



Diocese Doubles Its Efforts to Provide Third-Party Reporting Options

WHEELING—Expanding its commitment to addressing instances of abuse, the Diocese of Wheeling-Charleston now has two third-party reporting systems for concerns and allegations of abuse and harassment. In West Virginia, the Diocese has

partnered with Navex Global to roll out a new version of its EthicsPoint platform, intended to report suspected financial, professional, and personal misconduct of a priest, deacon, religious, or lay employee of the diocese, parish, or Catholic school in West Vir-

ginia.

On a national scale, the United States Conference of Catholic Bishops has its own third-party reporting system called the Catholic Bishop Abuse Reporting Service. This reporting system is established to receive reports of

sexual abuse and interference with sexual abuse investigations on the part of bishops in the U.S. These reports will be relayed to a lay person in each diocese with professional experience in such matters, who will assist the
See "Efforts" on Page 6

Vocations Office Announces New Seminararians



Courtesy Photo

Bishop Mark Brennan is pictured with new seminararians at the Cathedral of St. Joseph in Wheeling. With the bishop, from left, are Father Brian Crenwelge, director of Vocations for the diocese; and seminarians Jacob Dye, John Soplinski, Deacon Phillip Szabo, Ryan Budd, and Tyler Boyd.

By Colleen Rowan

WHEELING—The Diocese of Wheeling-Charleston's Vocations Office has announced three new seminarians. They are

Tyler Boyd (first pre-theologian) from Holy Rosary Parish in Buckhannon; Ryan Budd (fourth theologian – transferred in from the Archdiocese of Hartford, Conn.), and Jacob

Dye (first year college seminary) from St. James the Greater Parish in Charles Town.

See "Seminararians" on Page 3a of The Calling (center section)

INSIDE:

Catholic Schools to Release Plans for Five-Day, In-School Instruction, Page 4

The Calling, Vocations Newsletter, Center Section

Diocese Notified of Ransomware Cyber Attack on One of Its Service Providers

WHEELING—The Diocese of Wheeling-Charleston was notified on July 16, of a ransomware cyber attack on one of its service providers, Blackbaud. Blackbaud is one of the world's largest providers of customer relationship management systems for not-for-profit organizations and is utilized by many Dioceses across the country, as well as the WVU Foundation. The Diocese enlists Blackbaud to manage several databases including mailing lists,

donor lists, and electronic mailing lists.

In the ransomware attack, the cybercriminal was able to gain access to a subset of constituent data from several of Blackbaud's clients, including the Diocese of Wheeling-Charleston. An investigation by Blackbaud confirms that no encrypted information, including bank account numbers, Social Security numbers, and credit or debit card information was compromised. Officials with Blackbaud state that data accessed

by the cybercriminal may have included constituent information such as name, title, date of birth, spouse, phone numbers, and email addresses.

In order to protect that data and to reduce potential identity theft, Blackbaud has met the demands of the cybercriminal, paid the ransom, and was assured by the attacker and third-party experts that the data has been destroyed. Additionally, Blackbaud has assured its clients that it is monitoring the web in order to verify that the data stolen has not been misused.

Ways we have always maintained

the security of your information:

* We follow industry-standard best practices for all of our onsite systems;

* We have a Next-gen firewall for all onsite systems that monitors and filters all traffic into and out of our network and prevents threats from entering these systems;

* We utilize a Multi-Factor Authentication (MFA), similar to the technology that banks use for online banking, that secures access to our hosted electronic mail system;

* Endpoint security on all network
See "Attack" on Page 6

Notice from the Tribunal

The Tribunal of the Diocese of Wheeling-Charleston hereby formally cites Mr. Kermit Baird as the respondent in the contention of marital nullity (Case 4075-2019 Diserio-Baird) introduced by his former spouse before this Tribunal. Mr. Baird should contact the Tribunal at (304) 233-0880 as soon as possible. Any member of the faithful who knows the whereabouts of Mr. Baird is kindly asked to advise him of this matter.

To Report Suspected Cases of Sexual Abuse of Children

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, 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: Sr. Ellen Dunn, O.P., ext. 264; Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; or Very Rev. Dennis Schuelkens, Jr., V.E., ext. 270. 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. 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 Dr. Patricia Bailey at 304.242.6988.

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, Internet Crimes Against Children

Sexual Abuse Awareness Training

The U.S. Conference of Catholic Bishops (USCCB) requires that all Dioceses/Eparchies have in place 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 on the Office of Safe Environment, please go to www.dwc.org, click "Diocese," then "Offices," then "Office of Safe Environment."

Obituary—Sister Maria Porter, CSJ

Sister Maria Porter passed peacefully with her sisters at her side at Mount St. Joseph on July 31, 2020. She was born Lois Jean Porter, daughter of Edward and Ella (Trautwein) Porter. Her parents and sister, Patricia Wilson preceded her in death. She is survived by two nephews, Charles Wilson and James Wilson.

Sister Maria (known in religion as Sr. Maria Goretti) entered the Congregation of St. Joseph in Wheeling in 1950. She earned a bachelor's degree in education from Duquesne University and certificates in Remedial Reading and Early Childhood Education from West Virginia University. Sister Maria started many kindergarten classes in Catholic schools within the Diocese of Wheeling-Charleston. She served God's little ones for many years in Wheeling, Clarksburg, Fairmont, Huntington, Moundsville and Bristol, VA. She also worked for Ohio County in their Remedial Reading Program.



Sister Maria served for many years as the head of the kitchen and later as the receptionist at Mount St. Joseph. She was an avid promoter of the 30 annual Spaghetti Dinners and Craft sales. Sister Maria was a staunch WVU fan and followed all Mountaineer

sports. She had a special love for the United States of America, the flag and she wore red, white and blue often. She also dearly loved animals. During her later years, Sister Maria was a positive, prayerful presence to the staff and other sisters. She always enjoyed visitors, especially the young and the young at heart. Four-legged visitors brought a wonderful smile to her face. Due to COVID-19 restrictions, funeral services currently are not open to the public. A memorial Mass will be celebrated at a later date when guests can attend.

Arrangements by Altmeyer Funeral Home, Wheeling Chapel.



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A Letter from Bishop Brennan



DIocese of WHEELING-CHARLESTON

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July 28, 2020

Dear Faithful of the Wheeling-Charleston Diocese,

We have been living through most unusual and trying times. I hope that your faith in God has helped you to stay calm amidst the storms that rage around us.

As I approach the first anniversary of my installation as your bishop (August 22), let me address a few matters of mutual concern: the Bishop Bransfield scandal; the Coronavirus pandemic; and the issue of racism.

Regarding Bishop Bransfield, neither the Apostolic Nuncio to the United States (the Pope's ambassador) nor I have heard anything in over five months from the Holy See in Rome on the plan of amends I submitted for Bishop Bransfield. The Coronavirus pandemic struck Italy hard, so that may account for the delay. Please pray that this matter may soon be resolved.

With respect to the Coronavirus pandemic here, I thank you, our lay faithful and clergy, for the cooperation you have shown in observing the protective measures we have adopted so that we may have public liturgies in our parishes. I am especially grateful to the volunteers and staff who have been sanitizing our churches and serving as ushers. I would encourage young adults to step up and help us, so that the burden does not fall only on older folks. I also compliment you on the beautiful face masks many of you wear!

As far as we can determine, our protective measures have been effective. In the few cases in which a person at Mass later tested positive for the COVID-19 virus, the respective Health Departments and parishioners were informed and persons in close contact with the infected parishioner were quarantined. As of this writing, contact tracing has not indicated that anyone was infected at Mass. We must continue to observe our safety protocols when worshipping in church. This is no time to give in to "pandemic fatigue" and relax our vigilance.

If you are healthy, go to Mass to hear God's Word with your brothers and sisters in the faith and receive the Lord Jesus in the Eucharist. But if you fear that going to Mass could be dangerous to you or others, remember that the obligation to go to Sunday Mass remains suspended.

We gave permission to our parishes to open up to some events other than liturgies. We must proceed cautiously in this area, since the number of positive cases in our State has been rising. Small meetings – for example, a Pastoral or Finance Council meeting, a small RCIA gathering – may be held while observing protective measures and without serving food and drink. Unfortunately, larger gatherings – parish dinners, funeral luncheons, Bingo – we cannot safely do at this time. They can easily become the setting for spreading the virus. We must keep the health and safety of others in mind. That is called "love of neighbor."

Are there any spiritual benefits in this pandemic? I have asked Confirmation candidates how they have lived their faith during the pandemic. They said they prayed, read Scripture, watched live-streamed Masses and tried to help around the house more. Those are true benefits! Being deprived of the Eucharist can also increase our desire for the sacrament, as fasting increases our desire for food. And aren't we more aware of how social we are by nature? We need one another and want to be together. I pray that normal gatherings may soon be possible.

With respect to racism, the months after the death of Mr. George Floyd in Minneapolis have seen great social unrest and protests over racism. While the legal segregation I saw as a boy has been overcome, other forms of racism still exist. Why is it still harder for Black men and women with the same educational background and experience as white persons to get a job for which they apply? Why have city neighborhoods and schools been re-segregated a half century after desegregation rulings and open housing laws? Even apart from individual's intentions, racism crawls under the surface of institutions and social life.

West Virginia has a much smaller Black population than surrounding States and I am no expert on the situation here. Reports say protests in West Virginia after Mr. Floyd's death were peaceful. People have the right and the obligation to work for justice. Violence, however, as Dr. Martin Luther King, Jr., said, assaults the pursuit of justice while non-violent methods over time bring better results.

It is important that all of us recognize that our attitude towards people affects how we relate to them. The cry "Black Lives Matter" is a cry from the heart of a people who have suffered in this country for generations and will not sit idly by. (This is distinct from the organization of the same name, whose positions on some issues contradict Catholic belief and teaching.) As followers of Jesus Christ, who suffered, died and rose from the dead for all people, regardless of race or origin, we must examine ourselves honestly about how we regard people of different races and ethnic groups. Change begins in the mind and heart; otherwise, any changes in behavior will only be superficial and likely will evaporate like the morning mist.

Along with self-examination, studying the issues can help us understand why protests and even violence have broken out. I encourage you to read *Open Wide Our Hearts*, the US Bishops' Pastoral Letter on Racism from November, 2018, that sees racism in a broad context that includes immigrants and Native Americans as well as African Americans. (Go to usccb.org.) Where possible, dialogue with members of other races and ethnic groups can prove illuminating and foster mutual understanding. I encourage parishes to look into this possibility.

Does harping on "white guilt" produce appropriate self-examination and change in white people? I honestly think it is more likely to provoke resentment than openness to change. Dr. Martin Luther King, Jr., recognized that some white people were oppressed, just as were Blacks, which is why he included poor Southern whites in his Poor People's Campaign. But most white people have benefitted just from being white and it is fair to ask them to recognize this. What is unfair is to attribute personal moral guilt to them for a situation which they inherited. Judging members of any race by derogatory stereotypes is wrong. Jesus' words, Judge not lest you be judged, apply here. Let us face social injustices squarely but keep our focus on the issues and not attack persons. The essential thing is to form alliances to overcome injustices and build a more humane society.

As we look into the future, we do not know how long we will have to contend with the Coronavirus pandemic nor by what means or how long it will take to bleach out the stains of racism from our national character. But, with trust in God, who blesses His people with wisdom and courage, we must resolve to follow the Lord Jesus, who, living during a pandemic of sin, nonetheless, anointed with the Holy Spirit and power, went about doing good and healing those oppressed by the devil, for God was with him [Acts of the Apostles 10:38]. We have also been anointed with the Holy Spirit and power, the power of faith in Christ. With confidence in God's grace, we can endure the physical evil of a terrible disease and make genuine progress in erasing, as far as possible, the moral evil of racism. With God all things are possible [Matthew 19:26].

Yours in Christ,

+Mark E. Brennan

+Mark E. Brennan
Bishop of Wheeling-Charleston

Catholic Schools across West Virginia to Release Plans for Five-Day, In-School Instruction

WHEELING—Throughout the last four months the Department of Catholic Schools for the Diocese of Wheeling-Charleston has been focused on implementing the recommendations and guidelines from worldwide, federal, state, and local experts. This week based upon the extensive work that has taken place, West Virginia Catholic School families will receive their individual school reopening plans, outlining a five-day a week physically present strategy.

“Principals from all 24 Catholic schools across the state have worked closely with their local health departments, school communities and my office to develop plans to allow for the reopening of schools that meet local, state and federal guidelines,” Catholic School Superintendent Mary Ann Deschaine, Ed.S., said.

When providing information about the reopening of schools, Deschaine also referenced the

American Academy of Pediatrics (AAP) that “strongly” supports students returning to the school building. A recently released statement from the AAP notes, “All policy considerations for the coming school year should start with a goal of having students physically present in school.”

“This is completely in line with our position,” she said. “Because we are Christ-centered, every choice we make, and plans we develop are prayerfully made with our students’ success and well-being in mind. We are a strong Christian family guided by our faith. Our learning environment will always focus on the social, emotional, physical, spiritual, and mental well-being of each child.”

While these are unwanted and unpredictable times, the challenges in the world today provide a great opportunity to teach huge and powerful life lessons for our children.

“What has always been our routine focus in Catholic schools—academics, responsibility, accountability, citizenship, and empathy—is now being taken to a heightened level,” she said.

Last spring, schools across the Diocese displayed how well they react to a total upheaval of their academic, social, and physical plans.

“I know without a doubt that our principals, staff, and teachers performed outstanding,” she said. “Our families saw that, and our students will always remember how they continued to be challenged academically, and moreover won’t forget how they felt knowing their teachers genuinely cared about their mindset.”

As with each phase of this COVID experience, these recommendations will be subject to change with little notice. Therefore, administrative staff will continue to monitor local conditions, in consultation with the appri-

ate county health support systems. Any additional details or changes will be given directly to all families by the administration of their respective school. Please be advised that individual building plans may vary slightly from school to school based on regional guidance. “We will constantly be re-evaluating the health and safety measures in our buildings,” Deschaine said.

“We will also be able to turn on a dime and adapt to a remote learning environment if we must. No matter what the circumstance—weather, building issue, or health/safety concern—our Catholic schools will continue to learn, lead, and succeed. We are well equipped and prepared.”

For more information about Catholic schools in West Virginia, please contact the office of Catholic Schools at 304-233-0880, or for a list of schools including contact information visit: <https://wvcatholic-schools.org>.

New Leadership Announced at Four Schools

By Colleen Rowan

WEST VIRGINIA—The Diocese of Wheeling-Charleston’s Department of Catholic Schools has announced new leadership at four of its schools. Five women with extensive experience in the education field have been chosen to lead these schools beginning with the 2020-2021 academic year.

New principals are Shannon Wall, Corpus Christi School in Wheeling; Natasha Mucho-Seay, Ss. Peter & Paul School in Oak Hill; Mary Caren “M.C.” Heffner, Parkersburg Catholic High School; and Diane Burnside, Fairmont Catholic School, with Joyce Evans as director of Curriculum and Instruction.

“We are very excited that these highly qualified individuals have said YES to our Catholic school ministry,” said Mary Ann Deschaine, Ed.S., superintendent of Catholic schools for the diocese. “We look forward to working with them as they guide their faith-based Catholic school communities in the up-coming school year.”

Each of the new administrators have expressed their excitement at the chance to lead the schools that mean so much to them and to their communities.

“Corpus Christi is a special place and has a lasting affect on its students and alumni,” **Shannon Wall** said. “We are more than a school, we are a family.”

Wall is a 1994 graduate of Corpus Christi, a 1998 graduate of Central Catholic High School in Wheeling, and a 2002 graduate of West Liberty University. She started working at Corpus Christi as a part-time pre-school teacher in 2009. Before that, she was marketing director for the Capitol Music Hall and Jambo-ree in the Hills. She went to full time at CCS in 2011 for Middle School Spanish, and then moved to PreK 4 three years ago.

In her new position as principal, Wall said she hopes that she can help to grow the school, which she said has a strong foundation, a supportive community, and a bright future.



**Mary Caren
“M.C.” Heffner**



**Diane
Burnside**



Joyce Evans



**Natasha
Mucho-Seay**



**Shannon
Wall**

“I’ve always considered Corpus Christi my second home,” Wall said. “When I first entered the teaching workforce, I was thrilled that I would be able to work at a place that means the world to me. So, when Mr. Taylor announced his retirement, I knew that I wanted to try for the position. My love for the school and parish run really deep.”

Wall continued by saying that her friends and teachers at Corpus Christi have always been an important part of her life, and they have been there for her in hardships.

“When my father passed away when I was 16, it was my CCS family along with the teachers at Central who came to help me through that difficult time,” she said. “Then as I went into college, my Corpus Christi teachers were always there to support me. I knew, because of them, that I also wanted a career in Catholic education and hopefully have a similar positive impact on students today.”

Wall expressed that she has taken this position with a lot of love and care in her heart. “My desire,” she said, “is to carry on the Corpus Christi traditions which mean so much to me while also looking towards a positive future.”

Although this year will present challenges and definitely not be a typical school year due to Covid-19, **Natasha Mucho-Seay** is looking forward to doing what she loves—working with children in a Catholic school.

“I am excited about this new role and eagerly anticipate working with our school and church communities,” she said.

Mucho-Seay has been at Ss. Peter & Paul School for 23 years, serving as a fifth/sixth-grade teacher, an ELA teacher, and a music teacher. She has a degree in education from Concord University in education, and serves as the accompanist and choir director for Ss. Peter and Paul Parish.

Over the years, she has thought of being principal of the school, but it wasn’t until last year that it felt more like a calling. “By accepting this position, my goal is to create a positive and influential environment by working with our school community and its resources so that our students continue to flourish in their utmost capacity,” she said. “This school is special to me because over the years I feel the people I have worked with, the parents I have

See “Leadership” on Page 11

Pope Calls for Prayers for Lebanon after Deadly Explosion in Beirut

By Carol Glatz, Catholic News Service

VATICAN CITY (CNS) — After a massive fire triggered a deadly explosion in Beirut, Pope Francis called for prayers and a united effort to help Lebanon overcome “this serious crisis.”

“Let us pray for the victims and their family members, and let us pray for Lebanon so that with the effort of everyone in society — political and religious — it may face this tragic and painful moment and, with the help of the international community, overcome the serious crisis it is experiencing,” the pope said Aug. 5 at the end of his general audience.

The morning after a devastating explosion rocked the city’s port area Aug. 4, at least 100 people were reported dead, more than 4,000 others were injured, and more than 100 people were missing. Rescue workers continued to search for survivors under the rubble.

Lebanese President Michel Aoun said the blast was caused by thousands of tons of ammonium nitrate stored in a warehouse that had caught fire.

The shock waves from the explosion flattened nearby structures, shattered glass and shook buildings throughout the city in the tiny Mediterranean nation already devastated by the coronavirus and its worst financial crisis since the 1975-1990 civil war.

A recent report by the U.N. World Food Program said almost 50% of Lebanese citizens — along with 63% of Palestinian refugees and 75% of Syrian refugees in the country — were worried they could find enough food.



CNS Photo/Mohamed Azakir, Reuters

Smoldering debris is seen in Beirut Aug. 5 following explosions the previous day.

Vatican Says Baptisms That Used a Modified Formula are Not Valid

By Carol Glatz, Catholic News Service

VATICAN CITY (CNS) — Changing the words of the formula for baptism render the sacrament invalid, said the Congregation for the Doctrine of the Faith.

Specifically, a baptism administered with the formula “We baptize you ...” instead of “I baptize you in the name of the Father and of the Son and of the Holy Spirit” is not valid because it is the person of Christ through the minister who is acting, not the assembly, the congregation said.

The doctrinal congregation’s ruling was published Aug. 6 as a brief response to questions regarding the validity of baptisms using that modified formula.

The congregation was asked whether a baptism was valid if it had been performed with a formula that seeks to express the “communitarian significance” and participation of the family and those present during the celebration.

For example, it said there have been celebrations administered with the words, “In the

name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit.”

A baptism administered with this kind of modified formula is not valid, the congregation said, and the baptisms would have to be redone for those individuals who had been baptized with the improvised wording.

The correct formula in the Rite of the Sacrament of Baptism spoken by the bishop, priest or deacon is: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

The doctrinal congregation said modifying “the form of the celebration of a sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a ‘vulnus’ (wound) inflicted upon the ecclesial communion and the identifiability of Christ’s action, and in the most grave cases rendering invalid the sacrament itself.”

The changes to the formula seem to have been made to emphasize the communal aspect of baptism and the participation of those present as well as “to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the (Roman Rite) might seem to imply,” it said.

Instead, such changes have “debatable pastoral motives” and the formula handed down by tradition remains fundamental because “the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his church, and in the name of the church,” it said.

“Therefore, in the specific case of the sacrament of baptism, not only does the minister not have the authority to modify the sacramental formula to his own liking,” it said, “but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration.”

“When the minister says, ‘I baptize you...’ he does not speak as a functionary who carries out a role entrusted to him, but he enacts ministerially the sign-presence of Christ,” it said.

It is really Christ himself who baptizes and has the principal role in the event being

celebrated, it said.

The temptation to modify the sacramental formula “implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the church in an act that pertains to the tradition,” it said.

The doctrinal statement was signed by Cardinal Luis Ladarria Ferrer, congregation prefect, and Archbishop Giacomo Morandi, congregation secretary. The congregation said Pope Francis “approved these responses” June 8 and ordered their publication.

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Efforts...

Cont'd from Page 1

Metropolitan Archbishop in the investigation. Where a report indicates a crime, such as the sexual abuse of a minor, it will also be reported to civil authorities by the website's third-party vendor. The website to make such reports is <https://reportbishopsabuse.org>

These two reporting systems are both services in addition to the Diocesan Office of Safe Environment, which has offered a direct, discreet way to report sexual abuse within the Diocese.

The new platform used by the Diocese, an online or telephone reporting program called EthicsPoint, can be accessed via the Diocesan website under the "Accountability" tab, the "Report Misconduct" tab at the bottom of the page, or by calling (844) 723-8381. By utilizing EthicsPoint, employees, parishioners, volunteers, or other parties can report allegations or concerns on categories including fraud, abuse, and other professional misconduct in the workplace. Those utilizing the reporting tool may do so anonymously, as EthicsPoint provides anonymity for those who wish to report and are concerned about retaliation or repercussions.

This reporting system

will give priests, religious, and laypeople a safe, honest channel for reporting and expressing concerns regarding members of the Church, including bishops. This system ensures that the voices of those who have concerns are heard, and the allegations are properly investigated.

Reports are entered directly on the EthicsPoint secure server to prevent breaches in security. EthicsPoint makes reports available only to specific individuals within the administration of the Diocese who are charged with evaluating the report based on the nature of the violation and the location of the incident. Each report recipient has training in confidentiality and the investigatory process. An independent investigation company is also available to assist with investigations into reported activity. All reports are assigned case numbers, and names and contact information is not disclosed or searchable. This third-party web portal allows Diocesan staff to communicate back and forth with anonymous individuals who submit information.

"This new system offers an extra layer of accountability and gives anyone who may have been harmed a guarantee that their voices will be heard," Bishop Mark Brennan said. "We know that it is important for people who come forward

in good faith to be able to report anonymously. EthicsPoint allows for this.

"The Diocese of Wheeling-Charleston encourages reporting to civil authorities first and foremost if a crime has been committed," the bishop said. He also encourages utilizing the Catholic Bishop Abuse Reporting Service to generate a report. Bishop Brennan encourages anyone with reason to believe that a bishop has engaged in sexual misconduct or has interfered with an investigation into sexual misconduct to contact civil authorities in the applicable jurisdiction and also to visit <https://reportbishopabuse.org> to report.

Bishop Brennan added that there are already several measures within the Diocese to ensure the safety and protection of young people as well as accountability and transparency:

- The Diocese of Wheeling-Charleston complies with the United States Conference of Catholic Bishops' (USCCB's) Charter for the Protection of Children and Young People by maintaining an Office of Safe Environment. Anyone who works or volunteers directly or indirectly with children in the Diocese is required to undergo a background check, completion of sex abuse awareness training, and receipt and review of the Diocese's Sex Abuse Policy.

- The Diocese is audited annually through the USCCB to ensure adherence to the re-

quirements and process. In the Fall, 2020, the Diocese plans to release audit related statistics for the current year.

- The Diocese also regularly convenes a Sexual Abuse Review Board comprised of lay members to ensure that the appropriate civil authorities are notified and the Safe Environment process is followed. In 2018, the Review Board was expanded to add expertise in law enforcement.

- Also in 2018, the Diocese publicly released its list of clergy who have been credibly accused of sexual abuse of minors, with the lay-led Review Board involved in the process.

"Like these previous steps, having two third-party reporting systems available shows the Diocese's commitment to restoring trust with parishioners and the broader community in West Virginia," Bishop Brennan said. "We are working diligently to grow a culture of safety within our parishes and schools, the Chancery, and the state of West Virginia as a whole."

The Diocese encourages reporting to the appropriate civil authorities first and foremost as well as to the appropriate church authorities. To report suspected cases of sexual abuse of children by clergy, religious or lay personnel of the Diocese of Wheeling-Charleston to the

Diocese, please contact one of the Bishop's designees at 1-888-434-6237. The proper extensions are:

Sr. Ellen F. Dunn, O.P., ext. 264; Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Very Rev. Dennis R. Schuelkens Jr., V.E., ext. 270

Or, please call: The Office of Safe Environment: 304.230.1504

You may also fill out a confidential "Complaint Form for Allegations of Sexual Abuse of a Minor" by picking one up at your local parish or requesting one in the mail from Safe Environment Coordinator, Diocese of Wheeling-Charleston, P.O. Box 230, Wheeling, WV 26003. The Complaint Form also is available for download on the diocese's website: dwc.org by clicking on the "Download Files and Forms" section. It is listed as "Complaint Form."

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Attack...

Cont'd from Page 2

devised adds another layer of protection;

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* A third-party provider ensures that internal systems are PCI (Payment Card Industry) Compliant to prevent cardholder data theft.

Steps we have taken in response to this attack:

* We are notifying affected constituents to make them aware of this breach of Blackbaud's systems so they can remain vigilant;

* We are working with Blackbaud to understand what actions they are taking to increase its security;

* We are taking steps to learn how many other parties in the non-profit sector have been affected.


While the Diocese of

Wheeling-Charleston believes that you do not need to take any action at this time, we feel that out of an abundance of caution, it is important that you remain vigilant and report any suspicious activity or suspected identity theft immediately, to the proper authorities.

The Diocese is continuing to work with Blackbaud as it investigates this incident and will update you accordingly.

Again, no encrypted information, bank account numbers, Social Security numbers, or credit or debit card information was compromised. For more information regarding this incident, please contact Rich Harrold, Diocesan Director of Information Systems and Security, at rharrold@dwc.org or 304-233-0880.

The Diocese sincerely apologizes for any inconvenience this breach of Blackbaud's system has caused. Please be assured of our continued commitment to data protection and our prayerful thanks for your support of the Diocese.

 
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THE CALLING

2020

Diocese of Wheeling-Charleston, Vocations Newsletter

Vol. 8, No. 1

Both Newly Ordained Father Golna and Deacon Szabo Enjoy Summer with the Faithful

"I am so glad to finally be serving the people of West Virginia as a deacon."

—Deacon Phillip Szabo

By Colleen Rowan

"Being a priest for just over one month has been the greatest joy of my life," said Father Justin Golna. The Diocese of Wheeling-Charleston's new-est priest shared these words as he was preparing to begin his second assignment for the summer at St. John University Parish in Morgantown. Father Golna had just finished his first assignment, which was with the Catholic faithful of St. Joseph the Worker and Sacred Heart of Mary parishes in Weirton and their pastor Very Rev. Dennis R. Schuelkens, Jr., V.E.

Finishing his summer assignment last month, was newly ordained Deacon Phillip Szabo, who spent time with the people of St. Thomas Parish in Thomas and Our Lady of Mercy Mission in Parsons and their pastor, Father Timothy Grassi. "I already miss them, and I am looking forward to the next time that I can visit," Deacon Szabo said.

Both Father Golna and Deacon Szabo were ordained
See "Summer" on Page 3a



Courtesy Photo

Newly ordained Deacon Phillip Szabo baptizes a baby at Our Lady of Mercy Mission in Parsons. Looking on is Father Timothy Grassi, pastor. Deacon Szabo spent his summer assignment with Father Grassi and the people of St. Thomas Parish in Thomas as well as Our Lady of Mercy.

Inside: **Meet the Diocese's Three New Seminarians! Page 2a**

Why Would a Man Want to Become a Priest in Today's Age? Page 4a

Our New Seminarians



Tyler Boyd

Dear Faithful,

My name is Tyler Boyd and I am beginning studies for the sacred priesthood for the Diocese of Wheeling-Charleston. I am twenty-three years old and I am a recent graduate of Franciscan University of Steubenville with a Bachelor's Degree in Theology. While in Steubenville, I was also a member of the Priestly Discernment Program, which is a community of college aged men who discern the Lord's call while also engaging in communal prayer, fraternity, and spiritual formation.

This August, I will begin studies at Mount St. Mary's Seminary in Emmitsburg, Maryland. Although I did not grow up in West Virginia, but in Norwalk, Ohio, I moved to Buckhannon, West Virginia in 2011. It was at Holy Rosary Parish in Buckhannon, that my interest in our

Catholic faith and the sacred priesthood began. It was at this time that I fell in love with the Mass, was inspired by the lives of the saints and was encouraged by my fellow parishioners to grow closer to the Lord. My faith was strengthened and nourished by the incredible Catholic education I received at Franciscan and I was challenged by other men like myself who were discerning the Lord's call. For several years I was discerning religious communities until the Lord made it clear that he wanted me to return to this beautiful place that we call home to bring healing and renewal to our Catholic communities in West Virginia.

What is most attractive about the diocesan priesthood is the ability to be a medic on the battlefield of life, binding the wounds left by sin, carrying my brothers and sisters into the safety of the Father's arms. As a

diocesan priest I would have the opportunity to bring the light of Christ into our West Virginia communities, schools, prisoners, hospitals and front porches. The great mystery of the priest is they are called to live the sacrifice they offer. Each day, the diocesan priest responds to the call of Christ to go out into the harvest of the Lord, even with its many dangers, for the Lord and for the salvation of souls because the priest does not come to do his own will, but the will of the one who sent him. Responding to this invitation of the Lord, although it calls for sacrifices, is a life of joy because the priesthood is a life that gives life to others, a life that walks closely in the footsteps of Jesus. Discerning this vocation is also a way of "giving back" to the communities I know and love because a call to the diocesan priesthood in the Diocese of Wheeling-Charleston is a calling to a place, but most of all, to a people. Being a priest in this diocese means travelling those famous country roads to bring our people the sacraments and the good news of the Gospel.

Please pray each day for vocations to the priesthood and encourage young men in your parishes and families to consider this incredible gift. We need priests, but most of all, we need holy priests. While today may be perceived as a particularly inopportune time to begin studies for the priesthood, I see this time as the most important time to discern the priesthood in recent memory. I am honored and incredibly blessed to begin this journey with our diocese. I ask for your prayers and be assured of my prayers for you.



Jacob Dye

Jacob Dye, 19, of Martinsburg is a member of St. James the Greater Parish in Charles Town. He was Home Schooled and will be going to John Paul II Seminary in Washington, D.C.

Jacob shared: "The most I remember growing up in church was asking my parents, 'When will Mass be done?' I think this is a question every parent hears from their children. For me, it wasn't until I was 11 years old that I first realized what kind of gift the Mass was, and from there I began to imagine what life as a priest must have been like. It was after we had a priest transfer to my home parish that I really felt like I could be called to the priesthood. The newly transferred priest was always smiling and that encouraged me to look more deeply at my vocation and inspired me to keep a joyful attitude no matter where my discernment takes me."

Ryan Budd

Ryan Budd grew up in Maine, and then moved to Connecticut as an adult. He was a convert to Catholicism and has an AB History (Elmira College, 2011); JD (Quinnipiac University School of Law, 2014).

Ryan Shared: "I will be returning for my sixth and final year (Fourth Theology) at Mount St. Mary's Seminary, Emmitsburg. I entered seminary in Connecticut at the bidding of friends and a priest at my parish, Rev. Timothy Hickey (now of the Diocese of Dodge City, Kansas). After five years in training for the Archdiocese of Hartford, Connecticut, the archdiocese determined that I would be of better use to the Church serving elsewhere.

"Through my friendship with Rev.

Mr. Phillip Szabo, DWC's newly-ordained transitional deacon—who is my seminary classmate of five years, one of my best friends, and one of the absolute best men I know—as well as friendships I formed working with Deacon Szabo on a TEC retreat, I made contact with DWC's vocations office. Doors kept opening, as the saying goes; through this, I discerned the Lord's will to join the missionary Diocese of Wheeling-Charleston, as expressed through what St. Ignatius of Loyola, founder of the Jesuits, calls 'our holy mother the hierarchical Church.'

"So far, I find myself deeply impressed with the men alongside whom I serve, and hope someday to call brother priests and deacons, and with the faith of the people. I hope to be of service here, should God and Bishop Brennan so will!



“I fall in love with the priesthood more and more each day and I become more and more inspired by the people of God each day.”

—Father Justin Golna

Summer...

Cont'd from Page 1a

by Bishop Mark Brennan at the Cathedral of St. Joseph in Wheeling in May and June. In their summer assignments, they began their ministries and have enjoyed the time that they have spent with these communities.

“To be able to offer the Sacrifice of the Mass, to forgive sins in the Sacrament of Reconciliation, to baptize babies, and to bury the dead has been a greater experience than I ever could imagine,” Father Golna said. “The people at St. Joseph the Worker and Sacred Heart of Mary have welcomed me with open arms and I learned so much in such a short amount of time from them on how to be a priest. I am forever grateful that my first assignment was with them and it has been truly an honor to be a priest with and for the people of God. Each day I wake up and cannot believe that I am a priest! I fall in love with the priesthood more and more each day and I become more and more inspired by the people of God each day.”

Father Brian Crenwelge, pastor of St. John University Parish in Morgantown, welcomed Father Golna to St. John's the weekend of Aug. 1-2 for the second part of his summer assignment.

“It has been such a joy to share in Christ's Priesthood with Father Golna. I have enjoyed having him here at St. John's as a fellow priest and brother,” said Father Crenwelge, who is also Vocations director for the diocese. “His first year in seminary was my last year before ordination so I've known him for quite a few years. I can clearly see his love for the people. His joy for Christ radiates from him. I am also humbled to see his attention to detail and reverence in the offering of the Holy Sacrifice of the Mass. I look forward to spending many years with him as a fellow priest and friend in the sacred Priesthood of Jesus Christ.”

After his time in Morgantown, Father Golna will return to Rome to continue his advanced studies in canon law at the Gregorian University.

In his diaconate, Deacon Szabo will spend a year preaching the Gospel and preparing for ordination to priesthood next summer. His summer assignment in Thomas and Parsons gave him the opportunity to do so much.

“By far, I enjoyed preaching most of all,”



Courtesy Photo

Father Justin Golna talks with a parishioner at St. John University Parish in Morgantown, where he is serving the second part of his summer assignment.

Deacon Szabo said. “There is nothing like the experience of praying and studying with Scripture all week long, and then sharing the fruits of that prayer and study with the people during the homily each weekend. I have also noticed a significant difference in my ability to preach since my ordination as a transitional deacon. Ideas come to mind more easily while I am writing, and they flow more naturally while I preach.”

In his summer assignment, Deacon Szabo was also blessed to celebrate a number of baptisms. “What an honor it was to be the hands by which those children were cleansed from Original Sin and welcomed into the Church! After five years of seminary formation, I am so glad to finally be serving the people of West Virginia as a deacon, and I look forward to next year when, Lord willing, I will be ordained a priest!”

Father Grassi said that Deacon Szabo made it his business to be very engaged from the moment he arrived. As the saying goes, “He hit the ground running!” Father Grassi said.

“It was a real pleasure to see him take his role as a ‘deacon’ in the truest sense, insofar as he was a ‘servant’ for the entire time he spent in Tucker County,” Father Grassi said of Deacon Szabo. “He began each day before sunrise and worked beyond sunset with prayer as the fulcrum of his entire day. We would frequently make our holy hour together as the first action

of the day and we would pray morning and evening prayer together on most days.”

On any given day, Father Grassi said, one might find Deacon Szabo doing something to help someone—digging holes for some project, or fixing a sign, or cooking a meal, or cleaning tables and chairs or pews or blessing people's houses or visiting shut-ins, baptizing babies, or walking the streets of Thomas just meeting and greeting people with a great spirit of evangelization.

“He was very eager to get a personal connection with the parishioners and what they were involved in,” Father Grassi said.

By far, his greatest addition to the parish was in his preaching, Father Grassi said.

“It was obvious that he put a great deal of effort into the content of his homilies and the parishioners would ask for copies of his text to pass on or to keep for their own enrichment,” Father Grassi said. “His reverence at the altar and his positive attitude and seeing the good in all circumstances endeared him to the heart of all the parishioners.”

“I think Deacon Phillip will be a priest who is willing to die to himself for the One he loves and serves and the ones he will love and serve,” Father Grassi said. “He was a real gift to our parish and we excitedly await his ordination to the priesthood, if God so chooses.”

Deacon Szabo will now return to Mount St. Mary's Seminary in Emmitsburg, Md.

Seminarians...

Cont'd from Page 1

This fall, Boyd and Budd will be attending Mount St. Mary's Seminary in Emmitsburg, Md., while Dye will be at St. John Paul II College Seminary in Washington, D.C.

“I am very excited for our three new seminarians to embark on this stage of their discernment journey,” said Father Brian Crenwelge, director of Vocations for the diocese. “The three new men are from all different backgrounds and life experiences, and I look forward to seeing them grow in their faith, knowledge, and love of our Lord in the

seminary.”

The three new seminarians and returning seminarians Deacon Phillip Szabo and John Soplinski gathered with Bishop Mark Brennan and Father Crenwelge at a Wheeling Serra Club prayer service last month at the Cathedral of St. Joseph in Wheeling.

Why Would a Man Want to Become a Priest in Today's Age?

By Father Brian Crenwelge

I think some people might wonder why in the world would a young man would want to become a priest in today's age. After all, the priestly and episcopal abuse scandals have rocked the Church and have marred the view of the priesthood for many. I remember, when I first entered seminary, I had some friends who could not understand why I'd want to go. After all, they had seen the news reports from the Boston Globe in 2002. Sadly, some people had a misinformed, broken connotation of the priesthood, and I believe that false connotation is exactly what Satan wants. After all, as St. John Vianney, the patron saint of parish priests, once said, "When people wish to destroy religion, they begin by attacking the priest."

So why would a man still decide to become a priest when it seems the world is against it? Why would he choose to dress in black daily and stand out from among his peers? Well, I'm still a young priest so admittedly I can only say and know so much, but after being the Director of Vocations for a year and having been with hundreds of men in seminary over the recent years, multiple reasons stick out to me. First, men want to be challenged. Men want meaning in their lives. They want to do something heroic. I remember when I was discerning, I couldn't imagine myself holding

any kind of job that had a "time frame." In other words, I didn't want to do a job that would end one day. I wanted a "life." The priesthood is not a job that runs from 9am-5pm, but it is a life. We are "always on call." It is equivalent to biological fatherhood. Fathers are always on call. When priests live out their priesthood well, they end the day with a satisfied exhaustion, ready to go to bed so as to meet the challenges that our Lord will send them the next day. Second, true men want sacrifice. They want to give of themselves completely to something. They are drawn to the identity of the priest – of what it means to be a priest. If a father doesn't know what it means to be a father, then that will affect how he treats his children. Likewise, priests flourish the most when they know their priestly identity – that they are "another Christ." And as the Venerable Archbishop Fulton Sheen would remind us, Christ was born not to live, but to die. Christ's whole life was a priestly act – a self-sacrifice for us, his people. Likewise, men are attracted to be a priest because they are inspired by Christ's love for his people, particularly his self-sacrificial love. They are inspired to live as Christ lived. They see the identity of Christ in the identity of the priest.

Many people might also wonder why a man would opt to freely live a celibate life. After all, celibacy is not


understood by the world. I don't think it's even understood by most Catholics anymore. It's looked down upon by society, and it's been falsely used as a scapegoat for the priestly abuse scandals. Admittedly, to forgo the beautiful vocation of marriage in order to be a priest is a hindrance to many in discerning. Yet, for a man who wants to live as Christ lived – to live for others – to literally be Christ to others, celibacy makes sense. A priest wants to give his life completely to Christ, and Christ calls his priests his "friends" (cf. John 15:15). A priest has an intimate relationship with Christ. He therefore, must have an undivided heart for Christ's people as well. As Aristotle once said, "A friend is another self." Naturally, a priest's life should reflect Christ's in every way (except for the fact, of course, that the priest is sinful just like everyone around him). St. John the Baptist said it simply, "He must increase, but I must decrease (John 3:30)." The more a priest draws closer to Christ, the more he reflects Christ. And how can he fully reflect Christ if he doesn't give his heart completely to his flock as Christ did? By the time of their ordination, men who are called to the priesthood accept celibacy with joy because they know that our Lord will be the only one who can satisfy their hearts at the end of the day. Is it a sacrifice to forgo marriage? Definitely. But will our Lord give us back what we gave up one hundredfold through the administration of the Sacraments, entering into the lives of the people, and bringing Christ to the world? Absolutely.

So to circle back to where I began – why would a man decide to be a priest in an age that mocks the priesthood, the Church, and Christ himself? Why would he consider being falsely stereotyped at times by the secular world based on the grievous sins of certain

priests? Why would he give up the beautiful gift of the Sacrament of Holy Matrimony? Why would he wear black most days of his life, and stand out to everyone around him? Ultimately, the answer can be summed up simply. A man decides to be a priest in today's age because Christ calls him to be His priest. A man just doesn't "decide" to become a priest as a person decides to become a doctor or teacher or lawyer. The priesthood is a supernatural calling. Christ speaks to a discerning man through incessant whispers on his heart, "You are called to be a priest." He puts a desire into a man's heart to seek after the unknown – to discern whether Christ wants him to be ordained. Oftentimes, a man can grapple with this calling for years. I, myself, ran from the calling for some time. Yet our Lord is the Hound of Heaven - when he wants a man to be "another Christ" he gives the man many different signs – through prayer, people, and silence. A man should not be a priest unless Christ desires him to be. Christ chooses men from among us – normal, everyday, imperfect guys, in order that they may be set apart in order to lead others to heaven. When a man finally accepts the call to the priesthood, he has a true joy and peace in his heart. He realizes that the priesthood was actually what he was created for all along. Priests, sinful and imperfect as they are, are a living testament to Christ's presence in this world because their lives are so countercultural that they would not have chosen to live this sacred calling unless Christ himself had spoken to them in a personal way to lay down their lives for His people. As St. John Vianney also said, "The priesthood is the love of the heart of Jesus." I am thankful to God that he has called me to be His priest, and I pray every day that more men from West Virginia would see this great gift as well.



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Sister Jennifer Berridge Professes Vows



Joyce Bibey Photo
During her profession of vows Sister Jennifer Berridge, CSJ (center), was accompanied by her housemates Sister Christine Riley, CSJ, and Sister Ellen Poche, CSJ.

Joyce Bibey Photo
Several of the Sisters of the Congregation of St. Joseph pause for a snapshot with their new Sister. From left to right are Sister Marguerite O'Brien, Sister Kathleen Durkin, Sister Chris Schenk, Sister Jennifer Berridge, Sister Jackie Goodin, Sister Christine Riley, and Sister Mary Ann Rosebaum.

By Joyce Bibey

Surrounded by her extended family, friends, fellow Sisters, and parishioners of St. Vincent de Paul Parish, in Wheeling, Sister Jennifer Berridge professed her first vows for the Congregation of the Sisters of St. Joseph.

Despite having to wear a mask, it was obvious by her smiling eyes she was grinning ear to ear.

Sister Jennifer was declared a candidate in 2016. She entered into the Novitiate in 2018, which she affectionately called her "nun boot camp."

Typically this extra special event would have taken place at the Wheeling CSJ Center at Mount Saint Joseph, but due to the pandemic and wanting to keep the elder Sisters living in residence there safe it was moved to a parish setting.

"I had a chance to sit down and talk to (Sister Jennifer) a couple weeks ago and had a great conversation," said Msgr. Paul Hudock, celebrant of the Mass and pastor of St. Vincent, during his homily. "When she received word from her superiors that she was going to be taking her first vows she said she immediately smiled and couldn't stop smiling. She was joyful."

Msgr. Hudock went on to say the Lord gives us the gift of joy, and that joy is a reminder that God has "blessed us perfectly so we can live in the kingdom of heaven. We are God's treasure."

Sister Jennifer stood before the congregation tak-

ing the vows of poverty, chastity, and obedience.

The vow of poverty "means giving of your time, yourself, and resources for the life of the world, as we challenge ourselves to live ever more simply," she said.

The vow of obedience "is deep listening to the voice of God. It is personal and communal discernment. It is about listening to my peers, to other sisters, and asking the question where the Spirit is leading us all at this time. It is being vulnerable, knowing I need to reflect and pray about what God is truly calling me to do," she said.

The vow of chastity "means I belong to God and I agree to give and receive love - the healthy genuine love - of many," she concluded.

For her, becoming a religious sister is allowing her to be "something greater than myself."

Sister Jennifer will be mentored by Sister Chris Schenk for the next three years as she awaits and prepares for her final vows. During this time she will also continue her ministry to serve as a counselor and chaplain at Serenity Hills Life Center in Wheeling.

Read more about Sister Jennifer's call to religious life at FaithInWV.org.

To learn more about becoming a religious sister visit the Sisters of St. Joseph website at CSJoseph.org. To support the West Virginia congregation through your monetary gifts, mail them to Mount St. Joseph, 137 Mount St. Joseph Road, Wheeling, WV. 26003-1762.



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On Pride and Prejudice

By Very Rev. Paul J. Wharton, V.F., Pastor of Saint Francis de Sales Parish and School in Beckley

Pride and Prejudice is not just the name of a 19th Century novel by Jane Austen, but this names of two deadly sins that have infected and led to the oppression and death of more people than any pandemic. A prideful arrogance declares that if you don't think the way I think and believe what I believe you are ignorant at best, but more likely a racist misogynist. There is a hateful prejudice that awards worth based upon race, creed, gender, skin color, educational level, or political party.

There are lots of opinions and beliefs about the issue of race in our nation today. Some believe there is no problem; others believe it is the only problem. But what does the Bible say about different races of people? What does God tell us? In the interests of your time and my own, I will simply identify four points often discussed in Catholic Social Teaching.

First, every person of every race is made in the image and likeness of God. Genesis 1:27 teaches, "God created mankind in his image; in the image of God he created them; male and female he created them." Adam and Eve's race, nationality, or skin color are not named. We are all made in the image and likeness of God with spiritual, mental, and moral abilities that other creatures do not have. In the Acts of the Apostles, Saint Peter preached, "In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him." (Acts 10:34-35) So, anytime anyone anywhere has any problem with race, he or she has a problem with God since God made every one of us as God wants us to be.

Second, every person of every race is loved by God. Jesus makes this very clear when he says, "For God so loved the world that God gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son

into the world to condemn the world, but that the world might be saved through him." (John 3:16-17). God loves us no matter the color of our skin, what we say or do, and whether or not we love God in return. Furthermore, Saint Paul reminds us, "But God proves his love for us in that while we were still sinners Christ died for us."

(Romans 5:8). Just as we are special in God's sight, everyone made in the image and likeness of God should be precious in our eyes.

Third, every person of every race is the same in the eyes of God. This is how Saint Paul expresses it. "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus." (Galatians 3:28). Our race, language, nationality, or skin color does not matter. What matters is Christ. Every person of every race is equal before God. We "are dust and unto dust we shall return."

Finally, every person of every race will be judged by their own standard of judgment, however unfair, unjust, ignorant, blind, and senseless it may be. Jesus says, "For the measure with which you measure will in return be measured out to you." (Lk 6:38b). The First Letter of John is even more blunt. "If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God* whom he has not seen." (1 John 4:20)

What does God have to say about race? Every person of every race is made in the image and likeness of God, loved by God, equal in the eyes of God, and we are all accountable for how we treat others.

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Catechetical Certification Offered through University of Dayton, Virtual Learning Community for Faith Formation (VLCFF)

WHEELING—The Diocese of Wheeling Charleston is partnering with VLCFF to offer this hybrid Internet-based, distance-learning program that supports both catechists and those seeking to deepen their faith. The cost of this course is paid for by the diocese.

From Aug. 30 to Oct. 6, Introduction to Scripture as part of the catechetical certification process through VLCFF will be offered. This particular course is being offered as a hybrid model. It will make use of all the advantages of the In-

ternet-based course (discussion boards, electronic materials, etc.), plus meet weekly via Zoom for face-to-face discussion and formation, facilitated by Dr. Rodica Stoicoiu. If you are interested in catechetical certification or just want to learn more about your faith, here is a chance to learn with folks from around the diocese.

For more information or to register for the course, please contact Jeanne McKeets in the Office of Evangelization and Catechesis at jmckeets@dwc.org or 304-233-0880, ext. 374.


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Unrattled Faith is Key to Happily Ever After

Clarksburg Couple Shares Parish Involvement Keeps Them Lively at 92

By Joyce Bibey

He knew he was no comparison to aviation legend Chuck Yeager, but it was almost as if Jobey Spatafore was trying to break the sound barrier on foot back in summer of 1947, as he raced to catch the 11:30 p.m. bus back to Clarksburg.

Panting and his heart pounding, he made it to the bus stop, but only to watch the motor coach's taillights in the distance. Spatafore ended up walking the six miles home to the North View section of his hometown.

Young Joseph "Jobey" Spatafore was smitten over his Anmoore darling, Josephine "Jay" Vallelonga, and that particular night he just couldn't pull himself away from her company fast enough.

"She was worth it," he said. "But believe me, I only had to miss that bus once to know that I better start saying 'Goodbye' a bit sooner."

He was born in 1927, one of the eight children of Joseph and Rose Spatafore, who were founding members of St. James the Apostle Catholic Church, in Clarksburg. He met Jay on a blind date set up by his cousin, who at the time was dating her sister.

"She stood me up on what should have been our first date," he said firmly, while Jay shook her head in amusement.

Sitting in their North View home they bought in 1950, the couple happily reminisced about their love story, both agreeing that it has been their Catholic faith and involvement in their parish that has not only kept them both active at 92 years of age, but also strong in their marriage.

They will celebrate their 72nd Anniversary on November 13th.

"I knew she was from a big Catholic family like mine," he said. "Heck I met her whole family, on our first real date, when I took her to the Robinson Grand (Theater)."

Jay was also one of eight children. Her parents were



Courtesy Photo
Josephine "Jay" (Vallelonga) and Joseph "Jobey" Spatafore on their wedding day, Nov. 13, 1948.

Cosimo and Mary Vallelonga. They attended St. Francis of Borgia in Anmoore (formerly Grasselli).

The couple had been seeing each other for nearly a year, when he looked at her one day and said, "If I would ask you to marry me, would you say 'yes?'"

"I just said, 'why don't you just ask me,'" she bragged.

Five months later in 1948, they were married in a traditional ceremony at St. Francis with Father Charles Carroll officiating.

The couple moved to North View and raised three children – Lenora Jo (Boyle), Richard, and Mike, who is the director of religious education and youth ministry at St. James. The Spatafores have six grandchildren and five great grandchildren.

"There's another (great grandchild) on that way," Jay joyfully added.

"We have had such a wonderful and happy life," Jobey said. "I am 100-percent certain that it's because of our church life.

Our marriage has always been blessed, and our kids respect and love us to pieces."

His advice to men wanting a long and happy marriage is to know, "The husband has got to make sure he gets in the last words! Although they better be, 'Yes, dear,'" he said grinning and falling back further into the couch.

Jay rolled her eyes then looked at him insisting in a corrective tone, "It's gotta be 50/50."

"She's right," he said. "You have to understand and accept that the other person is going to have a different idea than you, but as long as you love and trust the good Lord, it will work out wonderfully."

Whether it was being involved with the old parish school or anything that happened in and around St. James, the couple took part in helping however they could.

"We still do," he said.

Through the decades a lot has changed at St. James. The interior of the



Courtesy Photo
Jobey and Jay enjoying a Fourth of July dinner this year in their North View, Clarksburg home, where they've lived since 1950.



Courtesy Photo
The Spatafores with their children Richard, Lenora, and Mike, circa. 1975.

church has been remodeled, exterior steps were removed for easier access, a community room was added, and the life-sized copper statue of St. James was installed. The Spatafores were always present to lend a hand, donate, or help work events to raise money for all the improvements and upkeep. Being involved in choir, Rosary Altar Society, and Knights of Columbus has also been, as the couple said, "what we do."

Never did the Spatafores dream they would not physically be in church for months. Even on vacation one of the first things the family did when they rolled

into town was find out where the Catholic church was and what time Mass would be.

When the current pandemic hit, the couple stayed true to their faith life, knowing they need to weather the storm. How? "We choose not to be left out," he said.

"We still feel involved. The priest calls to make sure we are doing good, (parishioners) check in on us, some bring us food, and we enjoy calling them too. We can still be close even though we have to be away. I know everyone at St. James is doing their best to

See "Faith" on Page 11

#FaithInWV

Do you know an exceptional Catholic in West Virginia, someone or a group who are shining examples of #FaithInWV? Email Joyce Bibey your feature idea to jbibey@dwc.org. Visit FaithInWV.org and every issue of The Catholic Spirit to read more inspiring stories.

La Diócesis duplica sus esfuerzos para proporcionar opciones de informes de terceros

WHEELING—Ampliando su compromiso para abordar casos de abuso, la Diócesis de Wheeling-Charleston ahora tiene dos sistemas de informes de terceros para las preocupaciones y denuncias de abuso y acoso.

En Virginia Occidental, la Diócesis se ha asociado con Navex Global para lanzar una nueva versión de su plataforma EthicsPoint, con la intención de informar sobre sospechas de mala conducta financiera, profesional y personal de un sacerdote, diácono, religioso o empleado laico de la diócesis, parroquia, o escuela católica en West Virginia.

A escala nacional, la Conferencia de Obispos Católicos de los Estados Unidos tiene su propio sistema de informes de terceros llamado Servicio de Denuncias de Abusos del Obispo Católico. Este sistema de informes se estableció para recibir informes de abuso sexual e interferencia con las investigaciones de abuso sexual por parte de los obispos en los Estados Unidos. Estos informes se transmitirán a un laico en cada diócesis con experiencia profesional en tales asuntos, quien ayudará al Arzobispo metropolitano en la investigación. Cuando un informe indica un delito, como el abuso sexual de un menor, el proveedor externo del sitio web también lo informará a las autoridades civiles. El sitio web para realizar dichos informes es <https://reportbishopabuse.org>

Estos dos sistemas de informes son servicios además de la Oficina Diocesana de Ambiente Seguro, que ha ofrecido una forma directa y discreta de denunciar el abuso sexual dentro de la Diócesis.

Se puede acceder a la nueva plataforma utilizada por la Diócesis, un programa de informes en línea o por teléfono llamado EthicsPoint, a través del sitio web diocesano en la pestaña "Responsabilidad", la pestaña "Informar mala conducta" en la parte inferior de la página, o llamando al (844) 723-8381.

Al utilizar EthicsPoint, los empleados, feligreses, voluntarios u otras partes pueden informar acusaciones o inquietudes en categorías que incluyen fraude, abuso y otra mala conducta profesional en el lugar de trabajo. Quienes utilizan la herramienta de informes pueden hacerlo de forma anónima, ya que EthicsPoint proporciona el anonimato para aquellos que desean informar y están preocupados por represalias o repercusiones.

Este sistema de informes brindará a los sacerdotes, religiosos y laicos un canal seguro y honesto para informar y expresar inquietudes con respecto a los miembros de la Iglesia, incluidos los obispos. Este sistema garantiza que se escuchen las voces de quienes tienen inquietudes y que las denuncias se investiguen adecuadamente.

Los informes se ingresan directamente en el servidor seguro EthicsPoint para evitar infracciones en la seguridad. EthicsPoint hace que los informes estén disponibles solo para individuos específicos dentro de la administración de la Diócesis que se encargan de evaluar el informe según la naturaleza de la violación y la ubicación del incidente. Cada destinatario del informe tiene capacitación en confidencialidad y el proceso de investigación. Una compañía de investigación independiente también está disponible para ayudar con las investigaciones sobre la actividad reportada. Todos los informes tienen números de casos asignados, y los nombres y la información de contacto no se divulgan ni se pueden buscar. Este portal web de terceros permite que el personal diocesano se comuniquen con personas anónimas que envían información.

"Este nuevo sistema ofrece una capa adicional de responsabilidad y brinda a cualquiera que haya sido perjudicado una garantía de que sus voces serán escuchadas", dijo el obispo Mark Brennan. "Sabemos que es importante que las personas que se presentan de buena

fe puedan informar de forma anónima. EthicsPoint permite esto.

"La Diócesis de Wheeling-Charleston alienta a informar a las autoridades civiles ante todo si se ha cometido un delito", dijo el obispo. También alienta a utilizar el Servicio de Denuncias de Abuso del Obispo Católico para generar un informe. El obispo Brennan alienta a cualquiera que tenga motivos para creer que un obispo ha cometido una conducta sexual inapropiada o ha interferido con una investigación de conducta sexual inapropiada para comunicarse con las autoridades civiles de la jurisdicción correspondiente y también visitar <https://reportbishopabuse.org> para informar.

El obispo Brennan agregó que ya existen varias medidas dentro de la Diócesis para garantizar la seguridad y protección de los jóvenes, así como la responsabilidad y la transparencia:

- La Diócesis de Wheeling-Charleston cumple con la Carta de la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) para la Protección de Niños y Jóvenes al mantener una Oficina de Medio Ambiente Seguro. Cualquier persona que trabaje o sea voluntaria directa o indirectamente con niños en la Diócesis debe someterse a una verificación de antecedentes, completar el entrenamiento de concientización sobre abuso sexual y recibir y revisar la Política de Abuso Sexual de la Diócesis.

- La Diócesis se audita anualmente a través de la USCCB para garantizar el cumplimiento de los requisitos y el proceso. En el otoño de 2020, la Diócesis planea publicar estadísticas relacionadas con la auditoría para el año en curso.

- La Diócesis también convoca regularmente una Junta de Revisión de Abuso Sexual compuesta por miembros laicos para garantizar que se notifique a las autoridades civiles apropiadas y se siga el proceso de Ambiente Seguro. En 2018, la Junta de Revisión se amplió

para agregar experiencia en la aplicación de la ley.

- También en 2018, la Diócesis publicó públicamente su lista de clérigos que han sido acusados de manera creíble de abuso sexual de menores, con la Junta de Revisión dirigida por laicos involucrados en el proceso.

"Al igual que estos pasos anteriores, tener dos sistemas de informes de terceros disponibles muestra el compromiso de la Diócesis de restablecer la confianza con los feligreses y la comunidad en general en Virginia Occidental", dijo el obispo Brennan. "Estamos trabajando diligentemente para desarrollar una cultura de seguridad dentro de nuestras parroquias y escuelas, la Cancillería y el estado de West Virginia en general".

La Diócesis alienta a informar a las autoridades civiles apropiadas en primer lugar, así como a las autoridades eclesásticas apropiadas. Para denunciar a la diócesis casos sospechosos de abuso sexual de niños por parte del clero, religiosos o laicos de la Diócesis de Wheeling-Charleston, comuníquese con uno de los designados por el Obispo al 1-888-434-6237. Las extensiones adecuadas son:

Hna. Ellen F. Dunn, O.P., ext. 264; Sr. Bryan Minor, ext. 263; Sr. Tim Bishop, ext. 353; Muy Reverendo Dennis R. Schuelkens Jr., V.E., ext. 270

O llame a: La Oficina de Medio Ambiente Seguro: 304.230.1504

También puede completar un "Formulario de queja para denuncias de abuso sexual de menores" confidencial al recoger uno en su parroquia local o solicitar uno por correo al Coordinador de Medio Ambiente Seguro, Diócesis de Wheeling-Charleston, P.O. Box 230, Wheeling, WV 26003. El Formulario de queja también está disponible para descargar en el sitio web de la diócesis: dwc.org haciendo clic en la sección "Descargar archivos y formularios". Está listado como "Formulario de queja".

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 variarán 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 anónimamente 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: Hna. Ellen Dunn, O.P., ext. 264; Sr. Bryan Minor, ext. 263; Sr. Tim Bishop, ext. 353; o Muy Reverendo Dennis Schuelkens, Jr., V.E., ext. 270. 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 Dra. Patricia Bailey al 304.242.6988.

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 está protegida.

Enlaces e información: Departamento de Salud y Recursos Humanos de WV: <https://www.wvdhhr.org/report.asp> Policía del Estado de Virginia Occidental, Unidad de Delitos contra los Niños, Crímenes de Internet contra los Niños

CONFIRMATION SCHEDULE

St. Francis of Assisi, St. Albans
Saturday, Aug. 8: 11:00 a.m.

St. Agnes, Charleston and St. Anthony, Charleston, at
St. Agnes
Saturday, Aug. 8: 5:00 p.m.

Basilica of the Co-Cathedral of the Sacred Heart,
Charleston
Sunday, Aug. 9: 12:00 p.m. and 4:00 p.m. (4:00
Mass if necessary)

St. Francis de Sales, Morgantown
Wednesday, Aug. 12: 7:00 p.m.

St. Leo, Inwood
Saturday, Aug. 15: 10:00 a.m.

St. Agnes, Shepherdstown
Sunday, Aug. 16: 9:00 a.m.

St. Joseph, Martinsburg (to be held at St. James Parish,
Charles Town)
Sunday, Aug. 16: 3:30 p.m.

St. Sebastian, Kingwood; St. Zita Mission, Masontown;
St. Edward the Confessor, Mission, at St. Sebastian
Friday, Aug. 21: 6:00 p.m.

St. Peter Welch and Sacred Heart Mission, Powhatan,
at Sacred Heart Mission
Saturday, Aug. 22: 5:30 p.m.

St. Francis de Sales, Beckley
Sunday, Aug. 23: 11:00 a.m.

Corpus Christi, Warwood
Saturday, Aug. 29: 10:00 a.m. and 1:00 p.m.

Faith...

Cont'd from Page 9
keep safe."

Once they are able to return to Mass, Jobey plans on going right back to his duties as altar server for the parish funeral Masses, and the couple is looking forward to helping in the kitchen this Christmas with the church's famous pita piata bake sale, and in the spring with the Easter bread.

"I do miss being at Mass," Jay said. "I know it's just a building, but nothing can completely replace it or the interaction. Plus, I miss going out to eat afterwards."

In the meantime, the couple enjoys watching the televised Mass from the Cathedral of St. Joseph on Sunday at 11 a.m. or they will watch Father Stephen Vallelonga's online Mass from St. Margaret Mary Parish in Parkersburg. Father Vallelonga is their nephew.

"We participate from home, reciting our parts, and enjoying the sermons," he said. "It is hard to be away, but better safe than sorry."

When Jay's father was a boy, he survived the Spanish flu of 1918. The family didn't pass down details to the following generations, other than he had to take some sort of medicine that made him sleep "for days." Troubled times were not uncommon then. People fought through a lot of hardships like World War I, then World War II, and the Great Depression.

The Spatafores believe those hard-hitting challenges are all the more reason why their families considered the parish extended family. As children, throughout their marriage, and still today they believe it is all the activity at the church that brings people closer and confident.

"I explain to everybody that will listen, to be successful and have a happy family you have to get up and go to church," he said. "You gotta be part of that church, have unrattled faith, and believe God knows what is best for you. That's it. That's what it comes down to. Despite tough times, good things will always come."

Leadership...

Cont'd from Page 4

encountered, and the students I have taught have become an extended family. Teaching here has increased my faith and has allowed me to instill that same faith in my students."

As their principal, she hopes to provide academic and spiritual leadership fulfilling the school's mission to create a Christ-centered environment that prepares students to be happy, productive people in mind, body, and spirit. "Leading by example through this stewardship," she said, "is a wonderful opportunity to inspire our young people to nurture their own faith and academic journeys."

Mary Caren "M.C." Heffner, MEd. EdS., feels blessed to be the new principal of Parkersburg Catholic High School. "Following God's call into the ministry of Catholic education is a true vocation," she said. Prior to taking on this role, she served as principal of Epiphany Cathedral Catholic School in Florida. She has been in education for 16 years, serving in both Catholic and public schools in Ohio, California and Florida.

Moving her family from Florida to West Virginia was a big step. "However, the Parkersburg community and the PCS school family have been welcoming and a joy to work with," Heffner said. "I look forward to a long and fruitful time with PCHS. #GoCru!"

Heffner spent months discerning a change from her prior position in Florida, "not knowing what, or where God would call me. I listened and prayed and conversed with my spiritual director and pastor. Personally, I sought the challenge of a high school position, but did not look to West Virginia. The position at PCHS was truly divine intervention through priests."

After meeting Father John Rice, pastor and chaplain, and other members of the community, she and her family fell in love with Parkersburg Catholic and the Parkersburg area.

Heffner is a 1988 graduate of Archbishop John Carroll High School in Dayton, Ohio. Being a product of Catholic schools brings a sense of great pride and obligation to continue the mission, she said.

Heffner hopes to accomplish a vision and mission-driven leadership that empowers students and families to succeed in life, serve God and others, and live their Catholic faith unapologetically. Signs of this, she said, will be: a high level of engagement in the school culture by everyone, students, staff, faculty, parishes, families, community members, and alumni; a wait-list for enrollment; proven and documented academic achievements; athletic victories and defeats that allow students to live out their faith; increased service and volunteerism throughout the community; and most importantly, an increase in partner parish RCIA programs and sacramental participation classes. "We are, after all, a ministry of our parishes," she said.

Heffner has a Bachelor of Science in elementary education from Ohio University in Athens, Ohio; and a master's in education: interdisciplinary curriculum and instruction from National Louis University in Tampa, Fla.

Diane Burnside has been in education for more than 40 years serving as a teacher and administrator. "This new position is a renewal of my faith to create a place of hope, happiness and holiness," she said about becoming Fairmont Catholic's new principal.

After serving on the school's advisory board and mentoring new teachers, it was a smooth

transition on becoming the spiritual leader, she said. "God has had this plan for me to lead by example and develop a positive school culture and continue to live a life of service to our Catholic community," she said.

Burnside attended Fairmont Catholic in grade school before her family moved to Phoenix. She has a Master of Arts in elementary education, and Master of Arts in education administration from West Virginia University, Morgantown; and a Bachelor of Arts in elementary education from Fairmont State University.

She previously served as an FSU liaison for professional development schools. Over the years she has served as an adjunct professor at FSU and as a principal, assistant principal, and teacher in a number of schools. She is a member of St. Anthony Parish in Fairmont.

Burnside feels that it is her calling to help all students to grow in knowledge and faith as they are called to serve God. And this is exactly what she wants to do for the students at Fairmont Catholic.

"It will be a school that encourages kindness, prayer and be a place of hope," she said. "Our partnership between a Catholic school and the families of the students must continue to grow so that the educational goals of the school can be achieved."

Joyce Evans has joined Fairmont Catholic as director of Curriculum and Instruction. "I look forward to assisting the principal but I can lead, model, and assist in classrooms to guide and help," she said. "I have worked in classrooms from Pre-K to college and have found all grades to be challenging and rewarding. My two years at Fairmont State validated that all ages need compassionate and caring teachers. This experience at Fairmont Catholic Grade School will be special because God will not just be in my heart and actions, he will be permitted in my words, too."

Evans said she surprised herself by saying "yes" to the school when she had only been retired less than a year.

"The Lord led me to my decision to take this position," she said. "I was not looking to re-enter the educational system or any work force after working 45 and one half years and just retiring to spend time with family and relax a little."

However, her love of learning, passion for working in education and helping children, teachers, and parents brought her back.

"I feel it is what God wants me to do! I am an educator that always wanted to be a teacher and to work with students," she said. "It is a passion and love given to me many years ago when I received a full scholarship to Fairmont State. There I pursued my dream, graduated in three and one half years and started working at the newest school in Marion County in 1973. The rest is history and now decades later, I will work in my first Catholic school."

Evans previously served as adjunct professor at Pierpont Community College, and taught in a number of schools.

Fairmont Catholic is an icon in Marion County, Evans said, and she wants to help take it into the future.

"I grew up in Monongah where St. Peter and Paul school thrived for many years," she said. "I went there a couple days each week to receive my Catholic education from some wonderful sisters. I knew about Catholic schools because most of my cousins attended. Now, I am honored to take my Catholic faith to school with me each day in a Catholic setting where prayer and the love of God will be witnessed daily."

This is living!



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