

THE CATHOLIC
Spirit

The Eucharist: Christ Keeps His Promise to Remain with Us Always

By Bishop Mark E. Brennan

I. The Last Supper

As we focus intensely on the nature, meaning and role of the holy Eucharist in our lives during our National Eucharistic Revival, it is good to look at what the earliest account of the Last Supper, in which Jesus instituted the Eucharist, tells us. It comes from St. Paul's First Letter to the Corinthians 11: 23-24 The Apostle to the Gentiles says: *I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread and, after he had given thanks, broke it and said, "This is my body that is for you." Do this in remembrance of me.*

Imagine yourself there. If Jesus did not hold a loaf of bread in his hand and said, "This is my body, that

is for you," you would have thought he was referring to his physical body, even if you didn't understand what he meant by the phrase, *that is for you.*

But he did hold a loaf of bread. He identified the bread with the body behind it, his body. This creates a mystery, a mystery that we do not figure out but one we enter into, one that envelops us.

An experience I had may illustrate the difference. I once visited the Yad Vashem museum in Jerusalem, which is a memorial to the victims of the Holocaust. At the end of the visit, I entered a darkened chamber in which an unseen voice spoke, one by one, the names, ages and countries of the 1,500,000 Jewish children who were murdered by the Nazis. The disembodied voice invited me to confront a mystery of evil, to enter into its immense horror, not to "solve"

it. In contrast, in the Eucharist we experience a mystery of divine goodness that invites us to enter into a beneficial union with Jesus Christ.

II. Eucharist as Memorial Meal

At his last meal with his disciples before his death, Jesus then gave them the bread, now identified with his body, to eat and told them to continue doing it in remembrance of him. In the Acts of the Apostles 2:42, we see that they did: *They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.*

The expression, the breaking of the bread, was the earliest description of the Eucharist. When the newly risen Jesus accepted the invitation of the two

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Bishop Whelan Remembered on 150th Anniversary of His Death



Tyler Greenwood Photo

A portrait of Bishop Richard Vincent Whelan stands at the Cathedral of St. Joseph in Wheeling July 7, the 150th anniversary of his death.

The Diocese of Wheeling-Charleston commemorated the 150th anniversary of the death of Bishop Richard Vincent Whelan, the first bishop of the diocese, on July 7. Bishop Mark Brennan celebrated Mass in remembrance of Bishop Whelan on that day at the Cathedral of St. Joseph in Wheeling and the next day at the cathedral as well.

W.Va. Knights of Columbus Support Seminarians and Catholic Schools



Courtesy photo

The West Virginia Knights of Columbus State Council presents a donation of \$21,000 to Bishop Mark Brennan—\$13,000 for seminary support and \$7,000 for Catholic schools. Making the presentation are from left: Mike Stanger, state deputy; Tom Burke, state treasurer; and Greg Hilleary, state warden.

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Idaho, West Virginia Ask Supreme Court to Uphold Their Transgender Sports Bans

By **Kate Scanlon, OSV News**

WASHINGTON (OSV News) — The attorneys general of Idaho and West Virginia asked the Supreme Court on July 11 to uphold their states' laws requiring student athletes to compete on sports teams that correspond to their biological sex rather than their gender identity.

West Virginia Attorney General Patrick Morrisey and Idaho Attorney General Raúl Labrador filed a petition with the high court asking it to uphold those laws in their states, both of which were previously blocked by lower courts.

"We think it's really a very critical issue for the Supreme Court to take up now," Morrisey told reporters in July 10 comments about the cert peti-

tion they were filing with the court. "And we feel that the vehicles that West Virginia and Idaho presented collectively represent a critical opportunity for the court to step in and to resolve this."

There is no clear data on how many athletes who identify as transgender compete on teams opposite their biological sex in the U.S., as many sports associations do not track those numbers. A 2022 study by the UCLA Williams Institute found that there are approximately 1.6 million people in the U.S. who identify as transgender, with nearly half of that population between the ages of 13 and 24.

But Labrador told reporters that "it's an issue that needs to be addressed soon."

"It's causing confusion

and chaos all throughout the United States in high school sports, university sports," he said, arguing that Title IX's intention was to protect women's equality and equal opportunity in athletics. Title IX of the Education Amendments of 1972 prohibits sex-based discrimination in any educational program — including college athletics — that is federally funded, either directly or indirectly.

"I think that tells you everything you need to know about the fairness of this issue," Labrador added.

Morrisey argued that conflicting information from the courts means that "25 state laws on these issues are now in doubt."

"And that doubt itself does great damage to fair, common sense, safe, ath-

letic competition," he said.

It remains to be seen how the Supreme Court will respond to the cert petition, but it would likely make that known in the fall, when its next term begins.

Before the end of its term, the Supreme Court in June agreed to hear a challenge to a Tennessee state law banning certain types of medical or surgical gender reassignment procedures for minors who identify as transgender, the high court's first major step toward weighing in on the controversial issue.

The case, which the court is expected to hear in the fall, concerns the Biden administration's challenge to a law in Tennessee restricting gender transition treatments including puberty blockers for minors.

In guidance on health care policy and practices released in March 2023, the U.S. Conference of Catholic Bishops' Committee on Doctrine opposed interventions that "involve the use of surgical or chemical techniques that aim to exchange the sex characteristics of a patient's body for those of the opposite sex or for simulations thereof."

"Any technological intervention that does not accord with the fundamental order of the human person as a unity of body and soul, including the sexual difference inscribed in the body, ultimately does not help but, rather, harms the human person," the document states.

(Kate Scanlon is a national reporter for OSV News covering Washington.)

To Report Suspected Cases of Sexual Abuse of Children:

The Diocese of Wheeling-Charleston encourages reporting to civil authorities first and foremost if a crime has been committed. We also encourage utilizing www.reportbishopabuse.org to make a report about any bishop in the U.S. If you have reason to believe that a bishop has engaged in sexual misconduct or has interfered with an investigation into sexual misconduct, please contact civil authorities in the applicable jurisdiction and visit www.reportbishopabuse.org. **To Report to Civil Authorities: Contact your local law enforcement:** numbers will vary based on your location. If you believe


someone is in immediate danger, call 911. To confidentially report any incidence of suspected child abuse or neglect, including sexual abuse, contact the West Virginia Bureau for Children and Families' Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. You may report anonymously to this hotline if you prefer. **To Report to Diocesan Authorities:** The diocese encourages reporting to the appropriate civil authorities first and foremost if a crime has been committed. The diocese also encourages reporting to the appropriate church authorities. To report suspected cases of sexual abuse of children by personnel of the Diocese of Wheeling-Charleston to

the Diocese, contact one of the following designees at 1.888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; or Sr. Martha Gomez, ext. 264. You may also call the Diocese's Office of Safe Environment at 304.230.1504. You may also call the Diocese's sexual abuse hotline at 833.230.5656. Additional methods of reporting are available at www.dwc.org, under "Accountability." Complaint forms are available online at www.dwc.org, click "Diocese" on the menu bar, then "Offices," then "Safe Environment", then "Download Files and Forms." The form is titled "Complaint Form for Allegations of Sexual Abuse of a Minor." The form may be returned via U.S. mail to: Office of Safe Environment, Diocese of Wheeling-Charleston, PO Box 230, Wheeling WV 26003. **To Report to the Diocese's Victim Assistance Coordinator:** please call Erin McFarland, M.Ed., LPC,

at 304.559.6742. In addition to the methods listed above for reporting sexual abuse, the Diocese also has partnered with Navex Global to offer the EthicsPoint platform to report other, additional concerns, such as suspected financial, professional, and personal misconduct of a priest, deacon, religious, or lay employee of the Diocese or any Catholic parish or school in West Virginia. The EthicsPoint platform can be accessed via www.dwc.org, under "Accountability", then "Report Misconduct" or by calling 844.723.8381. EthicsPoint is a third-party reporting system that reports to civil authorities where applicable and Diocesan authorities, and the identity of the person reporting is protected. Links and information: WV Department of Health and Human Resources: <https://www.wvdhhr.org/report.asp>. West Virginia State Police, Crimes Against Children Unit: 304-293-6400.


Sexual Abuse Awareness Training

The U.S. Conference of Catholic Bishops requires all Dioceses/Eparchies have a Safe Environment Program for the protection of children and young people. In accordance with these requirements, the Diocese of Wheeling-Charleston's Safe Environment Program consists of the following components for persons seeking employment or to volunteer, directly or indirectly, with children: background check; receipt of the Diocese's Policy Relating to Sexual Abuse of Children; and sexual abuse awareness training for adults. Sexual abuse awareness training may be completed online or via live workshop. For more information, go to www.dwc.org, click "Diocese", then "Offices," then "Office of Safe Environment."



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The Catholic Spirit's Print Schedule for 2024

(Digital issues will continue to be published by date every Friday, delivered by e-mail and posted on thecatholicspiritwv.org)

This is the new print publication schedule for The Catholic Spirit. Each print issue is named for a memorial, feast day, or celebration of the Church within the month of publication. The following provides the name of the issue; the date of the memorial, feast day, or celebration; and the publication date of the issue.

Assumption of the Blessed Virgin Mary
Feast Day, August 15

The Catholic Spirit publication date for this issue is August 2

Exaltation of the Holy Cross
Feast Day, September 14

The Catholic Spirit publication date for this issue is September 6

Our Lady of the Rosary
Memorial, October 7

The Catholic Spirit publication date for this issue is October 4

Advent

First Sunday of Advent, December 1
The Catholic Spirit publication date for this issue is November 29

Christmas

Feast Day, December 25

The Catholic Spirit publication date for this issue is December 20

Eucharist...

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disciples he met on the way to Emmaus to stay in their home, *while he was with them at table, he took bread, said the blessing, broke it and gave it to them. With that their eyes were opened and they recognized him but he vanished from their sight* [Luke 24:30-31]. The two immediately returned to Jerusalem and reported to the other disciples *how he was made known to them in the breaking of the bread* (Luke 24:35).

For you. The Eucharist takes place in a meal. It's food. The Sacrament is founded on the common human experience of a shared meal that sustains bodily life but it builds on the religious significance of the Passover meal. The avenging angel that passed over the Hebrews' homes to strike down the first born of the Egyptians and the meal in which the paschal lamb was eaten prepared the Hebrews to pass over from slavery to freedom and a new life through God's decisive action. Faithful Jews today celebrate the Passover meal as a memorial of God's liberating action.

At the Last Supper, Jesus acts decisively and leaves his disciples a memorial meal that fortifies them to pass over from their old, sinful ways to the new way of love of God and neighbor as they make their pilgrimage of faith toward eternal life in heaven.

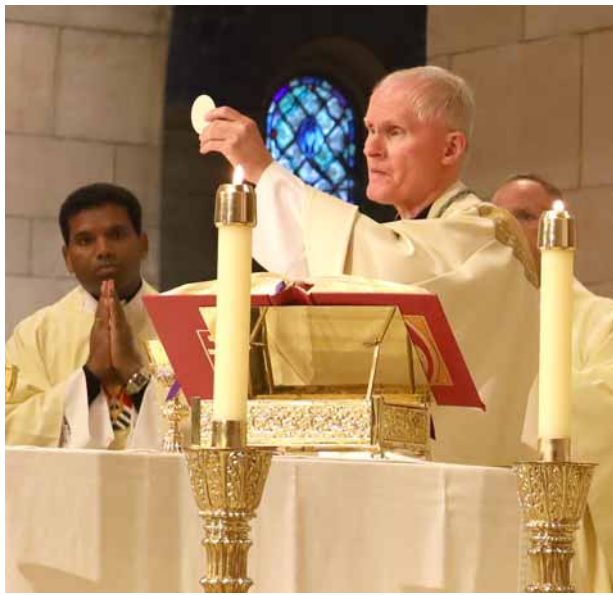
III. Real Presence of Christ in the Eucharist

Jesus said in his Bread of Life discourse: *My flesh is true food and my blood is true drink* [John 6:55]. He could hardly be more explicit. The early Christians understood him to mean what he said.

St. Ignatius of Antioch in the early second century lamented that some Christians "refuse to acknowledge that the Eucharist is the flesh of our Lord Jesus Christ, who suffered for our sins and whom the Father in his goodness raised up" [*Smyrnaeans*, 6.2]. Ignatius saw that the Eucharist and a true communion of life among Christ's disciples went together; he



Colleen Rowan photo
Bishop Mark Brennan carries the Most Blessed Sacrament to the altar for a prayer vigil and all-night Eucharistic Adoration at the Cathedral of St. Joseph in Wheeling June 24 during the St. Elizabeth Ann Seton Route of the National Eucharistic Pilgrimage.



Colleen Rowan photo
Bishop Mark Brennan celebrates Mass at the Cathedral of St. Joseph in Wheeling June 24 for the St. Elizabeth Ann Seton Route of the National Eucharistic Pilgrimage.

writes: "Make it a point to participate in the one Eucharist, for the flesh of our Lord Jesus Christ is one and one is the cup that yields unity in his Blood" [*Philadelphians*, 4.1]. The Eucharist signifies and builds up our unity in faith and love.

St. Irenaeus in the late second century understood the power of Christ in the Eucharist to change us: "We do not receive these things as common bread nor common drink; but in like manner as Jesus Christ our Savior, having been incarnate by God's logos, took both flesh and blood for our salvation, so also we have been taught that the food eucharistized through the word of prayer that is from Him, from which our blood and flesh are nourished by transformation, is the flesh and blood of that Jesus who became incarnate" [*First Apology*, 66]. Irenaeus traces a direct line from the Incarnation of God's Son in our human nature to the mysterious or sacramental presence of Christ's risen Body in the Eucharist. As the Lord's Incarnation took place to save us from sin and death, so the changing of bread and wine into his Body and Blood are meant to change us into faithful disciples who will live as Christ lived and love as Christ loved.

The Eucharist is a major way in which the Lord Jesus fulfills his promise to be *with [us] always until the end of the age* (Matthew 28:20) and *not leave [us] orphans* (John 14:18). Modes of presence may differ. We may be physically present to one another but we may also meet by Zoom or may text or email or call one another. All are true modes of presence yet distinct with varying degrees of intensity. So it is in our encounters with Jesus Christ. People experienced him in his physical body and heard his voice during his earthly life, as we will experience him when he returns in glory to raise us from the dead. His presence in the Eucharist is real but hidden, spiritual, not physical.

St. Leo the Great said in the mid-fifth century: "All that was visible of our Lord Jesus Christ has passed into the sacramental rites of the Church." The Lord's healing, forgiving and feeding of multitudes continue in the sacraments. They are a different mode of presence than when he did these things in Galilee and Judea but they are no less real among us today.

St. Ambrose a century before asked: "Why do you seek the order of nature in the Body of Christ, seeing that the Lord Jesus Himself was born of a virgin, not

according to nature? It is not man that causes the things offered to become the Body and Blood of Christ but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words but their power and grace are God's. *This is my body*, he says. This word transforms the things offered (*On the Mysteries*, par 53-54)."

Believing that Jesus is truly present in the Eucharist requires faith. As St. Paul says, in this life we must *walk by faith and not by sight* [II Corinthians 5:7]. But, putting our faith in what Jesus said at the Last Supper, as he identified the bread and wine with his Body and Blood, we find that his words are indeed spirit and life (John 6:63) – *spirit*, because the Eucharist surpasses in power its material elements, and *life*, because the Sacrament infuses spiritual life in us, a share in Christ's risen life.

IV. Eucharist as Sacrifice

The phrase *for you* in Christ's words also refers to his sacrifice on the cross. It was not the loaf of bread that would be crucified but his physical body – yet a body offered in sacrifice that he had identified with the loaf of bread. The Church's faith is that we do not receive dead and rotting flesh in the Eucharist but the flesh of the living, risen Lord. Yet Jesus' risen body still bears the marks of his sacrifice. He said to Thomas: *Put your finger here and see my hands and bring your hand and put it into my side and do not be unbelieving but believe*. They recognized him by his wounds as much as by his face and voice.

By identifying his physical body with the loaf of bread in his hand, the Lord ensured that the reality of his sacrificial act would be present, but now in an unbloody way, in the Sacrament of the altar. As St. Paul says: *As often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes* [I Corinthians 11:26]. Jesus comes to us in the Eucharist with the same love with which he died for our salvation, a sacrificial love.

We Catholics hold that the Mass, in which the Eucharist is celebrated, is a true sacrifice precisely because the grace that the Sacrament bestows flows from the sacrifice of the crucified and now risen Savior. It is not in the strict sense a new sacrifice; what Christ did on Calvary was done once for all. But it is an efficacious re-presentation of that sacrifice with all the vital power that the Lord wills to be ours as we

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Colleen Rowan photo
A student at Corpus Christi School in Wheeling receives Communion during a school Mass at Corpus Christi Church in 2023.

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do this in remembrance of him.

The Mass is a sacrifice because it participates mystically in the one enduring sacrifice of Christ on the cross. The celebration of the Eucharist causes a kind of time warp in which Christ's saving act on Calvary is brought to our time and place by the Holy Spirit of Christ, so that we may receive the benefit here and now of what the Lord has done for us. The words, *for you*, that he pronounced at the Last Supper, are not only an invitation to a meal but a promise that we have been saved from sin and death by Christ's sacrifice.

IV. Theological descriptions of the Eucharist

Some theological terms indicate dimensions of the Eucharist that are worth keeping in mind:

1. Transubstantiation. Without denying the evidence of our eyes, nostrils and taste buds, Christ changes the bread and wine in their deepest reality – their “substance” – into a participation in his risen Body and Blood. He changes the physical species into his own personal, incarnate reality, while leaving their appearances (called “accidents”) the same. So, when we say Amen to the minister of Holy Communion's “Body of Christ,” we speak the truth. It is his Body and Blood.

2. Transignification. The sacrament is grace for the whole person rather than just food for the body, which is its natural meaning. Jesus makes clear this change in meaning: *Unless you eat the flesh of the Son of Man and drink his blood you do not have life within you* [John 6:53]. Receiving Christ in the Eucharist gives us strength to love one another and serve those in need.

3. Transfinalization. The goal or end of the sacrament is elevated from the sustenance of bodily life to the sustenance of one's spiritual life ordered toward the fullness of life in heaven. Jesus says this in John 6:54: *Whoever eats my flesh and drinks my blood has life eternal; and I will raise him on the last day.* The Eucharist is the pilgrim's sacrament, giving us strength to continue on the journey toward that blessed life that God promises us.

Having offered these three points, I emphasize that the element of mystery surrounds the Eucharist. We can describe the dimensions of the sacrament but not truly explain them. It is still a mystery how the Lord can change bread and wine into himself without altering their appearance. He did, of course, make the universe out of nothing, as we say in the Nicene Creed: “Through him all things were made.” As St. Ambrose pointed out, it is a lesser thing to change one thing into another while leaving its second-

ary aspects as they were before (*On the Mysteries*, par 52).

But we need not figure it out. The witness of Christians through the ages, who have held the ancient Eu-

charistic faith, is that they enter into a mysterious relationship with the Lord through the sacrament and discover that the Lord through it sustains them in their faith and strengthens

them in their weakness. The Eucharist is a gift of Jesus' love, calling forth our own. May we treasure this gift as we experience more fully into its mysterious transforming power.



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Dr. Michelle Cheasty-Christ Announced as Principal of Notre Dame & St. Mary's Schools

CLARKSBURG — Dr. Michelle Cheasty-Christ has been named the new principal of Notre Dame & St. Mary's schools.

Father Casey Mahone, designated pastor of the schools and pastor of Immaculate Conception Parish in Clarksburg, made the announcement July 10 in a letter to St. Mary and Notre Dame families.

"As our teachers and staff are busy planning for the return of our families, we are pleased to announce that Dr. Michelle Cheasty-Christ has accepted the position of Principal of our schools. Dr. Cheasty-Christ, 'Doc' as she is most well-known, brings an array of both teaching and administrative experience to our schools," Father Mahone wrote.

Cheasty-Christ teaches various Bachelor's through Doctoral level college-level courses, as well as English and Math at the high school level in West Virginia. Prior to that, she was both a teacher and school administrator in New Jersey. She has been a curriculum devel-



Dr. Michelle Cheasty-Christ

oper for more than 25 years for grades K-20. Further, she has also chaired and participated in dozens of doctoral dissertation studies, helping doctoral students complete their doctoral journey. She is also the former chief academic officer for American Business and Technology University and Global Tech College. She completed her PhD in Education with a dissertation entitled "Impact of Teacher Supports and Workplace Settings

on Retaining Teachers in New Jersey Schools" in 2011. She holds teaching licenses in K-8, Social Studies, English, Algebra, Geometry, Mathematics, Business Education, Special Education, Supervisor, Principal, and School Administrator, with AP Pre-Calculus, AP Calculus and General Science pending.

In addition to her teaching licenses and PhD, Cheasty-Christ also holds a Bachelor of Science in Business Administration, a Master's in Education, completing the master's coursework for both Educational Technology with a project focusing on special education-assistive technology and Educational Administration and a Master's in Business Administration.

"I am thrilled to be a part of such a wonderful education system," she said. "I am truly honored to be accepted into such a warm and loving community and family. I

look forward to all the wonderful things that St. Mary and Notre Dame has to offer our students and families—and what I can, in turn, give back."

Father Mahone gave special thanks and appreciation to Superintendent of Catholic Schools Jennifer Hornyak, Father Joseph Konikattil, as well as everyone on the Search Committee for their diligent work. The committee team reviewed resumes, conducted on-site interviews, and carefully evaluated each candidate.

"It is indeed an exciting time for our school community," Father Mahone wrote. "I ask you to join me in praying for her success and the continued success of our schools. Thank you again for choosing St. Mary Central School and Notre Dame High School for your children. As always, we will continue to strive to help your children grow in Christ in both the classroom and the community."

St. Michael Parish Festival Activities Set for July 11-13 in Wheeling

WHEELING—The St. Michael Community Festival began Thursday, July 11, and will continue to Saturday, July 13, with festival favorite foods, live music every night, bingo, raffles and kids' games. Every July for generations area residents have enjoyed the food, fun and entertainment at the annual celebration that supports St. Michael Parish School.

Hundreds of volunteers have been working for months to plan all the elements that the crowds love: musical entertainment, home-cooked food, raffles and children's games.

Food selections this year will feature All-American treats with fresh-cut French fries and burgers, Filipino favorites from Father Carlos Melocoton, and Italian dishes including home-made meatballs, and others as well loaded nachos, strawberry shortcake, homemade baked goods, fresh-squeezed lemonade and much more.

Festivalgoers can look forward to another great line-up of live music on the outdoor stage. The BEN Band kicked off Thursday's entertainment, followed by Twice as

Nice. Friday bands are Brother Randall & Friends at 5 p.m. and Pocket Change at 8 p.m., and Saturday will feature MSM at 5:30 p.m. and Eli and the Mojo Kings at 8 p.m.

A 50/50 raffle and 10 luxury basket raffles add excitement to the festival; 50/50 tickets will be on sale at the festival for \$10 each. Last year's winner walked away with more than \$8,000. The winning ticket will be drawn on July 13th at the close of the festival; as usual, the winner doesn't need to be present.

Basket tickets are \$1 each or 6 tickets for \$5. This year's baskets include a Christmas in July shopping spree, with over \$200 in gift cards to 9 local shops and restaurants; an Oglebay/Wheeling Park adventure with \$480 in gift cards; a Lucky Lotto wreath with \$470 in lottery tickets; and a YETI wheeled cooler, soft cooler and straw bottle valued at \$735. Tickets will be drawn at the close of the festival.

St. Michael Parish is located at 1225 National Road in Wheeling. The festival hours began Thursday and continue today, Friday, July 12 from 5-11 p.m., and Saturday, July 13 from 5-11 p.m.

100th ANNIVERSARY
Saint James the Apostle Catholic Church
Clarksburg, WV

July 27, 2024
Saint James Catholic Church and Parish Center

Amici to Perform at Italian Festival in Wheeling and in New York City on Columbus Day

Amici, which means, friends, will be playing at the Main Stage in Wheeling on Friday, July 26, at 5 p.m. at the Upper Ohio Valley Italian Festival in Wheeling.

Their show is a mixture of Italian and Italian-American hits, including additional songs made popular by Italian-American artists. The music is performed in a contemporary style with a vibrant pulse. They have also been a mainstay favorite in Clarksburg each year for the West Virginia Italian Heritage Festival, which takes place on Labor Day Weekend. Their recordings can be found on all streaming platforms. Members of the band are Jule Carenbauer (from Wheeling), Stephen Pishner (Clarksburg), Chris Tassos (Clarksburg), and Mark Dinaldo (Richwood, originally from Bridgeport).

Two pieces of music composed by Pishner will be sung for the Italian Festival Mass celebrated by Bishop Mark Brennan at Heritage Port in Wheeling at 10:30 a.m. July 28. The pieces are: "Prendi La Tua Croce/Take Up Your Cross" (a song of discipleship, with a bi-lingual refrain) and "Signore Fa Di Me" (A song in Italian, based on the Prayer of St. Francis of Assisi).

Get Ready to Be Captivated!

Introducing Amici – an electrifying Italian-American musical sensation that's redefining festival experiences wherever they go. Imagine a band that gets audience members on their feet, dancing, and singing along like never before. That's the magic of Amici.

Since their inception in 1984, Amici has been a cornerstone of several Italian festivals and events, captivating audiences with their vibrant performances and infectious energy. Whether it's a classic Italian favorite or contemporary folk rock Italian music, or Musica Americana, Amici's renditions are charged with passion and spirit, making every performance an unforgettable experience.

In 2020, during the height of the pandemic, Amici made history as the first band to go live in Clarksburg with a virtual concert from the Robinson Grand Theatre. Garnering over 8,000 views and counting, this online event showcased their ability to connect with fans even in historically challenging times.



Courtesy photo
Members of the band are Jule Carenbauer (from Wheeling), Stephen Pishner (Clarksburg), Chris Tassos (Clarksburg), and Mark Dinaldo (Richwood, originally from Bridgeport).

Amici's music has reached listeners far and wide, with airplay on stations such as WRUW Radio-Italia Cleveland, WNTN Boston Itali-Echo, West Coast Italian Radio in Palm Springs, WHPC's "Profumi d'Italia" in New York City listening area, and WVLT's "Viaggio Musicale" in South Philadelphia/New Jersey. Their engaging interviews and features have further cemented their reputation as a beloved musical act.

From their days of the past, performing for an Opera Party for the legendary Placido Domingo to rocking prestigious venues such as Cafe

Milano in Washington D.C., Georgetown, The International House Gala as well as Festa Italiana in Charlotte and Atlanta, and beyond, Amici has left their mark on countless stages. Their vibrant shows have enlivened events like Italian Day at Idelwild Park, Sandcastle Water Park, and Pittsburgh's Gateway Clipper Cruise. Notable festivals including: the Upper Ohio Valley Italian Festival (Wheeling), San Rocco Festival (Aliquippa, Pa.), and various others in Ohio and Pennsylvania have been graced by their presence.

With their last CD, "Amici In America," still available in limited quantities, and their songs streaming on iTunes, Amazon Music, Spotify, and YouTube, there's no shortage of ways to experience their music. Their growing fan club on Facebook keeps fans updated with the latest news and upcoming events.

Comprised of Chris Tassos, Mark Dinaldo, Jule Carenbauer, and Stephen Pishner, Amici takes pride in celebrating Italian heritage through music. Their festival setlist

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Amici...

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includes a wide range of songs from "La Tarantella Napoletana" and "O Sole Mio" to "Gloria" by Umberto Tozzi and even some Frankie Valli and a few Neil Diamond hits. Keep in mind too, the band also plays Classic Top 40, Country, some music from the 50s/60s/70s/80s, A little jazz and some standards from the past!

Don't miss the chance to see Amici live and feel the surge of excitement they bring to every performance. This high-energy group is ready to make you dance, sing, and scream with joy. Join the Amici phenomenon and be part of an extraordinary musical journey!

Amici Will Rock the Big Apple, Italian Style!

This year, Amici is set to rock New York City like never before, Italian-Style! The Columbus Citizens Foundation has extended a prestigious invitation to Amici, who will perform on the Red Carpet Stage during the legendary Columbus Day Parade. Recognized as the largest Columbus Day celebration in the world, this event promises to be a spectacular showcase of Italian-American culture, and Amici will be at the heart of it all. The Columbus Day Parade, which includes intermittent performances on the famous Red Carpet Stage on 5th Avenue, draws over a million spectators and consists of over thirty thousand participants in the parade itself.

Get ready to tune in as Amici's electrifying performance will be broadcast live on New York's ABC Channel 7. Millions of viewers in person and via television, will witness their dynamic renditions of classic and contemporary Italian favorites, bringing the energy and spirit of the parade straight into homes across the nation. As the "House Band" for the live broadcast, Amici will also provide a vibrant musical backdrop throughout the event, enhancing the

festive atmosphere with their signature high-energy style, as the tv broadcast takes commercial breaks.

As the parade draws to a close, Amici will join other performers and the iconic Joe Piscopo for a grand finale on the Red Carpet. Together, they will deliver a rousing showstopper entitled "New

York, New York," paying homage to the city's rich cultural tapestry and its enduring spirit. This unforgettable moment will cap off a day filled with music, heritage, celebration, and unity.

Join Amici for this historic performance and experience Amici's unparalleled energy as they rock the Big Apple.

Whether you're in the crowd along Fifth Avenue or watching from the comfort of your home on New York City's ABC 7 website, Amici's performance at the Columbus Day Parade Red Carpet Stage is not to be missed.

For more info, visit their Facebook page, 'Amici In America,' or look for "Amici Rockin' the Streets"

on streaming platforms such as iTunes, Amazon Music, Spotify, YouTube and more and get ready to be hooked on the most exhilarating Italian-American band around!

Some of the music of AMICI is available at: https://youtube.com/playlist?list=OLAK5uy_kQXzMOE8Y0AgZn580Auw6NslqZsP4s3IY&si=gKT25VvkCxQKJpBx

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Synod Document Seeks Responses to Welcoming, Serving Everyone

By Carol Glatz, Catholic News Service

VATICAN CITY (CNS) — The working document for the October assembly of the Synod of Bishops on synodality has called for responses to how all the baptized can better serve the Catholic Church and help heal humanity's "deepest wounds."

The document said the synod should spur the church to become a "refuge" and "shelter" for those in need or distress, and encourage Catholics to "allow themselves to be led by the Spirit of the Lord to horizons that they had not previously glimpsed" as brothers and sisters in Christ.

"This is the ongoing conversion of the way of being the Church that the synodal process invites us to undertake," the document said.

The 30-page document, called an "instrumentum laboris," was released at the Vatican July 9. It will serve as a discussion guideline for the synod's second session Oct. 2-27, which will reflect on the theme: "How to be a missionary synodal Church." The reflections are the next step in the synod's overarching theme: "For a synodal Church: communion, participation and mission."

"In an age marked by increasing inequalities, growing disillusionment with traditional models of governance, democratic disenchantment and the dominance of the market model in human interactions, and the temptation to resolve conflicts by force rather than dialogue," the church's synodal style could offer inspiration and important insights for the future of humanity, the working document said. Two key challenges facing the church are "the growing isolation of people and cultural individualism, which even the Church has often absorbed," it said, and "an exaggerated social communitarianism that suffocates people and does not allow them to be free subjects of their own development."

Synodal practice, however, "calls us to mutual care, interdependence and co-respon-

sibility for the common good," it said, and it is willing to listen to everyone, in contrast to methods "in which the concentration of power shuts out the voices of the poorest, the marginalized and minorities."

In fact, "weakness in reciprocity, participation and communion remains an obstacle to a full renewal of the Church in a missionary synodal sense," it added.

The document strongly encouraged the "renewal of liturgical and sacramental life, starting with liturgical celebrations that are beautiful, dignified, accessible, fully participative, well-inculturated and capable of nourishing the impulse towards mission."

And it called for renewing "the proclamation and transmission of the faith in ways and means appropriate to the current context."

While the second session will focus on certain aspects of synodal life, "with a view to greater effectiveness in mission," it said "other questions that emerged during the journey are the subject of work that continues in other ways, at the level of the local Churches as well as in the ten study groups."

In March, Cardinal Mario Grech, secretary-general of the Synod of Bishops, announced that Pope Francis had decided that some of the most controversial issues raised during the 2021-24 synod process would be examined by study groups. Among the subjects assigned to the 10 groups are the possible revision of guidelines for the training of priests and deacons, the role of women in the church and their participation in decision-making/taking processes and community leadership, a possible revision in the way bishops are chosen and a revision of norms for the relationship between bishops and the religious orders working in their dioceses.

The study groups "will complete their in-depth study by June 2025, if possible, but will offer a progress report to the synod assembly in October 2024," the document said.

"Ahead of the conclusion of the second session, Pope Francis has already accepted some of the requests of the first session and begun the work of implementation," it said.

A canon law commission has been set up to serve the synod, it said, and a "theological subsidy" will soon be published to help participants read and better understand the many "theological notions and categories used" in the newly released synod working document.

The work of the second session, the document said, will continue the synodal method of "prayer, exchange and discernment" as participants are invited to look at "the missionary synodal life of the Church from different perspectives" by reflecting on three aspects which emerged from previous discussions: relationships within the church, pathways for formation and places of connection.

"On this basis, a final document relating to the whole process will be drafted and will offer the pope proposals on steps that could be taken," it said.

"We can expect a further deepening of the shared understanding of synodality, a better focus on the practices of a synodal Church, and the proposal of some changes in canon law — there may be yet more significant and profound developments as the basic proposal is further assimilated and lived," it said.

The document, based on the results of the first session presented in the synthesis report and on further consultation with local churches, parish priests and others, listed a number of shared proposals and concerns that should be addressed at the second session:

— Formation in listening to the Word of God and others, while emphasizing the need to listen to those experiencing poverty and marginalization.

— Addressing exclusion and lack of welcome in the church, which leaves people "feeling rejected, hinders their journey of faith and en-

counter with the Lord, and deprives the Church of their contribution to mission."

— Creating a "recognized and properly instituted ministry of listening and accompaniment" which enables people to approach the church without feeling judged.

— Promoting possibilities for women to further participate in church life which "often remain untapped." This includes providing women, including consecrated women, access to positions of responsibility, such as judges in canonical processes and teaching and formation roles in theology departments, institutes and seminaries.

— Reimagining ordained ministry to help clergy avoid unnecessary burdens and isolation, and encouraging the delegation of tasks that do not require ordination to the laity. The question of admitting women to diaconal ministry will not be discussed at the second session, though a synod study group is looking at the issue.

— Enhancing transparency and accountability beyond sexual and financial abuse to include pastoral plans, working conditions and evaluation procedures for those holding positions in the

church.

— Ensuring that the composition of different types of councils — parish, deanery, diocesan or eparchial — reflect the communities they serve and are able to effectively implement synodal proposals.

— Correcting the formula in the Code of Canon Law which speaks of councils as having "a consultative vote only." This "diminishes the value of consultation and should be corrected." "The aim of synodal ecclesial discernment is not to make the bishops obey the voice of the people, ... but rather to lead to a shared decision in obedience to the Holy Spirit."

Pope Francis chose synodality as the theme for the ordinary General Assembly of the Synod to help the church strengthen its evangelizing mission by emphasizing the need of all the baptized to deepen their journey of following the Lord and renew their responsibility to serve his mission.

Unlike earlier meetings of the Synod of Bishops, which focused on a specific issue or a specific region of the world, the "synod on synodality" is focused on providing "an opportunity for the entire people of God to discern together how to move forward on the path towards being a more synodal Church in the long-term," according to the synod's official handbook.

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Words Matter: Vatican Publishes 'Lexicon' on End-of-Life Issues to Aid Debate

By Carol Glatz, Catholic News Service

VATICAN CITY (CNS) — Public debate on end-of-life issues seems more widespread every time states and nations consider new laws dealing with bioethics and because of social media, the president of the Pontifical Academy for Life said.

The increased participation of individuals and groups in those debates is to be welcomed because facing the final stages of life is an important topic that affects everyone, Archbishop Vincenzo Paglia said in the introduction of a new booklet from the papal academy.

However, precisely because the debate has spread so widely, there are often errors, confusion and gaps in people's understanding of some end-of-life terminology, which can then hamper constructive discussion and resolutions, he wrote.

That is why the academy decided to create a short "lexicon" of important terms used in many end-of-life discussions to help Catholics better navigate an often complex debate.

Written by a group of members of the academy, the 80-page booklet hones in on 22 terms, providing: easy-to-understand, accurate definitions based on the latest science; the theology behind the Catholic Church's position on end-to-life issues; a look at the evolution of church teaching on the matter; and current Italian law regarding end-of-life issues. Published only in Italian, it was released by the Vatican publishing house July 2.

The academy distributed the booklet to every bishop in Italy, telling them it was especially suited for priests, deacons, religious and those working or consulting in the healthcare field.

The goal of the lexicon, Archbishop Paglia wrote, is to clear through "the jungle of intricate issues" and present a clear, correct usage of the terminology so that those interested in end-of-life discussions can have a common ground of shared meaning before embarking on the more difficult task of understanding others' different positions and objectives.

A key feature of the booklet is the way the issues are presented through the lens of Catholic understanding and are connected by several fundamental tenets, such as the Christian meaning of life, death, freedom, responsibility and care.

One tenet is freedom as a gift of God who lets humanity "freely decide in our life," Arch-



CNS photo/courtesy Little Sisters of the Poor
Nuns are pictured in a file photo comforting a frail resident at Little Sisters of the Poor Jeanne Jugan Residence in San Pedro, Calif.

bishop Paglia wrote. "But freely does not mean arbitrarily, rather (it means) responsibly" and always in relation to other people and the world at large.

"To be responsible toward oneself," he wrote, "is always a way to be responsible — or irresponsible — toward others. That is the way we human beings live until the very end."

Among the issues covered are: the "vegetative state" and coma; cremation; palliative care and deep sedation; suffering and pain management; euthanasia and assisted suicide; intensive care, including for terminally ill infants; determination of death; organ donation; life-sustaining care; artificial nutrition and hydration; "aggressive" medical treatment and its suspension; ordinary and proportionate means of preserving life; and advanced directives including a template of a living will to customize with the guidance of a priest.

The papal academy experts who compiled the book drew from many sources, relying heavily on teachings by St. John Paul II and Pope Francis as well as numerous documents issued by the then-Congregation and now Dicastery of the Doctrine for the Faith, which are all available online.

While there is nothing new, per se, in the booklet, it provides a concise, faith-based explanation of end-of-life issues in the context of current laws, trends and "secular" attitudes.

For example, concerning euthanasia, the booklet warns its legalization could lead to a

multitude of dangers beyond the intentional violation of human life: It jeopardizes the role of the doctor whose mission is to care for and preserve the lives of their patients, it could lead to reduced support for assisting those dying a natural death, and it infringes on the freedom of people who may feel pressured to pursue euthanasia to avoid being a burden on their family or society.

The aim of medical treatment and care for those facing the end of life, it said, includes mitigating pain in a way that allows the patient to be aware, communicate, and cultivate and deepen relationships.

In fact, it is not true that pain is "celebrated" as "a path to redemption" in the Christian faith, the booklet said. It is both a professional duty and an act of Christian charity for medical staff to help alleviate suffering.

The underlying theme throughout the booklet is the importance of upholding and strengthening the relationship and dialogue between patient and healthcare providers, families and society.

It stressed that there is a way to properly respect and protect the autonomy and freedom of patients to make decisions about end-of-life care that does not isolate them in a subjective bubble, it said.

Autonomy always exists in relation with others, it said. The patient must be in dialogue with medical professionals who carefully study the individual's unique case and fully inform the patient and family so as to pursue a path of shared decision-making.

"The communication between a doctor and patient — and with family members — is an element of decisive importance in the development of ethical choices concerning the changes in treatment," it said.

Open, honest and informed dialogue must also be the basis for those taking part in today's debates and discussions concerning end-of-life issues, Archbishop Paglia said in the booklet's introduction.

Only "heartfelt and in-depth dialogue," not "prepackaged and partisan ideologies, can lead to authentic shared solutions," he wrote. Dialogue by all sides, religious or not, must be driven by a sincere quest to respect the human being, he added.

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Vatican Excommunicates Archbishop Viganò, Found Guilty of Schism

By Carol Glatz, Catholic News Service

VATICAN CITY (CNS) — Archbishop Carlo Maria Viganò, former nuncio to the United States, has been excommunicated after being found guilty of schism, the Vatican said.

Members of the Dicastery for the Doctrine of the Faith met July 4 to complete an extrajudicial penal process against Archbishop Viganò, who was accused of “the reserved delict of schism,” the dicastery announced in a press release July 5.

“His public statements manifesting his refusal to recognize and submit to the Supreme Pontiff, his rejection of communion with the members of the Church subject to him, and of the legitimacy and magisterial authority of the Second Vatican Council are well known,” the dicastery wrote.

“At the conclusion of the penal process, the Most Reverend Carlo Maria Viganò was found guilty of the reserved delict of schism,” it said.

The dicastery thereby declared the archbishop automatically excommunicated in accordance with canon law. “This decision was communicated to the Most Reverend Viganò on 5 July 2024,” it said.

“The lifting of the censure in these cases is reserved to the Apostolic See,” it added.

The 83-year-old Italian archbishop worked as secretary general at the Vatican’s governing office from 2009 to 2011 before he was named apostolic nuncio to the United States from 2011 until his retirement in 2016. He had previously served as a permanent observer to the Council of Europe and apostolic pro-nuncio to Nigeria before he went back to

Rome as an official of the Secretariat of State in 1998.

In a June 20 post on X, the archbishop published a letter he said he received from the dicastery over email informing him of the extrajudicial trial. The letter, written on the dicastery’s stationary and signed by Msgr. John Kennedy, secretary for the dicastery’s section for discipline, said the archbishop was summoned to appear at the dicastery’s office June 20 to hear “the accusations and evidence against him regarding the crime of schism of which he is accused.”

The archbishop later said on social media that he refused to go to the office or face the charges since he did not recognize the authority of the dicastery, its prefect or Pope Francis.

Archbishop Viganò is active on social media and writes often on the blog of his association, “Exsurge

Domine,” where he has continued to be vocal about his opposition to Pope Francis and Vatican II.

For example, in a 2020 letter written by Archbishop Viganò and published on *Inside the Vatican*, the archbishop said “it is undeniable that from Vatican II onwards a parallel church was built, superimposed over and diametrically opposed to the true Church of Christ.”

Archbishop Viganò also wrote in a post on X in November 2023 that Pope Francis’ “incompatibility” with the function of the papacy “confirms his defect of consent in the assumption of the Papacy,” but he specified that his comments should not be taken to mean he shares the opinion of sedevacantists.

Reacting to the letter he received from the dicastery about the trial, the archbishop wrote, “I regard the

accusations against me as an honor.” The accusation against him issued for questioning both the legitimacy of Pope Francis and the Second Vatican Council confirms that the “synodal church” promoted by the pope is the metastasis of the “ideological, theological, moral, and liturgical cancer” of Vatican II, he wrote in a blog post published June 20.

He went on to write that he does not want “any ecclesial communion” with the pope or his collaborators but claimed that he remains “in full communion with the Roman Catholic Apostolic Church” and the magisterium of the popes.

The Code of Canon Law defines schism as “the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.”

Vatican Publishes 1974 Decision Denying Alleged Amsterdam Apparitions

By Justin McLellan, Catholic News Service

VATICAN CITY (CNS) — The Vatican has made public its 1974 decision denying the authenticity of Marian apparitions alleged to have occurred in Amsterdam between 1945 and 1959.

A statement released by the Dicastery for the Doctrine of the Faith July 11 revealed that a ruling of “constat de non supernaturalitate” — a judgment declaring that a phenomenon is not supernatural — was reached in 1974 by the then-Sacred Congregation for the Doctrine of the Faith and approved by St. Paul VI regarding the alleged apparitions and revelations of “The Lady of All Nations.”

The statement noted that while the dicastery previously “did not make public decisions about alleged supernatural phenomena,” it published the 1974 ruling “in light of the persistent doubts raised about the alleged apparitions and revelations.”

The alleged apparitions began in 1945 when the 39-year-old Dutch secretary Ida Peerdeman claimed that Mary appeared to her in her Amsterdam home. The alleged apparitions continued, and Peerdeman said Mary asked to be known by the title “The Lady of All Nations” and be proclaimed as “co-redemptrix, mediatrix and advocate” as the final Marian dogma.

Pope Francis has explicitly said that Mary is not a co-redemptrix and that Christ is the one and only redeemer.

The dicastery’s statement came after it published new norms for discerning alleged supernatural phenomena in May. The document sought in part to enable the Catholic Church to more directly respond to questions that often surround alleged Marian apparitions.

Prior to the new norms, the dicastery’s formal decisions about alleged supernatural phenomena were only given to the bishop and not made publicly available.

In his written presentation of the new norms, Cardinal Víctor Manuel Fernández, dicastery prefect, cited a specific example of changing judgements on a phenomenon’s supernatural status, which corresponds with the alleged Amsterdam apparitions, as a reason for publishing the new norms.

Although the alleged Amsterdam apparitions were declared by the local bishop not to be supernatural in 1956, his successors changed that judgment and approved the supernatural origin of the apparitions. In 2020, Bishop Johannes Hendriks of Haarlem-Amsterdam issued a pastoral letter after consultation with the dicastery again prohibiting devotion to the apparitions and citing the 1974 Vatican ruling.

“In the period following this statement by the bishop, there was still sometimes a difference of opinion about the interpretation of the 1974 text,” the diocese of Haarlem-Amsterdam said in a statement

published July 11. “The Dicastery for the Doctrine of the Faith therefore issued an announcement on July 11, 2024 to emphasize this once again.”

“Such complicated situations, which create confusion among the faithful, should always be avoided,” Cardinal Fernández wrote in his presentation of the dicastery’s document. “This can be accomplished by ensuring a quicker and clearer involvement of this Dicastery and by preventing the impression that the discernment process would be directed toward a declaration of ‘supernaturalness.’”

Rather than authenticate the supernatural status of a given phenomenon, the new norms orient the discernment of supernatural phenomena toward obtaining a “nihil obstat” — a declaration that allows bishops to promote the pastoral value of an allegedly supernatural phenomenon without expressing certainty about its authenticity.

Wheeling University's MEL Program Named One of Best in U.S. by Forbes Education

WHEELING — Forbes Education has ranked Wheeling University's Master of Arts in Education: Education Leadership (MEL) degree as one of the best 10 online programs in the nation for 2024.

Dianna Vargo, Ed.D., chief operations officer, and chair of Education Programs, said, Wheeling University's MEL program offers students the flexibility to continue working while earning an advanced degree in as little as one year. The 33-credit graduate program offers multiple start dates.

"This recognition is a tribute to the faculty who guide our students

on their educational journey," Vargo said.

The MEL program was developed in 2010 by Dr. Connie Myer, former director of the Education Program and a current adjunct faculty member in the program. Assisting her with the implementation of the program were Dr. H. Lawrence Jones and Dr. Bonnie Ritz.

MEL candidates may choose one of two tracks offered through the online program: School and System Leadership, which leads to licensure as a school principal, curriculum supervisor or school system superintendent; and Instruc-

tional Leadership, which is geared toward teacher leaders.

Vargo said that students complete two residency placements in their school districts that allows them to learn in a real-world setting. Additionally, the program relies on experienced and committed instructors who are current or former school administrators.

Forbes Education uses an objective methodology to score and rank institutions. The rankings provide readers with well-informed, unbiased ranking. Forbes scored 253 accredited, non-profit colleges offering master's in educational leadership program from across the coun-

try. To score each of the colleges and universities, Forbes used 16 data points in the categories of credibility, affordability, student outcomes, student experience and application process. The ranking service pulled this data from the Integrated Postsecondary Education Data System (IPEDS); private, third-party data sources; and individual school and program websites.

Wheeling University is a member in good standing of the Association for Advancing Quality in Educator Preparation (AAQEP) and is fully accredited by AAQEP and the West Virginia Department of Education.

Shepherdstown Knights Help Families in Need with Diaper Donation



Courtesy Photo

The Shepherdstown Knights of Columbus, through the Service, Justice, and Peace ministry of St. Agnes Parish in Shepherdstown, collected diapers to distribute to those in need. This year, diapers were given to Shepherdstown Shares, Mary's Refuge, and Catoctin Pregnancy Center. The donation was given last month. Council members are pictured with the boxes of diapers. From left are Mesim Meda, Terry Fulton, Dennis Wark, Joe Bosco, Arnold Thomas, Jason Gray, Stan Nelson, Pat Nickoles, and Mike Sugre.

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Las palabras importan: El Vaticano publica un 'glosario' sobre cuestiones relacionadas con el final de la vida para facilitar el debate

Por Carol Glatz, Catholic News Service

CIUDAD DEL VATICANO (CNS)

—El debate público sobre las cuestiones relacionadas con el final de la vida se ha vuelto más frecuente cada vez que los estados y naciones consideran nuevas leyes sobre bioética, impulsado también por las redes sociales, señaló el presidente de la Pontificia Academia para la Vida.

La creciente participación de personas y grupos en estos debates es bienvenida, ya que enfrentar las etapas finales de la vida es un tema importante que nos afecta a todos, afirmó el arzobispo Vincenzo Paglia en la introducción de un nuevo documento de la academia papal.

Sin embargo, precisamente porque el debate se ha extendido tanto, a menudo hay errores, confusión y malentendidos sobre algunos términos relacionados con el final de la vida, lo que puede dificultar las discusiones constructivas y la búsqueda de soluciones, explicó.

Por eso, la academia decidió crear un breve "glosario" con términos clave que se utilizan en muchas discusiones sobre el fin de la vida, para ayudar a los católicos a desenvolverse mejor en un debate que suele ser complejo.

Escrito por un grupo de miembros de la academia, el documento de 80 páginas se centra en 22 términos y ofrece definiciones precisas y fáciles de entender basadas en los descubrimientos científicos más recientes; la teología que respalda la postura de la Iglesia Católica sobre los temas del fin de la vida; una mirada a la evolución de las enseñanzas de la iglesia sobre este tema; y un resumen de la ley italiana actual sobre el fin de la vida. Publicado solo en italiano, fue lanzado por la editorial

del Vaticano el 2 de julio.

La academia distribuyó el documento a todos los obispos de Italia, recomendándolo especialmente para sacerdotes, diáconos, religiosos y profesionales de la salud.

El objetivo del glosario, según el arzobispo Paglia, es aclarar "la confusión sobre temas complejos" y presentar un uso claro y correcto de la terminología, para que aquellos que debatan sobre temas relacionados con el fin de la vida tengan una base común de significados compartidos antes de abordar la difícil tarea de entender las diferentes posiciones y objetivos de los demás.

Una característica destacada del documento es la presentación de los temas desde la perspectiva de la fe católica, vinculándolos con principios fundamentales como el significado cristiano de la vida, la muerte, la libertad, la responsabilidad y el cuidado.

Un principio fundamental es la libertad como un don de Dios que nos permite "decidir libremente en nuestra vida", escribió el arzobispo Paglia. "Pero ser libre no significa actuar arbitrariamente, sino de manera responsable", siempre en relación con otras personas y el mundo en general.

"Ser responsable con uno mismo", agregó, "siempre implica ser responsable -- o irresponsable -- con los demás. Así es como vivimos los seres humanos hasta el final".

Entre los temas abordados se encuentran: el "estado vegetativo" y el estado de coma; la cremación; los cuidados paliativos y la sedación profunda; el manejo del sufrimiento y el dolor; la eutanasia y el suicidio asistido; los cuidados intensivos, incluyendo los destinados a niños con enfermedades terminales; la determinación de la

muerte; la donación de órganos; los cuidados para sostener la vida; la nutrición e hidratación artificiales; los tratamientos médicos "agresivos" y su suspensión; los medios ordinarios y proporcionados para preservar la vida; e instrucciones preestablecidas, incluyendo un modelo de testamento que se puede adaptar a cada paciente con la ayuda de un sacerdote.

Los expertos de la academia papal que elaboraron el libro se basaron en varias fuentes, especialmente en las enseñanzas de San Juan Pablo II y el Papa Francisco, así como en numerosos documentos emitidos por lo que antes era la Congregación y ahora es el Dicasterio para la Doctrina de la Fe, todos disponibles en internet.

Si bien el documento no presenta información novedosa, ofrece una explicación concisa que se basa en la fe sobre los temas relacionados con el final de la vida en el marco de las leyes actuales, tendencias y actitudes "seculares".

Por ejemplo, en lo que respecta a la eutanasia, el documento advierte que su legalización podría conllevar numerosos peligros además de la vulneración deliberada de la vida humana. Esto incluye poner en riesgo el papel del médico, cuya misión es cuidar y preservar la vida de sus pacientes; reducir el cuidado para quienes mueren de forma natural; y presionar a las personas a optar por la eutanasia para evitar ser una carga para sus familias o la sociedad.

El objetivo del tratamiento médico y el cuidado para quienes se encuentran en el tramo final de la vida incluye mitigar el dolor de manera que el paciente pueda estar consciente, comunicarse y cultivar y profundizar relaciones.

El documento también aclara que no es cierto que en la fe cristiana se "celebre" el dolor como "un camino a la redención". Es tanto un deber profesional como un acto de caridad cristiana que el personal médico ayude a aliviar el sufrimiento.

El tema principal del nuevo documento es la importancia de mantener y fortalecer la relación y el diálogo entre los pacientes y los profesionales de la salud, las familias y la sociedad.

Se enfatiza que es posible respetar y proteger debidamente la autonomía y libertad de los pacientes en la toma de decisiones sobre los cuidados al final de la vida sin aislarlos en una burbuja subjetiva.

La autonomía existe siempre en relación con los demás. El paciente debe dialogar con los profesionales médicos, quienes estudian cuidadosamente su caso particular e informan abiertamente al paciente y a su familia para tomar una decisión de manera conjunta.

"La comunicación entre médico y paciente, así como con los familiares, es determinante en la toma de decisiones éticas sobre los cambios en el tratamiento", se afirma en la publicación.

El arzobispo Paglia, en la introducción del documento, subraya que un diálogo abierto, honesto e informado debe ser la base de los debates y discusiones actuales sobre los temas del final de la vida.

Sólo un "diálogo sincero y profundo", y no "ideologías prefabricadas y partidistas", puede conducir a soluciones verdaderamente compartidas". Añade que el diálogo, ya sea entre personas religiosas o no, debe estar guiado por la búsqueda sincera del respeto por el ser humano.

Para denunciar presuntos casos de abuso sexual de niños:

La Diócesis de Wheeling-Charleston alienta a informar ante las autoridades civiles ante todo si se ha cometido un delito. También alentamos a utilizar www.reportbishopabuse.org para hacer un informe sobre cualquier obispo en los EE. UU. Si tiene motivos para creer que un obispo ha cometido una conducta sexual inapropiada, comuníquese con las autoridades civiles de la jurisdicción correspondiente y visite www.reportbishopabuse.org.

Para informar a las autoridades civiles: comuníquese con la policía local; los números varían según su ubicación. Si cree que alguien está en peligro inmediato, llame al 911. Para informar confidencialmente cualquier incidencia de sospecha de abuso o negligencia infantil, incluido el abuso sexual, comuníquese con la Oficina de Servicios de Protección Infantil de Niños y Familias de West Virginia llamando a la línea directa de abuso infantil al 800.352.6513. Puede informar anonimamente a esta línea directa si lo prefiere.

Para informar a las autoridades diocesanas: La diócesis alienta a informar a las autoridades civiles apropiadas, ante todo, si se ha cometido un delito. La diócesis también alienta a informar a las autoridades eclesásticas apropiadas. Para reportar casos sospechosos de abuso sexual de niños por parte del personal de la Diócesis de Wheeling-Charleston a la Diócesis, comuníquese con uno de los siguientes designados al 1.888.434.6237 o 304.233.0880: Sr. Bryan Minor, ext. 263; Sr. Tim Bishop, ext. 353; o Sor Martha Gómez, ext. 264. También puede llamar a la Oficina de Ambiente Seguro de la Diócesis al

304.230.1504. También puede llamar a la línea directa de abuso sexual de la Diócesis al 833.230.5656. Los formularios de queja están disponibles en línea en www.dwc.org, haga clic en "Diócesis" en la barra de menú, luego en "Oficinas", luego en "Ambiente seguro", luego "Descargar archivos y formularios". El formulario se titula "Formulario de queja para denuncias de abuso sexual de menores". El formulario se puede devolver por correo de EE. UU. A: Office of Safe Environment, Diócesis de Wheeling-Charleston, PO Box 230, Wheeling WV 26003.

Para informar al Coordinador de Asistencia a Víctimas de la Diócesis: llame a la Erin McFarland, M.Ed., LPC, al 304.559.6742.

Además de los métodos enumerados anteriormente para denunciar el abuso sexual, la Diócesis también se ha asociado con Navex Global para ofrecer la plataforma EthicsPoint para informar otras inquietudes adicionales, como sospecha de mala conducta financiera, profesional y personal de un sacerdote, diácono, religioso, o empleado laico de la Diócesis o cualquier parroquia o escuela católica en West Virginia. Se puede acceder a la plataforma EthicsPoint a través de www.dwc.org, en "Rendición de cuentas", luego "Informar mala conducta" o llamando al 844.723.8381. EthicsPoint es un sistema de informes de terceros que informa a las autoridades civiles cuando corresponda y a las autoridades diocesanas, y la identidad de la persona que informa esta protegida. Enlaces e información: Departamento de Salud y Recursos Humanos de WV: <https://www.wvdhhr.org/report.asp>. Policía Estatal de Virginia Occidental, Unidad de Crímenes contra Niños: 304-293-6400.

Director of Music Ministries Needed

The Co-Cathedral of the Sacred Heart located in Charleston, West Virginia is looking for a pastoral musician. Responsibilities include overseeing the selection of music for liturgies, substituting for our organist, directing the choir, cantoring when necessary, preparing worship aids and expanding our current music program. Candidates should have a BA degree or higher in a music field, or other field, if musically trained, excellent organ/keyboard/choral conducting skills and vocal technique and be familiar with music notation software. A practicing Catholic is preferred but not required; candidates must be of the Christian faith with willingness to learn about and genuinely support others in their Catholic faith. Conversant with a variety of liturgical styles including contemporary, classical, and traditional. Must demonstrate a commitment to use a blended approach to liturgical music that encourages the assembly to sing. Working hours are flexible and include weekends and some evenings. Complete job description available upon request. Please send résumés to: Bernadette McMasters Kime, Office of Worship and Sacraments, P.O. Box 230, Wheeling, WV 26003 or email bkime@dwc.org

Résumé submissions will be accepted until the position is filled.

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Qualifications for Part-Time Related Arts Teachers: The ideal candidate will possess a Bachelor's Degree in Education and a WV State Teacher Certification (or the ability to become certified). A Practicing Catholic in Good Standing is Preferred. For the right candidate, one or more part-time related arts positions could be combined to create a full-time position.

Qualifications for Part-Time Custodian: Previous custodial or janitorial experience is preferred. Ability to perform physical tasks, including lifting and moving objects up to 50 pounds, and strong attention to detail with a commitment to cleanliness and order.

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