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Diocese of Steubenville Bishop Emeritus Gilbert I. Sheldon celebrates his 90th birthday Sept. 20 with Steubenville Bishop Jeffrey M. Monforton and chancery staff. Bishop Monforton hosted the celebration in the chancery in downtown Steubenville. Bishop Sheldon was the diocese's third bishop. Born in Cleveland, one of 12 children of Ignatius P. and Stephanie J. Olszewski Sheldon, he was educated in Ohio schools, served in the U.S. Army Air Force during World War II and was ordained to the priesthood in 1953 and the episcopacy in 1976. He ministered in various assignments in the Cleveland Diocese, including serving as its director for the Society for the Propagation of the Faith, prior to being installed as Steubenville's bishop in 1992. He continues to reside in Steubenville in retirement and remains active, including writing a biweekly column for The Steubenville Register. (Photo by DeFrancis)



The Immaculate Heart of Mary statue, in parishes in the Steubenville Diocese during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary at the initiation of diocesan Bishop Jeffrey M. Monforton, will stand in Our Lady of Mercy Church, Lowell, until Sept. 30, when it is taken to St. Mary of the Immaculate Conception Church, Fulda, where it will remain until Oct. 7. (Photo by DeFrancis)

Bishop Monforton proposes 'With Immense Hope'

STEUBENVILLE/ST. CLAIRSVILLE — First, to diocesan employees, and, then, to a joint meeting of the diocesan College of Consultors, Presbyteral Council and deans of the four diocesan deaneries (Mother of Hope, Nativity of Mary, Presentation and Visitation), Diocese of Steubenville Bishop Jeffrey M. Monforton has proposed "With Immense Hope" — a renewal of the diocese.

A Mission Advancement Planning Advisory Task Force has been formed; meetings have been scheduled in three locations throughout the diocese with parish pastors; and a timetable has been mapped to establish initiatives for what Bishop Monforton has termed the health of the diocese.

Before he read a vision statement to the consultative priests at the Sept. 14 meeting in St. Mary Church, Marian Hall, St. Clairsville, Bishop Monforton said that as a result of his talks with parish pastors in past months, he sees the need to look at the advancement of the entire diocese.

Priests at the consultation included Msgr. Gerald E. Calovini, Msgr. John Michael Campbell, Father Thomas A. Chillog, Father David J. Cornett, Msgr. George R. Coyne, Father William D. Cross, Father James M. Dunfee, Father Thomas F. Hamm, Father Daniel Heusel, Msgr. Kurt H. Kemo, Father John J. "Jack" McCoy, Father Timothy P. McGuire, Father Mark A. Moore, Father John F. Mucha, Father Thomas A.

Nelson, Father Timothy J. Shannon and Third Order Regular Franciscan Father James Morman.

Sister Mary Brigid Callen, a Family of Jacopa Association, Steubenville, novice and stewardship and development director for the Steubenville Diocese, and Thomas Sonni, the 2006 founder and president of Greater Mission Development Services, Elkridge, Maryland, will assist the bishop in leading planning for the diocese's future and determining how to fund the efforts.

"It is time to hope again," the vision statement presented by Bishop Monforton reads. "It is time to hope again with a hope suited to the people of God in the Diocese of Steubenville — with a hope born out of your deep faith, your rugged dignity, your solid work ethic, and your tenacious resilience in the face of any challenge.

"It is time to hope again with the hope born out of 70 years of carving your own diocese from the shoulders of the Ohio River Valley. With a hope that saw you raise priests from your own children, raise churches from the sweat of your brow, and raise your eyes to thank the dear Lord who made it all possible.

"But we don't harbor small hopes here.

"It is time to hope with an immense hope.

To Page 3

"Give to the Most High as he has given to you" (Sir 1:12).

• 2016 Diocesan/Parish Share Campaign theme

Parish-by-parish report/Page 12



Steubenville Bishop Jeffrey M. Monforton, center, readies to start a workshop for clerics, religious and laypeople who minister to children and young people in the diocese. Thomas M. Perrone, second from right, a member of the diocese's Child Protection Review Board and director, outpatient services, Village Network, Wooster, Ohio, presented scenarios at the Sept. 8 workshop on the "Decree on Child Protection" at the Basilica of St. Mary of the Assumption, Marietta. Also participating in the workshop are Paul D. Ward, left, diocesan director, Office of Christian Formation and Schools; Msgr. Kurt H. Kemo, diocesan vicar general; and James G. Piazza, executive assistant to the bishop. (Photo by DeFrancis) Story/Page 8

'Ask the Bishop'

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

Q: In the Bible – Genesis, Chapter 3, Verse 8 – it says, "When they heard the sound of the LORD walking about the garden. ..." My question is, back then, could God walk the earth like a human?

**Lauren Wasemann
St. Clairsville**

A: This is a very good question, for in the Book of Genesis we try to visualize what God looked like. Adam and Eve, created in God's image and likeness, had a privileged relationship with God, because he created them in his own image and likeness, and they were the first human beings created.

While you and I did not have the privilege to see the Garden of Eden before that most tragic act of disobedience by both Adam and Eve, we are limited in our ability to see the Garden, other than through the description in the Book of Genesis. God, being God, could appear to Adam and Eve in any manner he wished, and we know God spoke to Adam and Eve.

While it seems we have angels appearing in human form in the Book of Genesis, you and I can only imagine the form God took before Adam and Eve was not frightening, but certainly beautiful to behold.

Most certainly this was not the direct answer you were looking for, but some questions are so shrouded in mystery, we must use our imagination to assist us in understanding a situation.

Q: Multiple times in the Bible, a race of giants is mentioned. What does the Church teach us about these giants?

**Patrick Kuebler
Steubenville**

A: In 2016, we are quite familiar with

how human beings come in "many shapes and sizes." There can be as much as a 4-and-a-half to 5-foot difference between two fully grown human beings, and that is because of a number of reasons.

We learn that both faith and science are not mutually exclusive. We are a church which embraces both faith and reason. This being said, we recognize among various ethnicities that we don't just come in many colors, but ethnicity can help determine one's height. This was no different in ancient times. Much had to do with the land in which one lived in, as well as a community's diet. Scientific evidence has shown us that various classes of people throughout history in some civilizations possessed very tall people while others were much shorter. The Bible reflects this reality in various passages that there were those who appeared to be giants, compared to others. When reading these passages, we must be able to disengage ourselves from the "special effects" world of Hollywood and instead immerse ourselves into the "real world" of the human race.

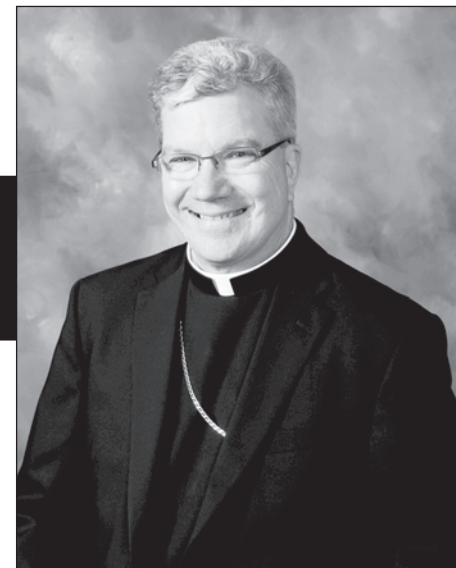
Did God create taller people who, at times, could appear to be giants? Just look at us in 2016, and we can see many people who have without question the "height advantage" over the rest of us.

Q: I will be taking my First Communion this spring. What's the difference between Communion and Confirmation?

**Kingston McMahon
Marietta**

A: We are profoundly blessed with the seven special gifts Our Lord Jesus gives us, which are the seven sacraments. The Sacrament of the Eucharist and the Sacrament of Confirmation make up two of the Sacraments of Initiation, of which Baptism, the first sacrament we receive, is the third.

Communion, also known as the Eucharist, is the Body and Blood of Jesus Christ



Bishop Monforton

and is the principal Christian liturgical celebration and Communion in the paschal mystery of Jesus Christ. The Eucharist is the ritual and sacramental action of thanksgiving to God, and at Communion we receive the Eucharist, which is Jesus Christ's Body and Blood.

Confirmation is the sacrament which completes the grace of Baptism by a special outpouring of the Gifts of the Holy Spirit. At Confirmation, we are sealed, or "confirmed," in union with Christ and equipped for active participation in the worship and apostolic life of the Church (see, Catechism of the Catholic Church, Paragraph 1285).

While the two sacraments are most certainly complementary, it is the Sunday celebration of the Eucharist which is at the heart of the Church's life (Catechism, Paragraph 2177).

Congratulations on your preparation for your First Communion this coming spring. How appropriate we celebrate the reception of this Sacrament of First Communion with our younger brothers and sisters the very first time in the Easter season, the season of eternal hope and the season of our participation in the promise of Jesus Christ.

May you and your family have a blessed autumn.

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

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Bishop Monforton proposes

From Page 1

“The immense hope of the Diocese of Steubenville is found in the person of Jesus Christ, Son of God and Child of his Mother’s Immaculate Heart. Hope born in us from Our Lord can only be immense – an immensity equaled only by his love and his mercy. And its time is now.

“Together, we are a stronghold of hope for each other and the communities in which we live. And like our hope, we are not a small people: together we are 35,000 strong. We see this hope in the heart of a mother who gives unending love to her disabled child; in the heart of a college student who is on fire with his faith; and in the heart of a parish who serves the poor when no one else will.

“What is possible for us as God’s people if we join our hearts in the certain hope we know in Jesus? What is not possible?

“It is hardly that we do not know of the challenges we face in our own lives and the people around us. Yet we also know that, standing together and powered in the person and promise of Jesus, ‘we know that all things work for good for those who love God, who are called according to his purpose’ (Rom 8:28).

“Our hope is now and eternal; and nothing this side of heaven can take it from us. Guided by the Holy Spirit and confident in the protective care of Mary, mother of our church, we cast fear aside, fix our eyes on our saving Lord, and set a vision for our future.

“Our vision is of a diocese where every Catholic recognizes that their very life is a gift, and they are commissioned by Christ himself to be his witness in a mission that is uniquely theirs.

“Our vision is of a church where 35,000 Catholics become united in living the sacred mission they share with all their heart – growing in faith, building the church, leading holy families, serving the needy, praying, worshiping and witnessing to Jesus. In all these ways, they bring immense hope to all around them and become light to the world,

“‘You are the light of the world’ (Mt 5:14).

“It is time to go forward together with immense hope.”

As detailed by Sister Mary Brigid, there are four main components of the mission advancement planning. They are:

- Create the mission advancement planning task force consisting of 10-15 members (pastors and lay leaders) who offer independent and objective counsel to Bishop Monforton and his staff on strategic planning and development efforts for the diocese, its entities and ministries (members include Paul Carapellotti of Steubenville; Greg Agresta, Steubenville; Eileen Marchese, Chesapeake; Jean-Philippe Rigaud, Steubenville; Joseph A. Schmidt, Marietta; Emilia Alonso-Sameno, Athens; Mark Bradley, Marietta; Dr. Art Roa, Ironton; Colleen Oess, Cambridge; Jim Nicholson, Martins Ferry; Permanent Deacon Richard G. Adams, Steubenville; Father Thomas R. Nau, Steubenville; Father Moore, Athens; Father Cornett, Barnesville; Father Paul E. Hrezo, Cambridge; Father David L. Huffman, Ironton; and Father McGuire, Colerain).

- Develop a mission advancement process for the diocese that would focus on the most important pastoral and financial needs throughout the diocese. Work with the task force to articulate a galvanizing vision and create ways to

invite the perspective of clergy, parish staff and lay leaders regarding priorities and strategies.

- Establish the Catholic Community Foundation of Southeastern Ohio to serve as the development engine for the Diocese of Steubenville. The Catholic Community Foundation would provide a fresh start to building credibility and trust. The foundation would hold permanent endowment funds for families, parishes, schools, ministries and diocesanwide priorities.

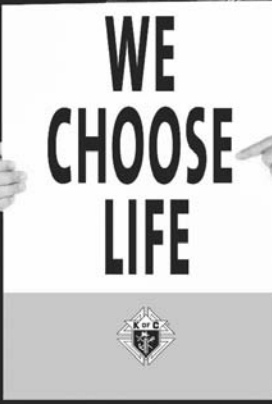
- Build a comprehensive development plan that inspires faithful generosity and creates the funding needed for the priority pastoral and financial challenges throughout the diocese. The plan should consider the best approaches to advance the church’s mission through annual and offertory giving, capital campaigns, major and legacy gifts.

The mission advancement-planning-framework provides for each parish, school, agency, diocesan office and ministry to evaluate priorities. Small planning teams would be established by the parish, school, agency, diocesan office and ministry and asked to question what is being done well, what can be done better, what are the most important and achievable priorities, what actions can be taken to improve and what resources are needed and how they can be realized. Then, answers to the questions will be studied, collaboration will occur and priorities established at the diocesan level. Planning teams will meet three times per year to evaluate programs, make adjustments and drive implementation. Overall progress will be evaluated at a diocesanwide-level every two years.

The framework sees Bishop Monforton, Sister Mary Brigid and Sonni meeting with priests, in small groups, throughout the diocese during October to discuss the launch of the comprehensive mission advancement for the diocese. Then, parish teams would be formed. Early in 2017, priorities would be presented across the diocese.


Bishop Monforton’s Schedule

Sept. 24	Hiking with Franciscan University students
25	Red Mass, Holy Rosary Church, Steubenville, 11:30 a.m. “The Longest Table,” a community outdoor dining experience fundraiser for the less fortunate, Steubenville, 1:30 p.m.
26	Catholic Conference of Ohio meeting Columbus, Ohio, 11 a.m.
27	Mass, Holy Rosary Church, Steubenville, 7 a.m.
28-29	Catholic Church Extension Society Bishops’ Conference, Chicago
29	WAOB radio segment, 7:40 a.m., 8:40 a.m. and 6:40 p.m. Mission Advancement Planning Advisory Task Force meeting, Cambridge, 6:30 p.m.
30	Staff fall retreat, Toronto, 9 a.m.
Oct. 1	Mass and lunch, permanent diaconate ongoing formation, Lore City, 8:15 a.m.
2	Twenty-fifth anniversary Mass, St. Therese of Lisieux, Shelby Township, Michigan
3	Mass, Franciscan University of Steubenville, 12:05 p.m.
4	Mass, Holy Rosary Church, Steubenville, 7 a.m. Evening prayer and dinner with Third Order Regular Franciscan Friars, Franciscan University of Steubenville, 4 p.m. Franciscan University of Steubenville, 6 p.m.
5-6	Priests’ convocation, Newark, Ohio
8	Respect Life Mass and conference, St. Benedict Church, Cambridge, 11 a.m. Bless new monastery, Order of St. Paul of the Cross, Cambridge, 1:30 p.m.




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Joe Billante

Diocese's fifth annual Respect Life Conference features speaker, seminars

STEUBENVILLE — The fifth annual Diocese of Steubenville Respect Life Conference will be held Oct. 8 at St. Benedict Church, Cambridge.

Announcement of the upcoming conference was made by 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, in conjunction with Michele A. Santin, director, diocesan Office of Family and Social Concerns (Catholic Charities).

Janet A. Morana, executive director, Priests for Life; co-founder, Silent No More Awareness Campaign, which assists women who have had abortions share their testimonies; Eternal Word Television

Network co-host of "The Catholic View for Women" and author is the featured speaker. Her book, published in 2013, is "Recall Abortion."

Her conference topic is "Recall Abortion: Ending the Abortion Industry's Exploitation of Women."

Born in Brooklyn, New York, Morana holds degrees in foreign languages, education and reading from St. John's University, New York. She has been a public school teacher. Since 1989, Morana has held local

and national leadership roles in the pro-life movement. She has traveled throughout

the United States and world giving pro-life training seminars for clergy and laity, and representing Priests for Life at national and international pro-life conferences (Priests for Life is a Roman Catholic pro-life organization based in New York; it promotes and coordinates pro-life activism with the goal of ending abortion and euthanasia and to spreading the gospel of life).

The Diocese of Steubenville Respect Life 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. Early-arrivers to the conference can check in at 8 a.m. Mass will be celebrated at 8:30 a.m. by Diocese of Steubenville Bishop Jeffrey M. Monforton.

Registration will continue at 9:15 a.m., and the keynote address will start at 9:30 a.m. Prior to lunch, conference participants can attend seminars. Seminar presenters

include Kirsten Obadal, affiliated with the National Committee for a Human Life Amendment in Washington, D.C.; Vicky Follen, executive director of LifeWorks Ohio, an organization devoted to education which affirms the sanctity of human life; Derek Doroski, an associate professor of biology at Franciscan University of Steubenville; and Sharon Colvin, a natural family planning instructor.

After a 12:30 p.m. lunch, seminars will continue. A round-table discussion, beginning at 2:15 p.m., will help conclude the conference by 3 p.m.

To register for the conference, contact Hawrot at dhawrot@hotmail.com or (740) 424-4100 or Schmidt at basilicadre@gmail.com or (740) 373-3643. Schmidt can be reached, also, via U.S. mail at St. Mary Basilica, 506 Fourth St., Marietta, OH 45750 or fax (740) 376-2956. Cost for the conference is \$20 before Oct. 3 and \$25 after Oct. 3. Checks should be made payable to the Diocese of Steubenville. There is no charge for clergy.

A registration form is available at www.Diosteub.org/Family.



(Photo provided)

Janet A. Morana

In support of life, people will follow tradition, line diocesan roadways Oct. 2

STEUBENVILLE — "Moved by Mercy" — "We are called to show mercy because mercy has first been shown to us" — reads the Respect Life Program for 2016-17 — as it quotes Pope Francis.

Respect Life yearly is kicked off, traditionally, in the Diocese of Steubenville the first Sunday of October, when life chains form along roads in many of the 13 counties in the diocese. This year is no exception, Respect Life coordinators say.

In **Belpre**, life chains will be formed on Washington Boulevard, in front of baseball fields there, beginning at 2 p.m. and continuing until 3 p.m.

People in **Beverly** will line Route 60, south of the municipality's limits, also from 2-3 p.m.

Life marchers in **Bridgeport** will congregate at the fountain, located at the intersection of Ohio 7 and U.S. 40. The Belmont County Respect Life chain will stand there from 2-3:30 p.m.

In **Cambridge**, the life chain will form on Wheeling Avenue at Southgate Parkway, starting at 2 p.m. and continuing for an hour.

Those who will hold Respect Life signs in Carroll County, will line Ohio 43, Can-

ton Road, between Second and 12th streets in **Carrollton**.

In the southern portion of the diocese, life chains line roadways, too. One will form in **Chesapeake**, just east of Third Avenue at Sixth Street, from 2-3:30 p.m.

In addition, in the south part of the Steubenville Diocese, life marchers will line Eastern Avenue at Airport Road in **Gallipolis**. Those life chain participants plan to stand in that part of Gallia County from 2:30-3:30 p.m.

It is custom in **Marietta**, that the life chain lines Muskingum Drive or Ohio 60 North in front of a landscaping business there, Greenleaf. Participants will stand from 2-3 p.m.

In Meigs County, the life chain will form in **Pomeroy** on Main State, along the Ohio River, from 2-3:30 p.m.

In **Steubenville**, the life chain participants in Jefferson County will line Sunset Boulevard, beginning at Wilshire Boulevard from 2-3 p.m. Signs for Respect Life will be available at nearby Holy Family Church, beginning at 1:30 p.m.

During Respect Life month plans are made, also, for Diocese of Steubenville youth to attend the annual Youth Rally

and Mass for Life, held in Washington, D.C., and hosted by the Archdiocese of Washington on the morning of the national March for Life. Joseph A. Schmidt, diocesan Respect Life coordinator for southern deaneries, pastoral associate/director of religious education, the Basilica of St. Mary of the Assumption, Marietta, and marriage ministry coordinator, for the Diocese of Steubenville, reminded that each year on the morning of the March for Life an estimated 28,000 youth gather from around the

nation to attend the Youth Rally and Mass for Life. Tickets for the event are free, but they must be requested. Therefore, any teen or college student who wants a ticket for the event must contact Michele A. Santin, director, diocesan Office of Family and Social Concerns (Catholic Charities). She can be reached via email at msantin@diosteub.org, on the telephone at (740) 282-3631 or through the U.S. mail at 422 Washington St., Steubenville, OH 43952. Tickets must be requested by Oct. 1.



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Youth summoned to annual 'Rise Up! Let Your Light Shine' conference

STEUBENVILLE — Plans are being finalized for the annual "Rise Up! Let Your Light Shine" Diocese of Steubenville youth conference.

For the first time since its inception more than a dozen years ago, the youth conference will take place in Marietta. It will center Oct. 16 around St. Mary School and the Basilica of St. Mary of the Assumption, announced Alyson M. Radford, catechetical consultant/coordinator of youth ministry, Diocese of Steubenville Office of Christian Formation and Schools. Previously, the conference was held at St. Ambrose Church, Little Hocking.

For students — grades seven through 12 — the conference will open with 10:30 a.m. registration in the lower level of St. Mary School, 320 Marion St. Though students should complete their registration through parishes or schools in the diocese, prior to the conference, youth will be able to register with their group at the door the day of the conference, also, Radford said.

Cost of the conference is \$15 per participant or \$25 per family, with two or more registrants from the same family. Payment is due, by check, Oct. 16. The last day to cancel a prior registration is Oct. 10, Radford said.

Again, this year, Diocese of Steubenville Bishop Jeffrey M. Monforton has chartered buses to transport youth from Steubenville to the conference, from Bellaire to Cambridge to the Marietta location and from Ironton to Gallipolis to St. Mary School. A youth who wants to ride a bus to the conference should inform his or her parish or school youth ministry coordinator, Radford said.

Anthony and Marcellino D'Ambrosio of Crossroads Pursuit are the conference's featured speakers. The two



Marcellino and Anthony D'Ambrosio are the keynote speakers at the annual Diocese of Steubenville youth conference, being held for a first time in Marietta. (Photo provided)

use humor, music and storytelling to provide listeners with ways to have relationships with God, information on their presentation reads.

The conference will open with music, played and sung by John Paul Von Arx and Franciscan University of Steubenville students, and continue with the keynote presentation at 11:45 a.m. Lunch will follow. In the afternoon, workshops

will be held. Workshop presenters include Bob Peron, a longtime youth minister; John Beaulieu, who works in Christian outreach at Franciscan University of Steubenville; Victoria Fallon, executive director of AIM Women's Center, Steubenville; Father Michael W. Gossett, director of vocations for the Diocese of Steubenville; and Sisters Teresa Condit and Maria Miravalle, both religious sisters with the Order of the Sacred and Immaculate Hearts of Jesus and Mary, Hopedale.

In support of AIM, which serves pregnant and at-risk women, youth conference participants are asked to bring baby items, such as diapers, blankets, sleepers, towels, bottles and wipes, to the event.

At 4 p.m., the youth will make a Marian procession to the basilica, 506 Fourth St., where Bishop Monforton will celebrate Mass. The youth will process to the basilica with the Immaculate Heart of Mary statue, which has been in parishes in the diocese during the Year of Reconsecration of the diocese to the Immaculate Heart of Mary. Bishop Monforton opened the Year of Reconsecration with a Marian procession in Steubenville.

After Mass, a holy half hour will conclude the youth conference by 6:30 p.m.

For more information on the youth conference, logon www.diosteub.org/Youth or telephone Radford in her office in the chancery, 422 Washington St., Steubenville, (740) 282-3631, or email aradford@diosteub.org.

Common confirmation age anticipated, council learns

ST. CLAIRSVILLE — When the Diocese of Steubenville Presbyteral Council met Sept. 14, members learned Steubenville Bishop Jeffrey M. Monforton will establish a common age for the sacrament of confirmation in the diocese.

In past meetings, the council — comprised of priests who aid the bishop in the governance of the diocese — has discussed the practicality of having a set age for confirmation in parishes throughout the diocese. "We need continuity," Bishop Monforton said.

Therefore, he is expected to announce the age for confirmation in coming weeks. Perhaps, he said, in smaller parishes, classes to study the sacrament and for its being conferred can be combined, such as sixth, seventh and eighth grades.

Changes in parishes will occur in a reasonable time, Bishop Monforton said.

Announcement was made that a common retirement date for priests in the diocese will be June 30.

Past discussions around the council table have centered on when a priest who has reached the retirement age of 70 should retire, if that is his plan. Priests regularly continue in active parish ministry beyond the age of 70.

Since June 30 is the end of the fiscal year, Bishop Monforton said the first day of retirement for a priest retiring

from active parish ministry is July 1 for the smooth transition of pastorships.

Annually, priests gather at a location for an overnight convocation, not only for socialization, but also to address various topics involving ministry. Father Thomas A. Chillog, diocesan episcopal vicar for pastoral planning and personnel, said he has been asked if permanent deacons and their wives could attend. The diocese has permanent deacons who aid priests, therefore, topics could be timely to the diaconate, he said.

Bishop Monforton agreed, but stipulated that every other year be reserved for a priests-only gathering.



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St. John Paul II 'I Believe in the Holy Spirit'

By Diocese of Steubenville
Bishop Emeritus Gilbert I. Sheldon

By way of orientation, these articles are an exposition of a serial catechesis on the creed by Pope, now saint, John Paul II at his weekly general audiences. His presentations have been published in a four-volume set of books covering, respectively, "God, Father and Creator" (Volume I), "Jesus, Son and Savior" (Volume II), "The Spirit, Giver of Life and Love" (Volume III) and "The Church, Mystery, Sacrament, Community" (Volume IV). Thus far, we have covered Volume I on God the Father, and Volume II on God the Son. We now begin Volume III on the Holy Spirit, which John Paul delivered from April 26, 1989, to July 3, 1991.

In the Apostles' Creed, we say, simply, "I believe in the Holy Spirit." The Niceno-Constantinopolitan Creed elaborates thus: "I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. With the Father and the Son is worshiped and glorified. He has spoken through the prophets."

It is in the New Testament that we learn directly of God, the Holy Spirit, although hints are found in the Old Testament, as in its many references to "Wisdom," which can be seen also as a reference to God the Son. Revelation of the Holy Spirit, as such, is to be found throughout the New Testament, although the richest sources are the fourth Gospel and the Letters of St. Paul. Pope John Paul calls attention first to what is called Our Lord's "Farewell Discourse" to the Apostles at the Last Supper (see, John, Chapters 14-16). He says, "In a certain way, this is the principal Gospel source of pneumatology ('pneuma': Greek for wind, spirit)." In that discourse, Jesus tells the apostles: "I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go away, I will send him to you" (Jn 16:7).

... it is only after the completion of the work of redemption that the gifts of the Spirit that lead to eternal life are available to mankind.

Why could not the Counselor-Spirit come while Jesus remained on earth? Because it is only after the completion of the work of redemption that the gifts of the Spirit that lead to eternal life are available to mankind. The work of redemption is the work of Jesus on earth. That work had to be completed before its benefits became available. The benefits can be summarized as the work of the Holy Spirit.

The task of Jesus was concluded not simply at his death and resurrection, but at his ascent, as a human being, to sit at the right hand of the Father. "Jesus announced the coming of

the Holy Spirit, as the Spirit of truth, who 'proceeds from the Father' (Jn 15:26). He will be sent by the Father to the apostles and the church in Christ's name, by virtue of the redemption effected in the sacrifice of the cross, according to the eternal plan of salvation."

While the event of Pentecost is the obvious fulfillment of Christ's promise, the fourth Gospel also suggests that it took place on the evening of the resurrection when Jesus said to the apostles, "Receive the Holy Spirit, whose sins you forgive are forgiven, whose sins you retain are retained" (one might argue that the coming of the Spirit to the apostles first was in virtue of their role in the church as dispensers of God's grace – in contrast to the coming of the Spirit on the entire church 50 days later).

Jesus calls the Holy Spirit "the Paraclete," (from "para": beside, together with "kalaein": to be called), i.e., one who is called to stand beside someone as a supporter, a counselor, an advocate, a defender. However, he also refers to himself in similar terms: "I will pray to the Father, and he will send you another Paraclete to be with you forever" (Jn 14:16). "Another one," that is, besides himself. Jesus, in virtue of his redemptive work, makes possible the spiritual gifts that lead to eternal life. The second Paraclete is the distributor, the "delivery system," so to speak, of those gifts. Jesus said: "And when I am lifted up from the earth, I will draw everyone to myself" (Jn 12:32). The pope

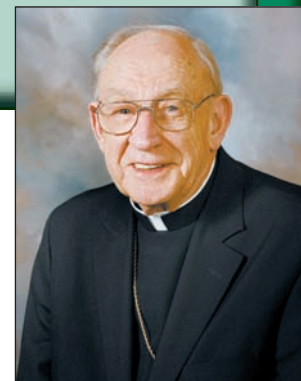
explains: "The Incarnation achieves its redemptive efficacy through the Holy Spirit. By departing from this world, Christ not only leaves his salvific message, but gives the Holy Spirit, and to that is linked the efficacy of the message. ..."

Quoting Jesus again, John Paul says: "The Advocate, the Holy Spirit that the Father will send in my name: 'he will teach you everything and remind you of all that I told you' (Jn 14:26). ... The redemptive death of Jesus is the condition for the fulfillment of God's salvific plan which will be crowned by the coming of the Holy Spirit."

The descent of the Holy Spirit occurred *after* the ascension of Jesus. It is only then that Christ's passion and death produce their full result. Jesus Christ, as Son of Man, i.e., the second Adam, the representative of all mankind, received, himself—as man, the fullness of the Spirit with all the Spirit's gifts. He now shares that Spirit and those gifts with his fellow human beings, past, present and future.

"The Holy Spirit as presented by Jesus ... is evidently a person, distinct from himself." John Paul calls attention to the fact that Jesus uses the personal pronoun "he," to refer to the Holy Spirit. "The Holy Spirit is, therefore, a person distinct from the Father and from the Son, and, at the same time, intimately united with them. He 'proceeds' from the Father; the Father 'sends' him in the name of the Son; and this is in consideration of the redemption effected by the Son through his self-offering on the cross."

Referring to his encyclical "On the Holy Spirit in the Life of the Church and the World" ("Dominum et Vivificantem," 1986), John Paul points out that the Holy Spirit is consubstantial with the Father and Son in divinity and is the uncreated love between them. From this love derives all the gifts of God to man: existence itself, the things of nature, all the gifts of grace and their fulfillment in eternal life!



Bishop Sheldon

From Paranoia to Metanoia

By Father Ron Rolheiser

Sometimes we're a mystery to ourselves, or, perhaps more accurately, sometimes we don't realize how much paranoia we carry within ourselves. A lot of things tend to ruin our day.

I went to a meeting recently and for most of it felt warm, friendly toward my colleagues, and positive about all that was happening. I was in good spirits, generative, and looking for places to be helpful. Then, shortly before the meeting ended, one of my colleagues made a biting comment which struck me as bitter and unfair. Immediately, a series of doors began to close inside me. My warmth and empathy quickly turned into hardness and anger, and I struggled not to obsess about the incident. Moreover, the feelings didn't pass quickly. For several days a coldness and paranoia lingered inside me, and I avoided any contact with the man who had made the negative comments while I stewed in my negativity.

Time and prayer eventually did their healing, a healthier perspective returned, and the doors that had slammed shut at that meeting opened again and metanoia replaced my paranoia.

It's significant that the first word out of Jesus' mouth in the synoptic Gospels is the word metanoia. Jesus begins his ministry with these words: "Repent (*metanoia*) and believe in the good news," and that, in capsule, is a summary of

his entire message. But how does one repent?

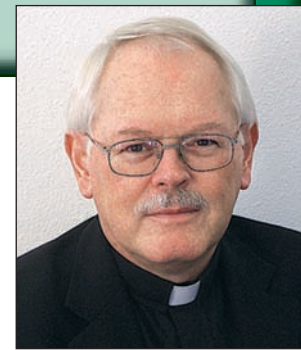
Our English translations of the Gospels don't do justice to what Jesus is saying here. They translate *metanoia* with the word *repent*. But, for us, the word repent has different connotations from what Jesus intended. In English, repentance implies that we have done something wrong and must regretfully disavow ourselves of that action and begin to live in a new way. The biblical word metanoia has much wider connotations.

The word metanoia comes from two Greek words: "meta," meaning above; and "nous," meaning mind. Metanoia invites us to move above our normal instincts, into a bigger mind, into a mind which rises above the proclivity for self-interest and self-protection which so frequently trigger feelings of bitterness, negativity and lack of empathy inside us. Metanoia invites us to meet all situations, however unfair they may seem, with understanding and an empathic heart. Moreover, metanoia stands in contrast to paranoia. In essence, metanoia is "non-paranoia," so that Jesus' opening words in the synoptic Gospels might be better rendered: *Be un-paranoid and believe that it is good news. Live in trust!*

Henri Nouwen, in a small but deeply insightful book entitled "With Open Hands," describes wonderfully the difference between metanoia and paranoia. He suggests that there are two fundamental postures with which we can go through life. We can, he says, go through life in the posture

of paranoia. The posture of paranoia is symbolized by a closed fist, by a protective stance, by habitual suspicion and distrust. Paranoia has us feeling that we forever need to protect ourselves from unfairness, that others will hurt

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Father Rolheiser

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A Reversal of Fortune

26th Ordinary Sunday, Cycle C

By Father Paul J. Walker

The first reading (Sept. 25) gives us a sharp picture of the prosperous northern kingdom of Israel at the time of Amos the prophet: Society had become numb to the plight of the people in their very midst. The lives that people were living had become disjointed from the reality of the shape of the nation. The people living there were utterly unconcerned for the real condition of their nation. The prophet himself feels like an outcast for the lives of the rich and powerful were utterly alien to God's covenant.

Needless to say, the prophet's message is not warmly welcomed. He is warned to take his prophesying to Judah (the southern kingdom): "Earn your bread there ... but never again prophesy at Bethel, for it is the king's sanctuary, and ... a temple of the kingdom" (Am 7:12-13). The Jews were fierce nationalists, thus the merger of God's sanctuary and the king's sanctuary sounds dangerously close to the "God and country" rhetoric that has remained to our own day to confuse or eliminate any distinctions between the will of God and the polity of nations. Israel's prophetic tradition is at pains to point out this blurring of loyalties.

Jesus of Nazareth stands firmly within this tradition. His preaching and his deeds often carried the elements of surprise and reversal. Many of his parables (and deeds) were a source of comfort for the afflicted and a source of affliction for the comfortable. Whether or not you were disturbed by such words and deeds depended on where and who you were. The religious nationalism common to Jesus' time saw the world in rather clearly defined black and white, "either or" categories. To be set for the reign of God meant belonging to the nation of Israel as well as sound physical health and wholeness along with financial prosperity. Being blessed, or "beloved of God," were further associated with righteousness or right living – morality. Religious people could therefore easily connect their wealth with God's favor. Their wealth was theirs to enjoy themselves. Jesus is spreading out this scene for the Pharisees who would most likely have placed themselves in this class of those graced of God and righteously headed for eternal life. The scene could not be any sharper than Luke paints it for us – who is "in" and who is "out." Open, festering

sores cover the skin of Lazarus and, in obvious contrast, the rich man is covered in stylish garments of expensive materials. The feast spread out before him is a banquet – one that he apparently enjoys daily, by himself, far out of the reach of Lazarus.

The scene shifts, and on the other side of this life their positions are reversed. Lazarus rests in the bosom of Abraham – a place of honor, rest and happiness in the afterlife. In sharp contrast is the rich man, who from his torment sees Lazarus on the other side of a great chasm, having been carried by angels to a place of peace, rest and eternal happiness. After death, their fates have been completely reversed. With all the coloring of an oriental story, the glaring inequalities of life in this world are evened out. But the story doesn't want to speak solely about the afterlife. He is not simply informing his listeners how the future would unfold for folks when they had died, but he presents a shocking reversal of fortune grounded in the decisions of this life.

It is important to note that the rich man is not overtly cruel or hostile to Lazarus. One could say that the rich man's sin is one of "not noticing." He accepted Lazarus and his plight as part of the landscape and simply thought it perfectly natural that someone alone, in distress and headed toward starvation was lying right outside his door. The scene in the next life simply brings to light the situation already present here in this life. It is very easy to journey though life in the midst of such glaring inequalities and be numb to it all, or even worse, to assume such prosperity is a sign of divine favor! The parable suggests that quite the opposite (the reversal) is true. It is at this point where we round the corner, and the story takes a surprising turn: The rich man begs to have Lazarus (whom he now knows by name) sent to his five rich brothers to warn them lest they share the same fate after they have died. From his torment the rich man, perhaps not so self-centered, has begun to think about his brothers, headed for a like torment. He assumes if Lazarus (returning from the dead) warns them, they will listen and repent. Abraham points out they have not listened to "Moses and the prophets" – perhaps a shorthand way to sum up the message of the whole Old Testament, leading them to refocus their vision. After all, the message has been there all along. If they haven't heard that message by now, the

ghost of Lazarus is unlikely to make them into generous givers sensitized to the plight of the poor!

We can move this scenario out of first-century Israel and more uncomfortably close to our 21st-century world. Luke's story begins with sharp contrasts: extravagant luxury over utter destitution. The rich man is not stingy or miserly – he is just numb to the presence of the poor and inattentive to their needs.

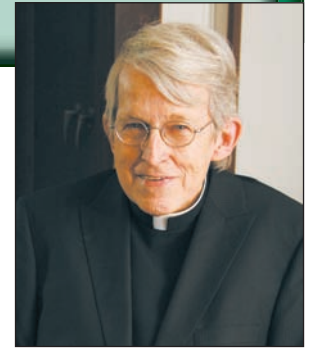
The parable is about responding to an ongoing invitation (warning?) to see our 21st-century world with God's eyes. What we catch is indeed a warning, a warning that arrives in a call to realize our accountability as God's stewards, not owners, of this world's gifts. The warning sharpens our vision: if we refuse to care for others' needs while pretending to care for the things of God, if we fail to address those needs out of our abundance, we will one day discover that we are living far from God, no matter how perfect our external religious observances were. Practicing religion is revealed as genuine or false in very specific situations – many times those we don't choose.

We need a closing thought from Father John Shea, who wrote in "The Relentless Widow," Page 277:

The Christian message always searches for creative disciples who can translate spiritual truths into social facts. On one side of the door, the rich man feasts; on the other side – Lazarus starves.

*Who holds the key to open the door?
The answer ... begins with the universally recognized truth that doors are locked from the inside.*

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



Father Walker

World Youth Day 2016: Source of Hope

By Bishop Robert Barron

When I arrived in Krakow for the 2016 World Youth Day, I was pretty exhausted, having left Los Angeles some 15 hours earlier and having had to change planes in Munich. But I was enthused, as I approached my first appointment, right in the heart of the old city. Through the good ministrations of George Weigel, the world's leading expert on John Paul II, I was one of a group of bishops and priests invited to spend time with the original youth group of Father Karol Wojtyla.

These were men and women, now in their 70s and 80s, whom the young Father Karol had called together at St. Florian's Church, the parish that still serves the university community in Krakow. He gave them the moniker of "Srodowisko" (meaning milieu or environment), and he took them on camping and kayaking trips in the countryside surrounding Krakow, sharing their lives and subtly training them in Catholic philosophy, theology and spirituality. This was, to be sure, an act of subversion at a time when the government was attempting to impose a dreary atheism on the Polish people. Over the decades, these young people stayed with Wojtyla (whom they called "wujek" or uncle), and he officiated at their weddings and baptized their children and grandchildren. During his years as pope, they continued to associate with him, often joining him for

get-togethers at Castel Gandolfo and for skiing adventures in the mountains of Italy.

We gathered at a long wooden dining table in a cozy room where, we were told, Father Wojtyla had once celebrated Mass. With me were, among others, Cardinal Dolan of New York, Bishop Conley of Lincoln, Nebraska, and Bishop Paprocki of Springfield, Illinois. We spoke of many things: when they first met John Paul, what it was like to be with him, his preferred method of kayaking, the constant warfare with Communist spies and informers, his manner of prayer, etc. While we talked, I kept looking across the room at a bookshelf on which rested a framed photograph of the young Father Wojtyla in profile. He had that characteristically warm grin that the whole world would in time come to know, and he wore a pair of what would now be considered pretty hipster glasses. He must have looked like that when he was working with these now elderly men and women – and I just felt his presence there palpably. As the evening wore on, we commenced to hear the cries and songs of the young people who had gathered for World Youth Day coming in through the open windows. How wonderful, I thought, that we were with the core group from which eventually grew this phenomenon. Cardinal Dolan remarked that our friends around that table knew John Paul II long before he was pope, long before he was Cardinal Wojtyla; they knew him as their parish

priest. Never underestimate, he said, the power of a pastor, and never forget the great gospel principle of the mustard seed.

The next morning, I was taken to a parish on the outskirts of Krakow for a catechesis session with several hundred young people, and that evening I had, I must say, one of the greatest experiences in my 30 years as a priest. At the invitation of the Knights of Columbus, I came to a giant indoor arena on the edge of Krakow, dubbed "The Mercy Center." I had been asked to lead a eucharistic procession and Benediction and to give a short reflection, but nothing prepared me for what I would see and feel. The place was filled, floor to rafters, with about 25,000 young people, and when the Blessed Sacrament was carried into the arena, everyone knelt down. Then, as the Lord was brought slowly up and down the aisles of the ground floor of the stadium, the music swelled and young people wept, called, stretched out their hands and prostrated themselves. Walking right behind the Sacrament, I had a privileged vantage point, and I thought, "This is just what it



Bishop Barron

Workshops staged in four locations for ministers to children, young people

MARIETTA — The Catholic Church is the leader in child protection, Msgr. Kurt H. Kemo, Diocese of Steubenville vicar general, told the clerics, religious and laypeople who minister to children and young people in the diocese, at workshops on the “Decree on Child Protection.”

Opened by Steubenville Diocese Bishop Jeffrey M. Monforton and facilitated by diocesan Child Protection Review Board members and diocesan staff, workshops are held annually in Gallipolis, Marietta, St. Clairsville and Steubenville. During the September workshops, priests, deacons, school principals and catechetical leaders are given an overview of the decree by Belmont County Common Pleas Court Judge Frank A. Fregiato, who chairs the diocesan review board. The board meets several times a year, most recently Aug. 31, in St. Clairsville.

Originally instituted in the diocese in 2003 and updated in 2009 and again in

2014, the decree was drafted at the mandate of the U.S. Conference of Catholic Bishops, who wrote a “Charter for the Protection of Children and Young People,” in response to sex abuse by some clergy, nationwide.

As explained by Fregiato, the decree — in which child abuse is defined to include sexual activity, physical and mental abuse, endangering or injuring a child, providing a child with alcohol or illegal drugs or using demeaning language — is meant to prevent the abuse of children through education and screening and provide for assistance for handling incidents. The decree, too, is meant to protect clerics, religious and laypeople from unfounded allegations, he stressed. He urged any paid employee or regular volunteer who works with children and young people in the diocese to read the decree.

Screening is a big part of the decree, Fregiato said. Every five years regular vol-

unteers and paid employees who work with children must have a criminal background check, with fingerprinting, from both federal and Ohio authorities. They, also, must provide three references, that must be checked, and complete an applicant’s certification form.

The second purpose of the decree is to respond to allegations, Fregiato said. “All allegations are taken quite seriously,” Fregiato stressed in his taped presentation.

Viewable on the diocese’s website — www.diosteub.org — the decree is administered in the Diocese of Steubenville by the vicar general. Anyone who is a religious or in a paid or volunteer position in the diocese who suspects child abuse must contact Msgr. Kemo and civilian authorities.

Any victim (or victims) harmed by a priest or anyone serving on behalf of the Catholic Church in the Diocese of Steubenville is urged to contact diocesan and secular authorities (Msgr. Kemo can be reached

in the chancery in Steubenville — telephone (740) 282-3631 or email kkemo@diosteub.org).

Paul D. Ward, director, diocesan Office of Christian Formation and Schools, walked workshop participants through the diocese’s “Safe Environment Program,” which includes five main components — a report-an-incident page that provides contact information; a general information and adult training page that includes such things as locations for background checks (available through the diocese); a resources page with such items as materials for parents; a forms page and a verification of compliance, can be found on the diocesan website, also.

“There are a lot of forms to fill out, but no new ones this year,” Ward said.

A final component of the workshops in 2016 was scenarios that could actually happen. Presented by review board members, workshop-goers responded.



Diocese of Steubenville Bishop Jeffrey M. Monforton, center, gathers with health care workers after the annual White Mass. It was celebrated Sept. 18 at Blessed Sacrament Church, Wintersville, where Msgr. Kurt H. Kemo, in front, near the bishop, is pastor. Father Michael W. Gossett, far right, is parochial vicar to Msgr. Kemo, who also is pastor of Our Lady of Lourdes Parish, Wintersville. Permanent Deacon Mark A. Erste, second from right, and permanent diaconate candidate Thomas E. Graham, left, also assisted at the Mass. (Photo by DeFrancis)

From Paranoia

From Page 6

us if we show any vulnerability, and that we need to assert our strength and talents to impress others. Paranoia quickly turns warmth into cold, understanding into suspicion, and generosity into self-protection.

The posture of metanoia, on the other hand, is seen in Jesus on the cross. There, on the cross, we see him exposed and vulnerable, his arms spread in a gesture of embrace and his hands open, with nails through them. That’s the antithesis of paranoia, wherein our inner doors of warmth, empathy and trust spontaneously slam shut whenever we perceive a threat. Metanoia, the *meta* mind, the bigger heart, never closes those doors.

Some of the early church fathers suggested that all of us have two minds and two hearts. For them, each of us has a *big mind* and a *big heart*. That’s the saint in us, the image and likeness of God inside us, the warm, generative and empathic part of us. All of us harbor a true greatness within. But each of us, also, has within us a *petty mind* and a *petty heart*. That’s the narcissistic part of us, the wounded part, the paranoid part that turns self-protective and immediately begins to close the doors of warmth

and trust whenever we appear threatened. Such is our inner complexity. We are both big-hearted and petty, open-minded and bigoted, trusting and suspicious, saint and narcissist, generous and hoarding, warm and cold. Everything depends upon which heart and which mind we are linked to and operating out of at any given moment. One minute we are willing to die for others, a minute later we would see them dead, one minute we want to give ourselves over in love, a minute later we want to use our gifts to show our superiority over others. Metanoia and paranoia vie for our hearts.

Jesus, in his message and his person, invites us to metanoia, to move toward and stay within our big minds and big hearts, so that in the face of a stinging remark our inner doors of warmth and trust do not close.

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

World Youth Day

From Page 7

must have been like when Jesus entered a town or when he processed into Jerusalem on Palm Sunday. Hanging from the rafters, far over our heads, were banners featuring portraits of the great Polish 20th-century martyrs, Blessed Jerzy Popieluszko and St. Maximilian Kolbe, stark reminders that following Jesus is always a journey, one way or another, to the cross. I can’t remember another time in the last 30 years when I felt the presence of the Lord more vividly.

The hotel where I stayed during the week, along with most of the other American bishops, was just across the Vistula river from the great Wawel Hill, where the palace of the Polish kings and the cathedral of the Archbishop of Krakow stand. From my window, I could plainly see the bridge over which young Karol Wojtyla ran on the morning of Sept. 1, 1939, when Nazi bombs began to rain over the city. He had been assigned to serve Mass that morning at the cathedral, and he was frantic to check on the safety of the priest. That awful day, of course, signaled the commencement of Poland’s (and Wojtyla’s) decades-long nightmare of tyranny, persecution and

death. But what young Karol carried in his heart that day was the story of a young visionary nun from Krakow called Faustina Kowalska, who had died just a year before and whose convent was just a few miles from that bridge. It was a tale of the Divine Mercy. During the terrible night of Nazism and Communism, Wojtyla carried that word in his heart, cultivating like a seed. And when he became pope, he offered it to the world. Alongside the portraits of the martyrs in the Mercy Center hung a portrait of St. Faustina, and it was her message of mercy that Pope Francis has made central to his own pontificate.

We are passing through a particularly dark moment in the world’s history. But in the wizened faces of the members of Wojtyla’s Srodowisko, in the enraptured cries of 25,000 young people in the presence of the Blessed Sacrament, in the serene witness of Poland’s martyrs and in the mercy, within mercy, within mercy proclaimed by Faustina, I found much ground for hope.

Bishop Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.



Diocese of Steubenville Bishop Jeffrey M. Monforton stands with first responders after celebrating a fourth annual Blue Mass. The police, fire and emergency medical technicians from Steubenville and surrounding communities parked their cars, trucks and ambulances in front of St. Peter Church in Steubenville's north end during the Sept. 11 Mass. The bishop blessed the emergency vehicles after Mass, during which he acknowledged the men and woman and their families. The first responders' work is essential, he said. (Photo by DeFrancis)

Pope highlights sanctity of life in Year of Mercy visits to newborn, dying

VATICAN CITY (CNS) — Pope Francis donned a green hospital gown over his white cassock and entered the neonatal unit of a Rome hospital, peering in the incubators, making the sign of the cross and encouraging worried parents.

The trip to the babies' ward of Rome's San Giovanni Hospital and then to a hospice Sept. 16 were part of a series of Mercy Friday activities Pope Francis has been doing once a month during the Year of Mercy.

By visiting the ailing newborns and the dying on the same day, the Vatican said,

Pope Francis "wanted to give a strong sign of the importance of life from its first moment to its natural end."

"Welcoming life and guaranteeing its dignity at every moment of its development is a teaching Pope Francis has underlined many times," the statement said. With the September visits he wanted to put "a concrete and tangible seal" on his teaching that living a life of mercy means giving special attention to those in the most precarious situations.

During the Mercy Friday visits, Pope Francis has spent time with migrants, the

aged, at a recovery community for former drug addicts and at a shelter for women rescued from human trafficking and prostitution.

Pope Francis stopped by the emergency room of San Giovanni Hospital before going to the neonatal unit, where 12 little patients were being treated. Five of the newborns, including a pair of twins, were in intensive care and were intubated, the Vatican said. The pope also went to the maternity ward and nursery upstairs, greeting new parents and holding their bundles of joy. At the neonatal unit, the Vatican said,

the pope was "welcomed by the surprised personnel" and, like everyone else, put on a gown and followed all the hygiene procedures.

Leaving the hospital, he drove across town to the Villa Speranza hospice, which hosts 30 terminally ill patients. The hospice is connected to Rome's Gemelli Hospital.

Pope Francis went into each of the rooms and greeted each patient, the Vatican said. "There was great surprise on the part of all — patients and relatives — who experienced moments of intense emotion with tears and smiles of joy."

Retired pope says aging brings intense prayer, awareness of judgment

By Cindy Wooden

VATICAN CITY (CNS) — As he prays in his house in the Vatican Gardens and, especially, as he ages, retired Pope Benedict XVI said he finds many Scripture passages "more challenging in their greatness and gravity."

Retirement has given the 89-year-old Pope Benedict what he describes as the gift of silence to enter more deeply into prayer, especially with the Psalms and the writings of early church theologians, but the inevitable approach of death also makes his failings and God's judgment a more pressing concern, he said.

"Despite all the confidence I have that the loving God cannot forsake me, the closer you come to his face, the more intensely you feel how much you have done wrong," the retired pope told Peter Seewald, a German writer.

Pope Benedict's reflections on his life and his discussion of how his prayer life has changed as he ages are included in Seewald's new book-length interview, "Last Testament," which will be released in English by Bloomsbury in November.

The German and Italian editions were in bookstores Sept. 9.

"I can now pray the breviary deeply and slowly," the retired pope said, "and thereby deepen my friendship with the Psalms, with the Fathers" of the church.

He said he uses a whole week to prepare his Sunday homily for his small household, thinking about the Scripture readings, al-

lowing his thoughts to "mature slowly, so I can sound out a text from many different angles: What is it saying to me? What is it saying to the people here in the monastery?"

Pope Benedict listed four current favorite prayers — three of which were written by Jesuits:

- The "Suscipe" of St. Ignatius of Loyola, which begins: "Take, Lord, receive all my liberty, my memory, my understanding, and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it."

- A prayer from St. Francis Xavier: "I do not love you because you can give me paradise or condemn me to hell, but because you are my God."

- St. Nicholas of Flüe's "Take me as I am."

- And the General Prayer composed in German by St. Peter Canisius, which begins: "Almighty and eternal God, Lord, heavenly Father. Look with the eyes of your gratuitous mercy at our sorrow, misery and distress; have mercy on all Christian believers."

Pope Benedict, who knew and continues to admire the work of Father Romano Guardini, said he agreed with an affirmation the priest made, "In old age, it does not get easier, but more difficult."

"There is something true in it," he said. "On the one hand, in old age you are more deeply practiced, so to speak. Life has taken its shape. The fundamental decisions have been made."

But at the same time, the pope said, "one feels the difficulties of life's questions more deeply; one feels the weight of today's godlessness, the weight of the absence of faith, which goes deep into the church."

"But then one also feels the greatness of Jesus Christ's words, which evade interpre-

tation more often than before."

Although sometimes comforted by new insights, he said he recognizes how "the depths of the word (of God) are never fully plumbed. And some words of wrath, of rejection, of the threat of judgment certainly become more mysterious and grave and awesome than before."

Mother's Pilgrims Pilgrimage to Medjugorje



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Adena/Dillonvale — Orders for “Enjoy Coupon Books” are being taken at St. Casimir Church, Adena, and St. Adalbert Church, Dillonvale. To order, telephone (740) 546-3463.

Amsterdam — St. Joseph CWC will hold an annual soup and sandwich luncheon from 11 a.m.-2 p.m., Oct. 2, in St. Joseph School hall, 346 N. Main St. Turkey, Sloppy Joes, hot dogs, chicken salad sandwiches, a variety of homemade soups and desserts will be on sale, priced individually.

A Holy Hour, in honor of the 99th anniversary of Our Lady of Fatima, will be held Oct. 13, at 6 p.m., at St. Joseph Church. The evening will include a scriptural rosary, reflections and the opportunity for fellowship and refreshments.

Athens — Discussion of Pope Francis’ book “The Holy Year of Mercy” will take place in Holy Family Center, located at Christ the King University Parish, Tuesdays, at 1:30 p.m.

The Athens Catholic community will sponsor a blood drive from noon-5 p.m., Oct. 1, at Holy Family Center, located at Christ the King University Parish. To schedule an appointment, telephone (800) RED-CROSS or visit redcross.org; use sponsor code ChristKingAthens. For additional information, telephone Barbara Krajnak at (740) 593-5729.

Belle Valley — For the next nine months, Sunday Mass will be celebrated at 11 a.m., at Corpus Christi Church.

Roast pork and cabbage roll dinners will be served from 10:30 a.m.-1:30 p.m., Oct. 2, at the Corpus Christi Parish hog roast. There will also be a raffle, crafts and bake sale the day of the event. Mass will be celebrated at 10 a.m. that morning.

Bridgeport — St. Anthony of Padua Parish will sponsor an annual turkey dinner from noon-3 p.m., Oct. 9, at St. Anthony School hall, 630 Main St. Dinners consisting of turkey, dressing, mashed and sweet potatoes, gravy, green beans/corn, coleslaw, cranberry sauce, rolls, beverage and dessert cost \$10 for adults and \$5 for children under the age of 12. Takeout orders will be available at St. Anthony Center, under the church rectory. A raffle for cash prizes, 50/50 money tree, lottery tree and theme baskets will be part of the events that day. Shuttle parking will be available to and from the church parking lot.

Buchtel — St. Mary of the Hills CWC will hold a bake sale Oct. 2, following the celebration of the 11 a.m. Mass, in the church hall.

A Mass for the anointing of the sick will be celebrated at St. Mary of the Hills Church, Oct. 13, at 11 a.m.; a luncheon will follow. Anyone who has experienced impairment due to age or chronic illness can attend. Transportation will be available by telephoning (740) 753-2337.

Caldwell — St. Stephen Parish will sponsor a parish social from 5-8 p.m., Oct. 9. Homemade shredded chicken sandwiches, noodles by the bowl, Sloppy Joes, hot dogs, pie, cake and beverages will be available to purchase. Bingo will be played and there will be a country store and raffle.

Churchtown — St. John Central School will have a pancake breakfast at Applebee’s, 482 Pike St., Marietta, from 7:30-9:30 a.m., Oct. 22. All proceeds will be go to the junior high helping hands fund, which offers assistance to families in need. Tickets cost \$5 and can be purchased by telephoning the school office at (740) 896-2697. Tickets will also be available at the door the day of the breakfast.

Ironton — The Ironton Catholic community will sell Schwan’s frozen food, to help support St. Lawrence Central School and St. Joseph Central High School. To place an order, visit <https://www.schwans-cares.com/c/28830> and click “Shop to Give.”

Marietta — Rite of Christian Initiation of Adults classes, for anyone interested in learning more about the Catholic faith, will be held at 7 p.m., Mondays, in the Basilica of St. Mary of the Assumption social hall. For additional information or to register for the classes, telephone (740) 373-



The annual St. John Fisher Church – 7457 Ohio 152, Richmond – Oktoberfest will be held from noon until 4 p.m., Oct. 9. Planning for the event, which will feature live music, raffles, homemade items and food, are, from the left, Nancy Doerr, Joan Recznik, Arlene Redish, Mary Recznik and Lily Morales, holding Augustine Morales and with Abby Morales at her side. The meal menu includes roasted pork loin and turkey, mashed potatoes and gravy, haluski, sauerkraut, stuffing, green beans, tossed salad, bread, assorted home-baked pies and cakes and a beverage. Meal costs are \$10 for adults; \$5 for 4- to 11-year-olds and free for children under 3. Takeout is available by telephoning (740) 765-4142. (Photo provided)

3643 or (740) 896-2901.

Martins Ferry — St. Mary Central School will sponsor an annual “Tiger Trot Walk-A-Thon” Oct. 9 at Mazeroski Park, Rayland. Mass will be celebrated at 11:30 a.m. Three hours of music, walking and food will follow.

“Enjoy Coupon Books” will be available to purchase at St. Mary Central School office, 24 N. Fourth St., the second week of October. For additional information, telephone the office at (740) 633-5424.

Mingo Junction — St. Agnes Parish will sponsor a motor coach trip to visit several famous Catholic churches in Pittsburgh, Nov. 11. The bus will depart from St. Agnes Church at 7:30 a.m. and will return by 6 p.m.; Mass will be celebrated at one of the shrines. Cost for the trip is \$79. For additional information or to make a reservation, telephone the parish office at (740) 535-1491, prior to Oct. 30.

Neffs — Sacred Heart Parish CWC is collecting white athletic socks for veterans. A container is in the back of the church for donations.

Pomeroy — Mass will be celebrated in Spanish at 6:30 p.m., Oct. 9, at Sacred Heart Church. A meal will follow in the church undercroft.

St. Clairsville — The Women of St. Mary’s will hold a book/bake sale in St. Mary Church Marian Hall, from 9 a.m.-3 p.m., Sept. 30, from 9 a.m.-6 p.m., Oct. 1, and following the celebration of the 9 a.m. and 11:30 a.m. Oct. 2 Masses. Hardbound books will be sold for \$1; paperbacks, 50 cents. A light lunch will be available from 11 a.m.-2 p.m. Sept. 30 and Oct. 1.

Sunday Bible study classes will begin Oct. 2, from 10:05-11:20 a.m., at St. Mary Parish offices. The life of the Catholic Church in the United States and the Gospel of Mark will be discussed. Cost is \$15 per

person, \$25 per couple. For additional information, telephone Rena Duff at (740) 695-9278.

Steubenville — Catholic Central High School will begin a homecoming weekend Oct. 6, with a “Hall of Fame” dinner and induction ceremony at 6 p.m., at the high school, 320 West View Ave. Reserved tickets for the dinner cost \$20 for adults and \$10 for children; reservations can be made by Sept. 29, to Leo Lanaghan, (740) 264-7058. Oct. 7 will feature a barbecue buffet, open from 6-8 p.m., with a pep rally at 6 p.m., at the high school. Reserved tickets for adult meals cost \$20; \$5 for children. Telephone reservations, to Carol Scurti, (740) 264-5538, extension 103 or to her cell, (614) 579-0871, by Sept. 29. The final day of the homecoming, Oct. 8, will begin with the celebration of a memorial Mass, at 4 p.m., in CCHS Berkman Theater, Lanman Hall; tailgating will follow in DiGregory’s parking lot; a homecoming parade to Harding Stadium will leave DiGregory’s at 6 p.m. Following the 7 p.m. game, a fish fry will be held at the school cafeteria and pavilion. Proceeds from events will go toward future hall of fame inductions, girls’ locker room lockers and new student lockers in the high school.

Steubenville — Value Leader Pharmacy will provide flu shots to anyone 18 years of age and older Oct. 2, following the celebration of the 8:30 a.m., 10 a.m. and 11:30 a.m. Masses, at Holy Rosary Church. Most insurances can be billed; bring insurance card. Cost of the vaccine is \$25 per person.

Wintersville — Rite of Christian Initiation of Adults classes, for anyone interested in learning more about the Catholic faith, will be held at 7 p.m., Thursdays, at Blessed Sacrament upper Sargus Hall. For additional information, telephone the parish office, (740) 264-0868.

Around and About

Cambridge — Volunteer classes for Hospice of Guernsey Inc., will be held Oct. 3, Oct. 4, Oct. 5, Oct. 6, Oct. 10, Oct. 11 and Oct. 12, from 5:30-8:30 p.m., at 9711 E. Pike Road. For additional information, telephone Kathi Williams at (740) 432-7440 or visit kwilliams@firewireinternet.com.

Carey, Ohio — The Basilica and National Shrine of Our Lady of Consolation, 315 Clay St., will hold

a “Family Pilgrimage Day” Sept. 25. Mass will be celebrated at noon, in the shrine park; if inclement weather, Mass will be celebrated in the basilica. Following Mass, there will be a free cookout. The sacrament of reconciliation will be available at 11 a.m., in the park. At 2:30 p.m., there will be devotions in the basilica, with an outdoor rosary procession.

Around and About

From Page 10

Other Masses that day will be celebrated at 8 a.m. and 10 a.m. For additional information, telephone the shrine office at (419) 396-7107 or visit www.olcshrine.com.

The Basilica of National Shrine of Our Lady of Consolation, 315 Clay St., will host three Masses in October. The Oct. 2 Mass, in honor of Pope Francis' Year of Mercy, will be celebrated at noon. The second Mass, in honor of the feast of St. Gerard Majella, will be celebrated at noon, Oct. 9. St. Gerard is the patron saint of motherhood. The 7 p.m., Oct. 14 Mass is for hope and healing, including cancer victims, survivors, caregivers and their loved ones. For additional information, telephone the shrine at (419) 396-7107 or visit www.olcshrine.com.

Ferdinand, Ind. — The deadline to register for the Oct. 7-9 national conference "Women of the Church: Strength of the Past. Hope for Tomorrow. A Catholic Leadership Conference" is Sept. 26. The conference is being hosted by St. Meinrad Seminary and School of Theology, St. Meinrad, Indiana, and the Sisters of St. Benedict of Ferdinand. For the complete schedule or to register, visit www.womenofthechurch.org or telephone (812) 357-6808.

Los Angeles — The Carmelite Sisters of the Most Sacred Heart of Los Angeles will sponsor a "Come and See" retreat, for single women between the ages of 18-35, Oct. 28-31, in Columbus, Ohio, and Nov. 4-6 in Wheat Ridge, Colorado. For additional information on the Ohio retreat, email 7thmansion@gmail.com; for information on the Colorado retreat, email beautyofcarmel1@outlook.com.

Parkersburg, W.Va. — Parkersburg

Catholic schools will sponsor an annual "Big Blue Bash" from 6-10 p.m., Oct. 7, at Parkersburg Catholic High School, 3201 Fairview Ave., rain or shine. The evening will begin with a prayer service, and a pulled pork dinner will be served from 6:30-8 p.m. A live band, DJ and children's games will be available throughout the evening; a pep rally will begin at 9 p.m.

Steubenville — A natural family planning class will be offered by NFP International Sept. 24 at St. Peter Church. For additional information or to register, telephone Steve or Ann Craig at (740) 457-9663. An online course is also available at www.nfpandmore.org.

Steubenville — "Mr. Darwin's Tree," the British one-man play about the life and work of 19th-century naturalist Charles Darwin, will be performed at Franciscan University of Steubenville's Anathan Theater at 7 p.m., Oct. 1. Admission is \$6 per person; \$4 for students; a limited number of tickets will be sold at the door. For additional information or to purchase a ticket, telephone Daniel Kuebler at (740) 284-5268 or email dkuebler@franciscan.edu.

Diocese of Steubenville Congregation of Marian Fathers of the Immaculate Conception Donald Calloway will speak on the Blessed Virgin Mary, as a "mystery and masterpiece of mercy," at 8 p.m., Oct. 1, in Christ the King Chapel at Franciscan University of Steubenville.

Ronald BuBois, a guitar, piano and chant professor at Franciscan University of Steubenville, will present a lecture/recital on sacred music for the classical guitar at 7 p.m., Oct. 6, in the university's Tony and Nina Gentile Gallery, J.C. Williams Center.

Franciscan University of Steubenville

will celebrate homecoming weekend Oct. 7-9. The event will begin with the celebration of Mass at 4:45 p.m., Oct. 7, in Finnegan Field House; the alumni awards ceremony will follow. The evening will conclude with a student talent show featuring music, comedy and dance at 8:30 p.m., in the field house. Activities for Oct. 8 will begin with the ninth annual Kelly Roggensack memorial races at 8 a.m. The St. Francis festival, including a children's medieval costume competition and a living chess match, will be held from noon-4 p.m., at the Piazza dei Santi and outside the Tony and Nina Gentile Gallery, J.C. Williams Center, where vendors will sell homemade goods and crafts. Pets will be blessed at 2:45 p.m. outside the Portiuncula Chapel, which is located at the university. A festival of praise will be held that evening at 7:30 p.m. in Finnegan Field House. Saturday's events will conclude with acoustic concerts in the Tony and Nina Gentile Gallery, J.C. Williams Center, at 9 p.m. Homecoming weekend will conclude Oct. 9 with a life chain, a pro-life gathering along Sunset Boulevard, in observance of Respect Life month. For additional information and to see the full schedule of events, visit <http://www.franciscan.edu/homecoming>.

Steubenville — Knights of Columbus St. John Neumann Council 11828 will hold a pancake breakfast from 9 a.m.-1:30 p.m., Oct. 2, in St. Peter Church basement. Cost for adults to eat is \$7; children, \$5; a family can eat for \$35. Proceeds from the breakfast will help to support a new youth choir called the Canticle Singers. The choir will offer a short performance at approximately 11:30 a.m. that morning.

Steubenville — A blessing of pets will

be held at Trinity Health Systems West Campus, at the statue of St. Francis of Assisi at 5 p.m., Oct. 3, rain or shine. For additional information, telephone the pastoral care office at (740) 264-8130 or email mgromczewski@trinityhealth.com.

Steubenville — A Steubenville Catholic Engaged Encounter is planned Nov. 19-20. Register online at www.steubenvillelecee.org or telephone Mary King at (740) 424-5112.

Steubenville — A Worldwide Marriage Encounter nonresidential weekend will be held Oct. 8-9 at St. Paschal Baylon, Highland Heights, Ohio, and Nov. 11-13, at the Clarion Inn, Hudson, Ohio. Applications for the weekend and further information are available online at GreatMarriagesOhio.org or by telephoning (330) 305-9963.

Steubenville — Starkdale Presbyterian Church, 4600 Sunset Blvd., will hold a hymn fest at 7 p.m., Oct. 2; desserts will follow in the fellowship hall.

Wheeling, W.Va. — The Cathedral of St. Joseph, 1218 Eoff St., will celebrate a novena to the Infant Jesus of Prague beginning at 7 p.m., Oct. 3. The novena will be prayed for nine consecutive Mondays and conclude Nov. 28. Each week will include exposition and Benediction of the Blessed Sacrament, a homily presented by a guest speaker, music and prayers to the Infant of Prague. Msgr. George R. Coyne, a priest of the Diocese of Steubenville retired from active parish ministry, will be the presenter Oct. 10; Msgr. Thomas C. Petronek, Diocese of Steubenville priest retired from active parish ministry, Oct. 17; and Father Chester J. Pabin, parochial vicar to Father Wayne E. Morris, pastor of the Noble County parishes, Nov. 21.



Father Victor P. Cinson, visible in front, at right, pastor of St. Francis Xavier Parish, Malvern, and St. Gabriel Parish, Minerva, presides at a "Day of Remembrance," commemorating the 15th anniversary of 9/11. Parishioners from the two parishes gathered with active and retired first responders and military personnel from their communities and members of neighboring churches at St. Gabriel. Hall Miles began the observance when he played "Amazing Grace" on the bagpipes. A bell was tolled as candles were lighted to recall those who lost their lives when terrorists flew planes at targets in the United States; Scripture was read; Father Cinson gave a reflection. The evening of prayer and remembrance concluded, as more than 250 people attended an ice cream social in the church hall. (Photo provided)

Obituaries

Margaret M. "Peggy" Dunn, a 33-year employee of the Diocese of Steubenville, died Sept. 9 in Allegheny General Hospital, Pittsburgh.

The 69-year-old Dunn was born July 19, 1947, in Steubenville, a daughter of Jack and Gertie Quinn Feist.

A 1965 graduate of Catholic Central High, Steubenville, Dunn served in the diocese's religious education office, beginning April 1, 1982, when it was located on Fourth Street in Steubenville. She continued her employment with the diocese, serving in its Office of Christian Formation, which later became the Office of Christian Formation and Schools, located in the chancery in downtown Steubenville, until her May 22, 2015, retirement. Throughout the years, she, too, coordinated the diocese's audio/visual aids, distributed throughout the diocese's 13 counties.

A resident of Steubenville, Dunn was a member of Triumph of the Cross Parish in the city.

Dunn is survived by a daughter Monica of Steubenville and two sons, Joseph and Eric, both residents of Colorado; seven grandchildren; four brothers and a sister.

After private services, burial was in Mount Calvary Cemetery, Steubenville.

Judy Chadnock, 81, Triumph of the Cross, Steubenville, Sept. 3.

Jacqueline S. Feldner, 61, Caldwell, St. Stephen, Sept. 1.

Walter "Wally" L. Gogul Jr., Triumph of the Cross, Steubenville, Sept. 2.

Michael Hornyak, 79, Blessed Sacrament, Wintersville, Sept. 4.

Samuel "Silk" Johnson, 69, Steubenville, St. Peter, Sept. 14.

George Kanopsic, 90, St. Clairsville, St. Mary, Sept. 3.

Ingrid M. Koenig, 72, Steubenville, St. Peter, Sept. 14.

Mary E. Niswonger, 91, Caldwell, St. Stephen, Sept. 1.

John M. Novello, 80, Caldwell, St. Mary of the Immaculate Conception, Fulda, Sept. 12.

Vera Paulowski, 85, Triumph of the Cross, Steubenville, Sept. 8.

Louis Qualtire, 91, Blessed Sacrament, Wintersville, Sept. 5.

Walter H. Schaad, 68, Waterford, St. Bernard, Beverly, Aug. 21.

Helen Kanoski Sobleski, 92, Adena, St. Casimir, Sept. 7.

Joann Grassano Takacs, 81, Toronto, St. Francis of Assisi, Sept. 5.

Charles J. Wisvari, 74, Piedmont, St. Matthias, Freeport, Sept. 11.

Diocesan parishes pledge more than \$2 million in annual campaign



“Give to the Most High as he has given to you” (Sir 1:12).
2016 Diocesan/Parish Share Campaign theme



Bishop Jeffrey M. Monforton

As he opened the 2016 DPSC, Bishop Monforton praised diocesan parishioners for their generosity to the church – which he called a symbol of their love.

Msgr. Kurt H. Kemo, Steubenville Diocese vicar general and director of the Diocesan/Parish Share Campaign said: “Our people of the diocese have once again come through by supporting this year’s DPSC. The people are a people of *faith* and *hope*. Once again, they have shown this fact by their generosity to this year’s campaign. They have taken seriously the theme for this year’s campaign, ‘Give to the Most High as he has given to you.’”

• **More than 170 percent of DPSC goal pledged**

• **One-third of diocesan census families pledged**

• **Pledges top \$400 each**

• **More than \$885,000 expected to be rebated to parishes**



	GOAL	AMOUNT PLEDGED	PAID AMOUNT	PERCENT PAID
MOTHER OF HOPE DEANERY				
ST JOSEPH AMSTERDAM	14,756.00	16,295.00	14,314.11	88%
ST TERESA CADIZ	17,732.00	52,731.75	44,432.08	84%
OUR LADY OF MERCY CARROLLTON	16,244.00	20,599.00	19,055.67	93%
ST MATTHIAS FREEPORT	4,588.00	13,560.00	12,461.33	92%
SACRED HEART HOPEDALE	9,424.00	26,016.75	22,815.08	88%
ST FRANCIS XAVIER MALVERN	21,452.00	19,870.00	17,442.33	88%
ST GABRIEL MINERVA	22,568.00	36,995.00	32,545.27	88%
ST AGNES MINGO JUNCTION	33,356.00	43,543.00	39,906.40	92%
ST MARY MORGES	8,556.00	11,020.00	10,286.66	93%
ST JOHN FISHER RICHMOND	12,772.00	16,415.00	11,648.33	71%
HOLY FAMILY STEUBENVILLE	46,252.00	78,106.00	64,723.54	83%
TRIUMPH OF THE CROSS STEUBENVILLE	64,976.00	139,711.00	124,038.00	89%
ST PETER STEUBENVILLE	48,608.00	57,049.20	49,686.83	87%
ST FRANCIS TORONTO	20,460.00	36,337.00	33,637.56	93%
ST JOSEPH TORONTO	15,872.00	30,150.00	27,030.34	90%
BLESSED SACRAMENT WINTERSVILLE	47,988.00	110,627.00	87,948.68	80%
OUR LADY OF LOURDES WINTERSVILLE	12,028.00	16,230.00	15,120.55	93%
MOTHER OF HOPE DEANERY TOTALS	417,632.00	725,255.70	627,092.76	86%

NATIVITY OF MARY DEANERY				
CHRIST THE KING ATHENS	36,332.00	48,808.00	45,154.69	93%
ST PAUL ATHENS	36,952.00	51,587.00	45,720.00	89%
ST ANN CHESAPEAKE	17,236.00	13,900.00	13,900.00	100%
ST LOUIS GALLIPOLIS	30,504.00	38,706.00	36,422.67	94%
HOLY CROSS GLOUSTER	9,672.00	10,870.00	8,505.34	78%
ST JOSEPH/ST LAWRENCE IRONTON	46,376.00	199,403.00	174,841.40	88%
ST MARY NELSONVILLE	7,812.00	11,100.00	9,641.20	87%
ST MARY PINE GROVE	3,100.00	9,850.00	9,350.00	95%
SACRED HEART POMEROY	18,104.00	18,170.00	16,686.67	92%
NATIVITY OF MARY DEANERY TOTALS	206,088.00	402,394.00	360,221.97	90%

PRESENTATION DEANERY				
ASSUMPTION BARNESVILLE	24,552.00	32,283.00	31,153.00	96%
SACRED HEART NEFFS	10,292.00	12,250.00	11,060.00	90%
ST ADALBERT DILLONVALE	15,252.00	26,215.00	21,384.66	82%
ST ANTHONY BRIDGEPORT	10,788.00	18,125.00	14,333.00	79%
ST CASIMIR ADENA	12,276.00	23,100.00	19,443.75	84%
ST FRANCES CABRINI COLERAIN	18,104.00	37,870.00	32,594.83	86%
ST JOHN BELLAIRE	22,444.00	31,678.00	28,285.39	89%
ST JOHN VIANNEY POWHATAN POINT	3,472.00	5,200.00	5,145.00	99%
ST JOSEPH BRIDGEPORT	17,980.00	29,915.00	27,995.00	94%
ST JOSEPH TILTONSVILLE	14,260.00	26,915.00	24,636.34	92%
ST LUCY YORKVILLE	5,704.00	9,605.00	8,470.00	88%
ST MARY MARTINS FERRY	20,088.00	36,795.00	34,624.34	94%
ST MARY SHADYSIDE	11,284.00	21,340.00	19,717.00	92%
ST MARY ST CLAIRSVILLE	67,952.00	156,730.00	138,727.82	89%
ST MARY TEMPERANCEVILLE	6,200.00	6,532.00	6,500.00	100%
PRESENTATION DEANERY TOTALS	260,648.00	474,553.00	424,070.13	89%

VISITATION DEANERY				
CORPUS CHRISTI BELLE VALLEY	8,680.00	12,820.00	10,645.00	83%
ST BERNARD BEVERLY	24,924.00	43,335.00	38,396.67	89%
ST STEPHEN CALDWELL	31,372.00	39,615.00	36,917.60	93%
CHRIST OUR LIGHT CAMBRIDGE	67,084.00	62,853.00	55,857.00	89%
ST MICHAEL CARLISLE	8,184.00	11,450.00	10,433.33	91%
ST JOHN CHURCHTOWN	18,352.00	21,500.00	21,500.00	100%
IMMACULATE CONCEPTION FULDA	18,476.00	26,585.00	25,281.00	95%
ST HENRY HARRIETTSVILLE	8,060.00	11,865.00	10,581.67	89%
ST AMBROSE LITTLE HOCKING	36,580.00	68,430.00	59,820.00	87%
OUR LADY OF MERCY LOWELL	19,592.00	30,135.00	28,293.83	94%
ST MARY MARIETTA	83,824.00	139,596.00	126,821.67	91%
ST JAMES MCCONNELSVILLE	10,044.00	18,474.00	15,087.68	82%
ST JOHN MILTONSBURG	2,728.00	11,110.00	10,860.00	98%
ST JOHN BOSCO SARDIS	1,984.00	3,925.00	3,475.00	89%
ST SYLVESTER WOODSFIELD	15,748.00	15,460.00	14,056.66	91%
VISITATION DEANERY TOTALS	355,632.00	517,153.00	468,027.11	91%

GRAND TOTAL ALL DEANERIES	1,240,000.00	2,119,355.70	1,879,411.97	89%
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