoon. A round and square dance from 4-7 p.m. will conclude the festivities.

Glouster — Following the celebration of the 6:30 p.m. Sept. 5 Mass and the 9 a.m. Sept. 6 Mass, Holy Cross CWC will hold a bake sale in the church basement.

An inquiry night for Rite of Christian Initiation of Adults classes will be held following the celebration of the 6:30 p.m. Mass, Sept. 9, in the basement of Holy Cross Church.

Minerva — Bible study classes meet Tuesdays, following the celebration of the 9 a.m. Mass, in the annex meeting rooms of St. Gabriel Church.

Pomeroy — Mass will be celebrated in Spanish at 6:30 p.m., Sept. 13, at Sacred Heart Church. A meal will follow in the church undercroft.

Steubenville — Anyone wanting to know more about the Catholic Church can attend a Rite of Christian Initiation of Adults inquiry session at 7 p.m., Sept. 3, at Holy Rosary Church in the Marian Room.

A Holy Hour for vocations will take place following the celebration of the 8:30 a.m. Mass, Sept. 3, at Holy Rosary Church.

Around and About

Belpre — “The Gathering,” sponsored by Belpre area churches, will be held from 11 a.m.-3 p.m., Sept. 12, at Civitan Park, 1600 Blennerhasset Ave. There will be free food, games and more. Entertainment will be provided by G-Force from 1-2 p.m.

Cambridge — Labor Day Mass will be celebrated at 10 a.m., Sept. 7, at Mount Calvary Cemetery, Glenn Highway; bring a lawn chair. In case of rain, Mass will be celebrated at St. Benedict Church.

Gallipolis — A family rosary in the park will be prayed at noon, Sept. 12, in Gallipolis City Park, Second Avenue.

Indiana — A fall discernment weekend will be held for women, ages 18-42, who are interested in learning more about becoming a Sister of Providence, Oct. 16-18, at Saint Mary-of-the-Woods. The weekend will feature time for prayer and reflection, time to visit with the sisters and other women in discernment. The weekend is free and includes housing and meals. For additional information or to register, call (812) 535-2895; email, eben@spsmw.org; or register online at spsmw.org.

Martins Ferry — Volunteer training sessions

Around and About

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for Faith in Action Caregivers Inc. will be held at 9 a.m., 1:30 p.m. and 6 p.m., Sept. 22, at 38 N. Fourth St.; reservations are requested. For more information, telephone (304) 243-5420 or log on www.faithinactionwheeling.org.

Minerva — The Minerva Salvation Army will sponsor a golf scramble Sept. 5, at Great Trail Golf Course, 10154 Great Trail Drive. The day will begin with a 1 p.m. shotgun. A steak dinner will follow; prizes will be awarded. All proceeds will benefit the less fortunate in the community. For more information, call (330) 868-5808.

Pittsburgh — Boy Scouts Day will be observed Sept. 13, at the 1:30 p.m. Pittsburgh Pirates versus Milwaukee Brewers baseball game, which will be held at PNC Park, 115 Federal St. Participating Scouts will receive a Pittsburgh Pirates Boy Scout patch. Sundays are also "Kids' Days," where children 14 years of age and under get a free Pirates item, with paid admission. For additional information, call (740) 373-3643, prior to Aug. 30.

Steubenville — A Carmelite day of recollection for widows, married and single women is being sponsored by the Secular Discalced Carmelite Community of Divine Mercy and St. Therese of the Holy Face, Sept. 12, beginning with registration at 8 a.m. Mass will be celebrated by Bishop Jeffrey M. Monforton at 8:30 a.m., at Holy Family Church. The day will consist of chanted morning prayer, conferences, adoration and confession and conclude with the praying of the chaplet of Divine Mercy at 3 p.m. A freewill offering will be taken that day. A continental breakfast and lunch will be provided at no cost. To register, telephone Marie Hosdill by Sept. 8, at (740) 282-2383.

Steubenville — Any girl in the fourth grade and above, who would like to join the Girl Scouts, can contact Clare Vosteen at clare_vosteen@hotmail.com or telephone her at (740) 424-6501.

Steubenville — Cardinal Raymond Burke, cardinal patronus of the Sovereign Military Order of Malta, will deliver a keynote address at Franciscan University of Steubenville concerning the upcoming Synod of Bishops on the Family and the issues it will address. His talk, one of this semester's Henkels Lectures, will take

place at 6 p.m., Sept. 8, in the Tony and Nina Gentile Gallery, J.C. Williams Center, at the university. A panel will join Cardinal Burke after his keynote to further discuss the draft document. Cardinal Burke will also celebrate Mass at 10:30 a.m., Sept. 8, at St. Peter Church. Music for Mass will be provided by Franciscan University's Schola Cantorum Franciscana. For additional information, visit www.franciscan.edu/HenkelsLecture/Burke.

Steubenville — A candle rosary will be prayed by the Daughters of Holy Mary of the Heart of Jesus at 7:45 p.m., Sept. 7, at Our Lady of the Sacred Heart Oratory, 700 Lovers Lane.

Steubenville — A&B Pharmacy will sponsor a community appreciation day from 10 a.m. to 4 p.m., Sept. 17, at the pharmacy, located at 4201 Sunset Blvd. There will be free blood pressure screenings, glucose monitoring, a free lunch and prizes.

Steubenville — There will be a prescreening of "Full of Grace" at 1:30 p.m., Sept. 13, at Carmike Cinema 6, 100 Mall Drive. It tells the story of the Blessed Mother's final days on earth. Tickets cost \$12 and are available at www.odbscreenings.com.

Toronto — A Catholic women's retreat titled "Communion With Jesus, Our Divine Eucharistic Bridegroom" will be held Sept. 6 and Sept. 7. Sponsored by the Family of Jacopa Association, it will be held at Mary, Ark of the Covenant Monastery, 3100 County Road 56. Cost for the retreat is \$80; meals, which include lunch/dinner, cost \$10 each. For additional information, telephone (740) 314-4023 or visit the website, familyjacopa.com.

Wheeling, W.Va. — Mass will be celebrated at 11 a.m. and 8 p.m., Sundays, at the Chapel of Mary and Joseph on the campus of Wheeling Jesuit University, with reconciliation at 7:30 p.m. In addition to a weekly noon Mass, a 9:15 p.m. Wednesday Mass will also be celebrated.

Wheeling, W.Va. — Wheeling Jesuit University's 2015 Alumni Scholar in Residence Christina Richey will present a public lecture that will address the upcoming missions at NASA. The lecture, which is open to all, will be held at 7 p.m., Sept. 17, in the Erickson Alumni Center, located inside the Center for Educational Technologies Building at the university.

Obituaries

Linda L. Arnold, 73, Waterford, St. Bernard, Beverly, Aug. 9.

Jo Ann Bennett, 74, East Rochester, Ohio, St. Gabriel, Minerva, Aug. 12.

Victor B. Ciancetta, 60, Triumph of the Cross, Steubenville, Aug. 11.

Patricia L. DeCesare, 77, 172 Stardust Drive, Wintersville, Blessed Sacrament, Aug. 4.

Rose DiBacco, 88, Steubenville, Holy Family, Aug. 15.

Emma Elizabeth Riba Grelles, 87,

St. Clairsville, St. Joseph, Bridgeport, Aug. 15.

Guido T. Magnone, 80, Triumph of the Cross, Steubenville, Aug. 20.

Marilyn Nehus, 78, St. Gabriel, Minerva, Aug. 16.

Joseph A. Padyjasek, 79, 584 W. 39th St., Shadyside, St. Mary, Aug. 10.

Julia F. Swider Teliga, 89, St. Clairsville, St. Mary, Aug. 13.

John "Bill" Tokos, 77, St. Francis Xavier, Malvern, July 31.

Bishop Conlon's mother, 85, dies

CINCINNATI — Carla J. Holzman Conlon — mother of former Diocese of Steubenville Bishop R. Daniel Conlon — died Aug. 17.

The 85-year-old Carla Conlon was a frequent visitor to the Diocese of Steubenville when her son, one of six children, was the diocese's fourth bishop. One of her first visits after her son's ordination and installation as Steubenville's bishop was to the Diocesan Council of Catholic Women's annual convention.

A funeral Mass for the deceased,

who was born Aug. 11, 1930, was celebrated at Good Shepherd Church, Cincinnati, Aug. 21. Interment fol-

lowed at Gate of Heaven Cemetery, Cincinnati.

In addition to her son — now the bishop of the Diocese of Joliet (Illinois) — she is survived by her husband Robert J., her other sons Michael, Patrick, Gregory and William, and her daughter Mary Kay. She also is survived by 10 grandchildren

and 10 great-grandchildren.



(Photo provided)

Carla Conlon

Sister who taught at Sacred Heart Villa dies

MESSINA, Italy — Sister Grace Panettieri, a member of the Handmaids of Reparation of the Sacred Heart of Jesus, died Aug. 11 in Messina, Italy, after a brief illness.

Born Aug. 26, 1931, in Villalba, Italy, Sister Grace was a longtime resident of Steubenville. She resided at Sacred Heart Villa in Steubenville with other Handmaids of Reparation of the Sacred Heart of Jesus and worked with children who attended the school, located at the Villa (the sisters operated Sacred Heart Villa and taught at the school,

for many years, after they opened the kindergarten at the request of the Diocese of Steubenville's first bishop, John King Mussio).

Sister Grace returned to Italy in 2008, for health reasons.

Her funeral Mass was celebrated at the chapel in the motherhouse in Messina, and her burial followed.

She is survived by her siblings — Sister Lucy Panettieri, a Mother Cabrini Congregation Sister who ministers in New York; brother Rosario, sister Lena Frosone, many nieces and nephews, all residents of Chicago.



(Photo provided)

Sister Grace



When the Knights of Columbus Council 1641, Cambridge, hosted a first degree ceremonial, five Knights were inducted. The inductees include, from the left, David Stahovick, Chris Alvaro and Steve Storch from Cambridge Council 1641 and Philip Stephen and Marty Chambers from Woodsfield Knights of Columbus St. Joseph of Monroe County Council 5009. The new members join 1.8 million Knights worldwide. To become a Knight, contact Ed Alexshonsk via telephone at (740) 432-1677 or email, dalexshonsk@gmail.com. (Photo provided)

LCWR speaker says times call for ‘partnerships, companions in mission’

HOUSTON (CNS) — The national board of the Leadership Conference of Women Religious said an approach of “respectful, honest, open dialogue” about “matters at the core of our life” was what led to an agreeable conclusion this spring to the Vatican’s doctrinal assessment of LCWR and mandate for reform.

“Our greatest desire now is that the positive outcome of these years of intense work at building relationships, establishing trust, inviting questions, and creating spaces for honest conversations — even on topics that can be divisive — will serve as a source of hope to others within the church and the world,” the board said in a statement.

It was released after the close of the annual LCWR assembly, held in Houston Aug. 11-15.

About 800 delegates attended the assembly and on the afternoon of the last day they met in executive session to discuss the doctrinal assessment of LCWR by the Vatican Congregation for the Doctrine of the Faith and its mandate for the organization’s reform.

LCWR officers and executive directors who served from 2014-15 reported on the steps leading to the mandate’s conclusion, as well as on their April 16 visit with Pope Francis at the Vatican.

Joining them were former LCWR presidents who had served in office since March 2009, when the doctrinal assessment began.

“We were pleased that we could commemorate the conclusion of the CDF (doctrinal congregation) mandate with our members during this assembly,” the board said. “The members were heartened by the reports of the frank and honest conversations held between the bishop delegates of CDF and the LCWR officers that helped CDF come to a more accurate understanding of the conference and its mission.”

The board mentioned Sister Sharon Holland’s presidential address at the beginning of the assembly.

The outgoing president, a Sister of the Immaculate Heart of Mary, said the Vatican’s investigations and resulting tensions stemmed largely from a “cultural chasm ... caused by two groups that did not know each other’s assumptions.”

Over the past three years, the board said, the efforts by the three U.S. bishops overseeing the process and LCWR officials “to engage in dialogue on critical questions of

faith, spiritual practices, and religious life that had not been previously discussed with such depth and candor led to a significant narrowing of this gap.”

The board recognized Archbishop J. Peter Sartain’s commitment to “wholehearted participation in this process and we are grateful for the time, energy and openness he invested in the work of building bridges” between the doctrinal congregation and LCWR.

The agenda for the Houston assembly — which had as its theme of “Springs of the Great Deep Burst Forth: Meeting the Thirsts of the World” — a series of reflections, keynote addresses, resolutions and elections.

In a reflection delivered at the opening of the assembly, former LCWR executive director Sister Janet Mock, a Sister of St. Joseph, set the context for the gathering, acknowledging the suffering endured by people throughout the last year — globally, as well as in Houston, a city recently besieged by floods.

“It is within this context — in this city, in our country, our church and our world abounding with beauty and promise and challenges beyond measure, that we, the Leadership Conference of Women Religious, meet, called by grace,” she stated.

Later in a keynote address titled “Surprised by Joy: Springs from the Great Deep Illuminating Religious Life,” Sister Janet said the realities facing communities of Catholic sisters today in what she termed “uncommon times” call for partnerships and companions in mission.

“What you must offer, however, is your charism and the wisdom that has come from the years your sisters have practiced the congregational virtues that shape your charism,” Sister Janet said. “The way you will move into the future must be influenced by those rich gifts which you still have to offer — and must be for the good of the world.”

Later Sister Janet received LCWR’s 2015 Outstanding Leadership Award. She was the organization’s executive director from 2011 to 2014.

Father Stephen Bevans, a Society of the Divine Word priest, delivered a keynote in which he discussed “thirst” as a grace, as a yearning for something more and a yearning that can lead to growth.

He described four thirsts: for the water of integrity; for the wine of hope; for “the nectar of justice”; and for “the

elixir of beauty.”

He noted that only the church that serves the cause of the poor and suffering can be considered “the true church of Christ.” This true church, Father Bevans said, strives for integrity, offers hope, and practices and cherishes beauty.

LCWR members from the Houston region led participants in a justice action focused on the plight of immigrant families seeking a new life in the United States after escaping from violence and death in their home countries.

Participants viewed the testimony of three mothers — from El Salvador, Honduras and Guatemala — who had been held with their children and hundreds of other families in the for-profit detention facility in Karnes City, Texas.

Over an informal lunch, about 400 religious sisters shared information about their ministry to immigrants and explored strategies for ending family detention and establishing justice for immigrants.

During the assembly, LCWR members also affirmed a resolution where they committed themselves to examine the root causes of injustice and their congregation’s complicity in injustice, and to work to effect systemic change as they seek to establish economic justice, abolish modern-day slavery, ensure immigrant rights, promote nonviolence, and protect Earth and its biosphere.

They also recommitted themselves to working to abolish the death penalty. During the days of the assembly, the state of Texas had two executions scheduled; the Aug. 12 execution, of Daniel Lee Lopez, was carried out; the second one, of Tracy Beatty, had been set for Aug. 13 but was stayed.

At the conclusion of the assembly, president-elect Sister Marcia Allen assumed the office of LCWR president for 2015-16. She is president of her religious community, the Sisters of St. Joseph of Concordia, Kansas.

Sister Mary Pellegrino was chosen president-elect. Currently, she is the congregation moderator for the Sisters of St. Joseph of Baden, Pennsylvania. The assembly also elected Franciscan Sister Mary Beth Gianoli as secretary. She is a leadership team member and congregational secretary of the Sisters of St. Francis of Oldenburg, Indiana.

LCWR has nearly 1,400 members who are elected leaders of their religious orders, who represent approximately 80 percent of the 50,000 Catholic sisters in the United States.

African cardinal: Synod will be flexible with regional family situations



A woman carries water to her family in Addis Ababa, Ethiopia. Cardinal Berhaneyesus Souraphiel of Addis Ababa says different countries face different challenges to the family, and he predicts flexibility in church teaching. (CNS file photo/Stephen Morrison)

By Michael Swan

ADDIS ABABA, Ethiopia (CNS) — One of the leading voices among Africa’s bishops predicts a new flexibility in Catholic teaching at this October’s Synod of Bishops on the family, which he predicts will allow bishops in different parts of the world to adapt church teaching on the family to the region’s culture, political landscape and economic situation.

“The Catholic Church is a universal institution, both hu-

man and divine,” said Cardinal Berhaneyesus Souraphiel of Addis Ababa. “It is not a European church, it is not a Canadian church or a U.S. church. It’s different. The issues families are facing in some parts of the world would be different than in other parts of the world.”

While Europe and North America face problems such as how to respond pastorally to state-sanctioned same-sex unions or divorced and remarried Catholics, families in other parts of the world face issues that arise from economic globalization or rapid urbanization.

“For us in Ethiopia, the big issue will be poverty,” said Cardinal Souraphiel. “If you are not sure if you can continue providing sustenance for the family, food and so on — not only rent, but food — if you don’t have this (basic economic stability) you might find the husband working somewhere else, the wife working somewhere else. The family separates. And then the children suffer.”

With more and more Ethiopian women finding work abroad in Arab states as domestic workers and Ethiopian men landing jobs in mines or on large-scale industrial farms, Ethiopia’s rapidly expanding economy is making it hard to keep a family together, the cardinal said.

“We feel here the issue is, how can the church contribute to the alleviation of poverty?” he said.

Bishops’ conferences should play a role in helping individual bishops adapt the teaching of the synod to their country or region, the cardinal said.

“The episcopal conferences have been sent, not to replace or to change the teaching of Our Lord Jesus Christ or the teaching of the church, but to see that the teaching of the Gospel is inculturated, is put into the life situation

of the particular country or particular society,” Cardinal Souraphiel said. “For the moral issues that are coming up around the family, probably the next synod will say, ‘Let us see them in context. Let us allow the conferences to come with suggestions.’ It could be done that way.”

The cardinal emphasized the Second Vatican Council’s teaching on subsidiarity — the idea that responsibility for solving a problem lies not with the highest possible authority, but with the people who have the problem and must live with the solutions.

“What the family can decide, let not the society or the municipality or the local government interfere. What you can do as a family — how many children should I have and so on — if you can decide on your level, let’s respect that,” he said. “They give that also to the bishop, the local bishop.”

There’s sometimes a tension between individual bishops and their conferences of bishops, which have their own staffers, programs and priorities, said the cardinal.

“Is that a healthy tension or a negative tension? History will tell,” he said.

The cardinal predicted Africans will make their voices heard at the synod.

“The African message for the synod on family is life. So let us give importance to life. Let us stand for life,” he said. “You know life and values are tied. Things will change. Many things are changing. But there must also be values which remain. Love between husband and wife, respect between children and parents, respect for elders should remain, should endure. What should be changed or should endure? This is, of course, the big question in our lives.”