

THE CATHOLIC

Spirit



Gloria in Excelsis Deo!

Inside: A Letter from Bishop Brennan, Page 3

Pictured is the stained glass window of the nativity at St. Patrick Church in Weston. Colleen Rowan Photo

Obituaries

Father Ronald A. Getsinger

Father Ronald Anthony Getsinger, 83, of Weirton, W.Va., died on Friday, Dec. 18, 2020, with his caregiver Patty and his two best friends (pets) Suzie and Briged at his side. He was born February 27, 1937, in Atlasburg, Pa., a son of the late Anthony and Sue (Fedorson) Getsinger.

Father Getsinger attended Mount St. Mary's Seminary in Emmitsburg, Md. He was ordained to the priesthood May 18, 1968, at the Cathedral of St. Joseph in Wheeling, W.Va., by Bishop Joseph H. Hodges.

Following his ordination, he served as assistant at St. Anne Parish in Bristol, Va., and then at Our Lady of Fatima Parish in Huntington, W.Va. From 1969 to 1976, he was chaplain at Wheeling Hospital. He then served as associate pastor of St. Joseph Parish in Huntington from 1976 to 1977, administrator of St. Patrick Parish in Mannington, W.Va., from 1977 to 1978 and at Good Shepherd Parish in Glenville, W.Va., from 1979 to 1980, and as associate pastor of St. Anthony Parish in Follansbee, W.Va., from 1980 to 1981. He served as pastor of Sacred Heart Parish in Powhatan, W.Va., from 1981 to 1986, and then at St. John Parish in Belle, W.Va., from 1986 to 1989. He served at Immaculate Conception Parish in New Cumberland, W.Va., from 1989 until 2004. He retired from active ministry in February 2004. However, from 2009 to 2010 he served as chaplain of the Knights of Columbus Council No. 13734 and chaplain to Auxiliary No. 3934 of the Knights of Columbus. He was also an Air Force Veteran.

Father Getsinger was preceded in death by a sister, Linda Sue Gryp, and his grandparents, John and Anna Fedorson and Anton and Mary Getsinger. Surviving are his nephew Anthony, great nephew Aiden and brother Ernest.

Mass of Christian Burial was celebrated Dec. 23 at Immaculate Conception Church in New Cumberland. Bishop Mark Brennan served as celebrant. The homily was offered by Father Larry Dorsch. Interment followed at Mount Prospect Cemetery in Hickory, Pa. Turley Funeral Home was entrusted with the arrangements.



Donald E. Durig

Donald E. Durig, age 90, of New Martinsville, WV, passed away Wednesday, December 16, 2020 at his home.

He was born November 23, 1930 in Wetzel Co., the son of the late Lloyd and Ada (Riggenbach) Durig.

He was a US Navy veteran, a retired pipefitter of Local #83 of Wheeling, WV, a member of St. Vincent de Paul Catholic Church and a devoted father, grandfather and great grandfather.

In addition to his parents, he was preceded in death by his wife of 58 years, JoAnn Durig and a sister, Doris Mason.

Survivors include two sons, Rev. D. Kent Durig of Wheeling, WV, Todd Durig of New Martinsville; and a daughter, Nannette (Thomas) Raber of New Martinsville; two grandchildren, Michael (Angel) Hickman, Carrie (T.J.) Haught; a step-granddaughter, Stephanie (Jason Satterfield) Corathers; two great-grandchildren, Taylor & Landon Haught and one step great-granddaughter, Andlyn Corathers.

The Mass of Christian Burial was celebrated December 21 at St. Vincent de Paul Church in New Martinsville with Msgr. Kevin Quirk as celebrant and Father D. Kent Durig as concelebrant. The parish livestreamed the Mass on its webpage for those who could not attend.

Interment followed in Greenlawn Memorial Park Cemetery with military honors.

Memorial contributions may be made to St. Vincent de Paul Catholic Church or Catholic Charities 21 Rosary Rd. New Martinsville, WV 26155; or the Humane Society 399 Mollahan Dr. New Martinsville, WV 26155.

Arrangements entrusted to Grisell Funeral Home, New Martinsville.

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."

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 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 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: 304-293-6400.



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A Letter from Bishop Brennan



OFFICE OF THE BISHOP

DIOCESE OF WHEELING-CHARLESTON

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WHEELING, WEST VIRGINIA 26003

December 21, 2020

Dear faithful of the Wheeling-Charleston Diocese,

We have reason to be grateful to God that some vaccines are now being made available to various segments of our American population and eventually to all who live here to inoculate them against the COVID-19 virus. I plan to get vaccinated when it's my turn and I strongly urge all Catholics and other residents of West Virginia to do the same when they have the opportunity.

We must remember that in protecting ourselves through an effective vaccine we are also protecting others. Getting vaccinated, then, is a way of promoting the common good and putting into practice the commandment: Love your neighbor as yourself.

Some questions have arisen about a connection between COVID-19 vaccines and abortion. Bishop Kevin Rhoades and Archbishop Joseph Naumann, who chair the US Catholic Bishops' Conference Committees on Doctrine and Pro-life Activities, respectively, issued a statement declaring that neither of the two vaccines now being made available, from Pfizer and Moderna, used cell lines from aborted fetuses in the design, development or production of their vaccines. Each, however used a cell line from an aborted fetus in confirmatory tests to determine the vaccine's effectiveness. There is a connection to abortion but it is remote. Citing Roman documents, the Bishops conclude that it is morally permissible to use either of these two vaccines, especially given the gravity of the threat that the COVID-19 virus poses to our people and the lack of other remedies. You can read the Bishops' full statement at <https://www.usccb.org/moral-considerations-covid-vaccines>.

To illustrate why we may in some circumstances benefit from a morally wrong action in which we did not directly participate and of which we do not approve, I offer a historical analogy. The Benedictine Sisters who taught me in high school lived in a convent that, in the early nineteenth century, was the home of a slave-owning family in Northeast Washington, DC. In the basement were chains and instruments used to punish slaves who worked on the family's farm. Were the Sisters giving approval to slavery or the mistreatment of slaves because they lived in that home? Hardly. They supported civil rights and taught and nurtured the descendants of former slaves in the high school. But the Sisters did benefit from living in a home built and occupied by former slave owners. There is a connection to slavery but a very remote one.

Jesus told a parable about wheat and weeds (Matthew 13: 24-30). The master's servants came to him to report that weeds were growing among the wheat. "An enemy has done this," said the master. Should they pull up the weeds? "No," said the master, "if you pull up the weeds you might uproot the wheat with them. Let them grow together until harvest." Then the weeds would be burnt and the wheat gathered into the barn.

There is wisdom in this parable. We should avoid participating in the evil acts of others but we cannot wall ourselves off from the rest of the world. We will inevitably come into contact with persons and situations that are tainted with evil. We should never give material aid to someone doing wrong but we will sometimes be pre-

sented with a *fait accompli*: the wrong has already been done and we cannot change it. But because our connection to the wrongdoing is not material (that is, it did not help cause the wrong) nor is it close to us in time, we can, if reluctantly, accept a benefit from it. Receiving a COVID-19 vaccine that was tested using a morally compromised cell line is in that category.

Because abortion is a gravely wrong act, we should always oppose it and never give the appearance that we approve of it. Ideally, we would avoid even a remote connection to evil. The aforementioned Bishops and heads of many other organizations wrote the Commissioner of the Food and Drug Administration last spring to urge that vaccines be developed and tested without even a remote connection to abortion. Why don't you add your voice to theirs? (Commissioner, FDA, 10903 New Hampshire Ave., Silver Spring, MD 20993; or call 888-463-6332.) Fortunately, cell lines that do not come from aborted fetuses are available for pharmaceutical companies to use. Some vaccines based on them are in development but are not yet ready for production or distribution. In the meantime, the Pfizer and Moderna vaccines are morally legitimate to use, given the remoteness of their connection to the aborted babies and the urgent need to protect ourselves and others from a deadly disease.

A third vaccine, being developed by AstraZeneca, has used a cell line from an aborted baby in its design, development and production phases, so it is more immediately tied to an abortion. If at all possible, that vaccine should be avoided. Yet, as the Bishops point out, it may not be possible for the individual to choose which vaccine he or she receives, while the danger to the person and to other people remains grave if vaccination is long delayed or refused. Because the researchers and producers of the AstraZeneca vaccine did not abort the unborn child, but used that child's cell line for their work, theirs is a more immediate connection to the evil of abortion but still not a material cooperation in it.

While we wait for our vaccinations, we should use the protective measures that can keep us from getting infected with the COVID-19 virus and from infecting others: washing our hands frequently, wearing face masks, not shaking hands, maintaining appropriate physical distancing and avoiding large crowds.

Let us continue to pray for the victims of this disease and their families, for our health care personnel and for others susceptible to the virus because of their type of work or their age or weak health. Pray, too, for an end to the pandemic and for a greater appreciation for the lives of all human beings, from the unborn to the elderly. God has given us life and breath. We ask Him to give us and all people good health, so we pray: Jesus, Divine Physician, have pity on your people!

Sincerely in Christ,

+Mark E. Brennan
Bishop of Wheeling-Charleston

Pope at Christmas: Jesus' Birth Brings Hope in Troubling Times

By Junno Arocho Esteves Catholic News Service

The birth of Christ is a gift from God that brings people hope and courage in troubled times, Pope Francis said Christmas Eve.

"Underlying all our strengths and weaknesses, stronger than all our past hurts and failures or our fears and concerns about the future, there is this great truth," the pope said in his homily Dec. 24 as he celebrated the nighttime liturgy.

"We are beloved sons and daughters. God's love for us does not, and never will, depend upon us. It is completely free love, pure grace," he said.

The nighttime Mass, which is often referred to as "midnight Mass" has not been celebrated at midnight at the Vatican since 2009. However, the traditional Christmas liturgy began much earlier than past years — at 7:30 p.m. local time — so that those invited to attend could get home in time to observe Italy's 10 p.m. curfew.

Much like the liturgies during the Easter season, the pope celebrated a pared-down Christmas Mass at the Altar of the Chair in the back of the basilica. Some 200 people, including bishops and cardinals concelebrating, were present, all donning masks and observing social distancing regulations.

The Mass began with the Christmas proclamation of Jesus' birth, known as the "kalenda." The pope then lifted a cloth, revealing a life-sized statue of the baby Jesus, which he reverently kissed and blessed with incense.

Despite the more subdued Christmas Mass, the ornate bouquets of poinsettias adorning the Altar of the Chair, along with the sound of sacred music and the bells of St. Peter's ringing during the "Glory to God" brought an air of joyful celebration in uncertain times.

In his homily, the pope said Christ's coming is like the birth of a child which is such a joyous and exciting occasion that it "makes us think nothing of weariness, discomfort and sleepless nights."

"That is what Christmas is: the birth of Jesus is the 'newness' that enables us to be reborn each year and to find, in him, the strength needed to face every trial," he said.

Reflecting on the day's readings,



CNS Photo/Cristian Gennari, pool

Pope Francis walks near a figurine of the baby Jesus as he celebrates Mass in St. Peter's Basilica at the Vatican Dec. 24. The Christmas Eve Mass was not open to the general public and began at 7:30 p.m. local time so that the limited number of attendees could return home in time to observe Italy's 10 p.m. curfew.

the pope noted that those who proclaim the birth of the Savior often use the phrase "for us." For Christians, he said, those words mean "that the Son of God, the one who is holy by nature, came to make us, as God's children, holy by grace."

"Yes, God came into the world as a child to make us children of God," the pope said. "What a magnificent gift! This day, God amazes us and says to each of us: 'You are amazing.'"

Despite this great gift, he continued, at times humanity's injustice toward those less fortunate may give rise to doubts whether God was "right in giving us so much." Nevertheless, the Lord does this knowing people's limitations "because he is madly in love with us."

"This is his secret for entering our hearts," the pope said. "God knows that we become better only by accepting his unfailing love, an unchanging love that changes us. Only the love of Jesus can transform our life, heal our deepest

hurts and set us free from the vicious circles of disappointment, anger and constant complaint."

Recalling the night of Jesus' birth in "the lowly manger of a darkened stable," Pope Francis questioned why the "greatest of kings" was born "without decent accommodation, in poverty and rejection."

God, he answered, "loves to work wonders through our poverty" and placed "the whole of our salvation in the manger of a stable."

"The Son of God was born an outcast, in order to tell us that every outcast is a child of God," he said. "He came into the world as each child comes into the world, weak and vulnerable, so that we can learn to accept our weaknesses with tender love."

Continuing his homily, the pope also reflected on Christ's birthplace and noted that the meaning of the city's name, "Bethlehem" — which means "house of bread" in Hebrew — serves as a re-

minder of humanity's need for God "like the bread we eat."

"How often instead, in our hunger for entertainment, success and worldly pleasures, do we nourish life with food that does not satisfy and leaves us empty within!" he exclaimed.

"It is true; in our endless desire for possessions, we run after any number of mangers filled with ephemeral things, and forget the manger of Bethlehem," the pope said. "That manger, poor in everything yet rich in love, teaches that true nourishment in life comes from letting ourselves be loved by God and loving others in turn."

Pope Francis said that in choosing to come into the world as a vulnerable child, God wanted to encourage men and women to "care for others" and comfort the "tears of the suffering."

"God came among us in poverty and need, to tell us that in serving the poor, we will show our love for him," the pope said.

Diocese of Wheeling-Charleston Offers a Special Christmas Message This Year



Joyce Bibey Photo

Above is a screen shot of the the Christmas message from the Diocese of Wheeling-Charleston on the diocese website: www.dwc.org.

Strong Faith Presented in Song

By Joyce Bibey

We are blessed in the Diocese of Wheeling-Charleston with countless parishioners who share their musical talents each week at Mass. Since we are in the midst of a pandemic their voices and instruments have nearly been silenced. However, more than 40 faithful from around the state believe that when you are given a gift from God you know you need to share that gift no matter what. They collaborated with Bishop Mark Brennan to “sing and make music from the heart to the Lord (Ephesians 5:19).”

This gift of song was presented as a Christmas message video to all the faithful in West Virginia. These individuals and all those who they represent in the music ministries in our parishes epitomize FaithInWV!

“Despite all the challenges everyone has faced this past year, our faith is still strong among Catholics in WV,” Katie Shaffer, of St. Paul Parish in Weirton said. “Being able to ‘come together’ in the Christmas video from all over the state, representing different parishes and age groups, proves we are not alone on this faith journey, even though physical distancing has kept us apart. We are stronger together even if virtually. This year some of us may not be able to perform in parishes like we normally do, as cantors or instrumentalists due to the COVID-19 parish restrictions, but we found a way to make beautiful music together despite the pandemic. We are open to new ways of cele-

brating our faith and not losing faith during difficult times.”

Mark Haas, who helped orchestrate the production and played the timpani (kettle drum), said all who participated were eager to do so for their fellow parishioners, the state, and Bishop Brennan.

“This video vividly shows the assembly of God’s people – from every walk of life – under the humble leadership of His earthly shepherd, Bishop Brennan,” said Haas, who also serves as the director of music for the Co-Cathedral of the Sacred Heart in Charleston. “My hope is that this video might kindle a fire in many hearts, and perhaps bring some sheep back home.”

He said the video was a chance to live out what God teaches us, especially in Psalm 100: We are His people, the sheep of His flock.

“It’s hard to be Christian in today’s world,” Haas said. “Sometimes I feel like the only one ‘plowing the field.’ This video is a reminder to me that the Church of God has many members, but one body. The eye or the hand can’t say to the body, ‘I don’t need you!’ We need each other. And this video, which demonstrates the active faith in West Virginia, is something we all needed to see this Christmas. Hallelujah!”

Haas’s wife, a music teacher at Sacred Heart Grade School in Charleston, eagerly shared her gift of song with the faithful in West Virginia.

“The song is about the story of Jesus coming at Christmas time to bring a renewed hope to the world and how we can give praise and thanksgiving to God for the gift of his Son,” she said. “My faith has always been the most important thing in my life. I was

brought up in the Church and began singing when I was nine years old at the Cathedral of St. Joseph, Wheeling. It was there that I started ministering through music which has allowed me to pray openly to my community that I belong to. Just like I tell my students at school using the words of St. Augustine, ‘When you sing you pray twice.’ That has always rung true for me.”

She said making time to be part of the production was important to her to not only bring joy to people in the season of Christmas, but also to encourage them to live like Christ taught us.

“I also believe that as I have become a mother to now five children I have had to lean on God through my ministry to my children. ‘Hallelujah’ is Hebrew for ‘Praise God.’ The song describes the coming Joy and Love that is God himself. ‘With every breath I’m singing, Hallelujah,’ is an action I hope to inspire my own children to take every day of their lives.”

Stephen Pishner, music director for All Saints Parish in Bridgeport, said those in the music ministry take pride in bringing a heightened message from Christ to the people through song during the Mass and special performances outside the Mass.

“We have a unique role to help people and (through this and our parish videos) give them hope,” he said. “It’s a humbling experience. It is our gift to people and God.”

Sharing the gift of music is always special, but in this case, it was a spiritually moving experience, according to Shaffer.

See “Message” on Page 6

Poverty, Not Presents, is at Heart of Christmas Celebration, Pope Says



CNS Photo/Vatican Media

The Christmas tree is seen as Pope Francis leads the Angelus from the window of his studio overlooking St. Peter's Square at the Vatican Dec. 20. The pope said that current restrictions caused by the COVID-19 pandemic can help people put Christ, rather than the constant need to purchase gifts, at the center of the Christmas season.

By Junno Arocho Esteves, Catholic News Service

VATICAN CITY (CNS) —

Current restrictions due to the COVID-19 pandemic can help people put Christ, and not the constant need to purchase gifts, at the center of the Christmas season, Pope Francis said.

During his Sunday Angelus address Dec. 20, the pope told pilgrims gathered in St. Peter's Square that instead of complaining or buying "the umpteenth gift for ourselves and our friends," Christians should do something for the less fortunate "whom no one thinks of."

"In order for Jesus to be born in us, let's prepare our hearts, let's pray, let's not be swept up by consumerism," he said. "It is Jesus that is important. Consumerism is not found in the manger in Bethlehem: there is reality, poverty, love."

Before concluding his address, the pope called on the international community to help hundreds of thousands of maritime workers who are "stranded on ships, beyond the terms of their contracts, and are unable to return home" due to the pandemic.

"I ask the Virgin Mary, Stella Maris, to comfort these people and all those in difficult situations, and I urge governments

to do all they can to enable them to return to their loved ones," he said.

According to the U.N. International Maritime Organization (IMO), an estimated 400,000 seafarers around the world are stranded on their ships while a "similar number of seafarers are stuck at home, unable to join ships and provide for their families."

In a statement marking Human Rights Day Dec. 10, Kitack Lim, IMO secretary general, said that while maritime workers have been on the frontline of the pandemic, delivering food, medicine and goods, their "human rights have been put in jeopardy."

"Failure to protect the rights of seafarers, fishers and other marine personnel and resolve the crew change crisis will have a detrimental effect on ship safety and the global supply chain. The longer the situation persists, the worse those effects will be," Lim said.

In his talk before praying the Angelus prayer, the pope reflected on the Sunday Gospel reading from St. Luke which recounted the Annunciation. While the angel's announcement that she will bear the son of God was one of joy, it also foretold a great trial for Mary.

Mary's response was not resignation nor did she "express a weak and submissive acceptance, but rather she expresses a strong desire, a vivacious desire."

"She does not submit to God; she binds herself to God. She is a woman in love, prepared to serve her Lord completely and immediately," he said. "She could have asked for a little time to think about it, or even for more explanations about what would happen; perhaps she could have set some conditions. Instead, she does not take time, she does not keep God waiting, she does not delay."

Pope Francis said that Mary's promptness in accepting God's will is an invitation for Christians to not procrastinate, especially in spiritual life when one is tempted to leave acts of charity or prayer for the next day.

"Today, on the threshold of Christmas, Mary invites us not to postpone, but to say 'yes,'" the pope said. "Every 'yes' costs something, every 'yes' has its cost, but it always costs less than what that courageous and prompt 'yes' cost her, that 'let it be to me according to your word,' which brought us salvation."

Message ...

Cont'd from Page 5

"To be able to collaborate with musicians from across the state who I don't get to perform with regularly was a great experience and I was happy to be asked to be a part of it," she said. "I've been playing flute for Masses since I was in grade school. Sadly, this was the first year since grade school which I haven't been able to play at Mass (due to the pandemic), so to be able to come together this way and share my talent in this video was uplifting to me."

"The video illustrates that we are all one in God's eyes," she said and added. "From Bishop Brennan playing the piano to the children singing, we are all children of God, no matter what our earthly status is. We are all on this journey of faith together."

Shaffer's thoughts may summarize the spirit of all those involved, when she said, "Even though the 'world' may have stopped this year...our faith never stops. God never stops being there for us no matter what we are experiencing. Even though some feel there isn't much to celebrate about this past year, this video reminds me to not lose faith, especially during the difficult times, and to focus on the positive things that have happened in my life as a result of the pandemic."

Those involved in the video include: Mark Haas (Cross Lanes), Chris Cendana (Ona), Joey Carter (Wheeling), Robert Phipps (Morgantown), Audrey Blust (Huntington), children from Sacred Heart Grade School (Charleston), Hannah Dieffenbauger (Wheeling), Patty Frame (South Charleston), Carla Guthrie (Charleston), Renae Haas (Cross Lanes), Kevin Harris (Shepherdstown), Brian Kaltenbaugh (Martinsburg), Brandon Leroy (Bridgeport), Nancy McLaughlin (South Charleston), Mary Odin (South Charleston), Carrie Oliver-Shultz (Weirton), Gabby Payne (Wheeling), Stephen Pishner (Bridgeport), Jeanie Walter (South Charleston), Bishop Mark Brennan (Wheeling), Matthew Berher (Wheeling), Chad Carter (Wheeling), John Dever (South Charleston), Ashley Driscoll (Bridgeport), Christine Hummer (Beckley), Phil Wyatt (Stonewood), Tim Bishop (Wheeling), Julia Pinn (Morgantown), and the St. Francis De Sales Parish Handbell Choir (Morgantown), which includes Pinn, Donna Kinsey, Nicholas Blumish, Natalie Buckley, Mary Hayward, Emily Raque, Maggie Raque, Steve Raque, Diane Raque, Ariana Romito, Andreas Schmid, and Karen Stratton.

The video can be viewed on the diocesan website www.dwc.org, and social media (Facebook, Twitter, and Instagram).

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Still Time to Get First-Year Free Membership to the Knights of Columbus

By Colleen Rowan

WEST VIRGINIA—There is still time to sign up for free first-year membership to the West Virginia Knights of Columbus. The organization is open to Catholic men 18 years and older, and is offering the free first-year membership until Dec. 31 to those who sign up online.

The West Virginia Knights of Columbus has councils all over the state. They assist charities, are Pro-Life advocates, and promote the Catholic faith and patriotism throughout West Virginia.

Earlier this year, Bishop Mark Brennan encouraged Catholic men of the state to consider joining the organization.

"The Knights of Columbus are not just another 'club,'" Bishop Brennan wrote. "They are Catholic men committed to living out their faith in practice."

The organization describes its mission as promoting the original principles of Blessed Father Michael J. McGivney of Charity, Unity, Fraternity and Patriotism throughout West Virginia, and to serve as an example of Catholic gentlemen dedicated to the Church and its principles and teachings.

The West Virginia Knights' vision is: "To be the leaders of Catholic principles, teachings and values in the Diocese of Wheeling-Charleston and to create a Knights of Columbus organization based on our founding principles and dedicated to God and our families that all Catholic gentlemen in the Diocese aspire to be a part."

The Knights of Columbus are encouraging Catholic men 18 and older to join. The special free first-year membership being offered to those who join before Dec. 31 is in honor of the recent beatification of Blessed Michael McGivney, founder of the Knights of Columbus. Regular dues are \$30 a year.

"The founder of the Knights of Columbus, Father Michael J. McGivney was a central figure in the growth of Catholicism in America, and he remains a model today," Michael Bush, programs director for the Knights of Columbus Carroll Council No. 503 in Wheeling, said in a piece he wrote for The Catholic Spirit in November. "His example of charity, evangelization and empowerment of the laity continues to bear fruit and guide Knights of Columbus around the world."

To join, visit kofc.org/joinus and use promotion code MCGIVNEY2020.

For more information about the West Virginia Knights contact:

Paul Niedbalski, State Deputy, 304-545-5100 or by e-mail to ginooffice@aol.com; Harry Helmick, Membership Chair, 304-295-7097 or by e-mail to helmickhp@yahoo.co; or Sam Gross, Online Membership Chair, 304-545-4329 or by e-mail to hawkeye221@aol.com

Inwood Knights of Columbus Collect More Than 500 Coats for Kids

By Colleen Rowan

INWOOD—Children in need all over the country will have warm coats this winter through the efforts of the Knights of Columbus. In the Eastern Panhandle, the St. Leo Knights of Columbus Council No. 10756 collected 40 cases of coats for various counties through donations and in conjunction with a matching program by the Knights Supreme Council.

"The 40 cases are equivalent to over 500 coats for children in need," said Council No. 10756 Grand Knight Gregory Hilleary.

The coats, he said, were delivered to the Catholic Charities West Virginia regional office in Martinsburg Nov. 21 and have been distributed to those most in need in the counties of Morgan, Hampshire, Jefferson, Berkeley, and Clay.

"We want to thank everyone who supported the St. Leo Knights ... this year, especially during a time of extremes everyone is facing," Hilleary said. "The sharing support and love shown by so many is truly appreciated. We cannot thank everyone enough."

The project is an annual program supported by the Knights of Columbus. Fundraising began in October within St. Leo Parish in Inwood and in the local community. This year, the council partnered with Kings Pizza in Inwood,



Courtesy Photo
St. Leo Knights of Columbus Council No. 10756 members and volunteers are pictured with some of the cases of 500 coats for kids in need.

the Black Dog Coffee Company, and Junction Mercantile in Shenandoah Junction.

Knights of Columbus councils around the state also participated in the project.



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Sisters of the Infant Jesus Collecting Beads for Zimbabwe

CLARKSBURG—The Sisters of the Infant Jesus at Immaculate Conception Parish in Clarksburg are in need of religious items to send back to Zimbabwe. “This country, which is on the verge of starvation and genocide, is one of the poorest lands in Africa,” parish officials said. “Do you have extra rosaries (intact or broken) or religious medals? Consider donating them for distribution to Zimbabwe Catholics. Your help in this endeavor would be greatly appreciated! This is from our hands directly into hands that are not able to afford or find these items which we take for granted.” There will be a basket in the back of the church for Beads for Zimbabwe, or call the parish for information on how to donate.

Deacon Raymond Christmas Concert Offered through December Via TV and Facebook

ELKINS—With the COVID-19 pandemic, many of favorite Advent and Christmas traditions have had to be changed. In a normal year, Deacon Raymond Godwin, permanent deacon at St. Brendan Parish in Elkins, often performs a Christmas concert at the Randolph Arts Center. This year, Arts Center Director Kurt Barkley along with production assistance by Seth Maynard filmed Deacon Godwin performing Christmas songs and hymns on a recent November day. The concert can be viewed through the month of December on the Arts Center Facebook Page as well as on local television Channel 3. Check local listing schedule for dates and times. “Please enjoy the music of the season,” parish officials said, “and may it bring good cheer to you!”

Zoom Event Invites Parishioners to Examine Pope Francis’ Encyclical Fratelli Tutti

STAR CITY—Pope Francis issued his latest encyclical Fratelli Tutti, On Fraternity and Social Friendship in October. Beginning in January, St. Mary Parish in Star City will read and examine the eight chapters (92 pages total) over five weeks via ZOOM using Bill Huebsch’s Reading Guide and the document itself. The materials can be purchased at Twenty third Publications for \$12.95 plus shipping (<http://www.twentythirdpublications.com/fratellitutti.html>), or the parish can purchase for reimbursement for parishioners. Those interested should contact the parish office and provide their name, phone number, e-mail address and the day of the week he or she prefers to meet. This will be facilitated by Nancy Ferrari. For additional questions, contact Ferrari at nickliz@aol.com.

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Notre Dame High School Keeps with Tradition Amid Pandemic



Courtesy Photo
“Despite our students not being in the building, we still put the Jesse Tree up with the ornaments that they made. We hope you are having a pleasant Advent Season!” Notre Dame High School in Clarksburg posted this message to its students on the school’s facebook page Dec. 17.

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A Blessing of Those Who Teach the Faith

Martina Hart Photo

At a recent Mass at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston, Father Binu Emmanuel, associate rector, blesses the parish's catechists. From left are Sister Ida Chikara, coordinator; Elizabeth Rushworth; Susan Aiello; Andrew Aiello; Anne Weimer; Linda Bobinger; Brian O’Neele; and Michael Tupta. Absent from the photo are catechists Kathy Rushworth and Kaitlyn Pytlak.



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2020 in Review



Courtesy Photos

From left: Beth Zarate, CCWVa president and chief executive officer, hands a box of pantry food to Sharon Rosen, a CCWVa neighbor/client; Jennifer Davis, CCWVa HomeCare caregiver, cares for Walter Scott in his home seven days a week; and Huntington resident Keythan Heater works toward his personal and professional goals with support from CCWVa.

By Katie Hinerman Klug, Catholic Charities West Virginia Marketing Communications Specialist

Over the course of 2020 – a particularly challenging year for all of us – Catholic Charities West Virginia (CCWVa) continued to serve tens of thousands of West Virginians.

Although perhaps less recognizable behind face masks, our Catholic Charities staff continued to provide the same essential services for those who are struggling.

We provided care to enable 91-year old

Walter to remain at home during the pandemic. We provided virtual instruction for Keythan to continue pursuing his career goals.

We provided food for Sharon and her family who were struggling to meet their basic needs.

We are committed to providing caring and compassionate services to Walter, Keythan, Sharon – and all West Virginians – so they can be happy, healthy and reach their full potential.

Thank you to all who have joined us on this mission of love! Together we are creating mean-

ingful and lasting change in our communities.

Merry Christmas from Catholic Charities West Virginia!

To learn more about Catholic Charities West Virginia, visit www.CatholicCharitiesWV.org.

The Mission of Catholic Charities West Virginia: Guided by God's love, Catholic Charities collaborates with community partners, parishes and families to provide caring and compassionate services to people in need and work toward lasting and meaningful change.

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Contemplating the Closeness of the Incarnation in a Year of Separation

By Colleen Campbell, Catholic News Service

Separation. It is a reality of life that most of us have encountered in some form in 2020. Whether we have been separated from our families, friends or loved ones, found ourselves removed from our regular routines or felt the symptoms of disconnection from others that manifest spiritually and emotionally, separation has been a prominent feature of this year.

Even after a year where separation has been such a visceral everyday phenomenon, our Christmas and holiday season also will most likely succumb to this reality.

Unlike previous years, Christmas might look like responding to a Zoom meeting invitation instead of Christmas dinner, a lengthy phone call instead of swapping stories by the Christmas tree or cooking a family recipe from afar on FaceTime.

After such a long year, it can feel daunting to think about a Christmas that looks different from years past, with empty chairs instead of our loved ones' presences.

What meaning is there for us in Christmas this year when so much of our lives have been characterized by the experience of separation? How could we possibly find God in the suffering of separation, especially in a season that for many of us is often spent in closeness with others?

It can be easy not to give Christmas a second thought, especially this year; we can become desensitized to the story of the Nativity, of the plight of Mary and Joseph looking for shelter so Mary could give birth, and the willingness of God to descend into smallness.

It can be tempting to think of Christmas as a time designated particularly for children and families because of its focus on connection and gathering. This year, it might feel easier to dismiss Christmas than to consider its differences from other years.

However, this year, Christmas' richness in meaning is perhaps most intended for those feeling separated, isolated and disconnected.

Christmas gives to our faith the mystery of the Incarnation: God becomes man. From Christmas, we learn that God is not only the creator of the heavens and earth, the confounder of pharaohs and kings, and the alpha and the omega.

We discover that God is also a baby clutching his mother's finger, and an infant reaching out to be picked up and cuddled.

At the heart of Christmas, we see the illusion of separation conquered by a God who comes near to us. Through the mystery of God incarnate, Jesus Christ, we encounter a God who not only draws near to us, grasping not at his power to exploit it over us but grasping for relationship with us.

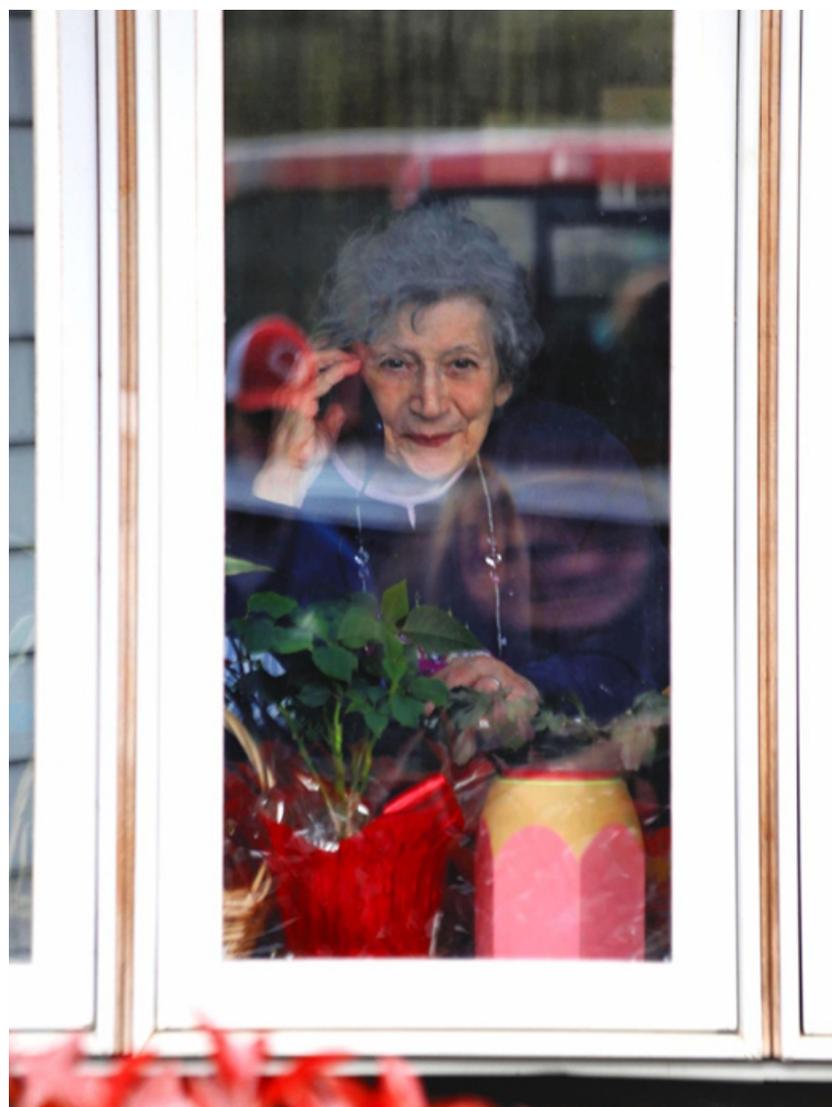
In theology, this act of God reaching out for us is sometimes called "the scandal" of the Incarnation. It is scandalous that a divinity should stoop so low, to be so close, to cry, sweat and bleed, and to make himself so vulnerable.

But to a God who comes so close, scandal is just illusion: the separation of God and man.

Christmas is a celebration of the infinite love of God, a love that is unbounded, a love that loosens limitations and dissolves boundaries. It is the feast of a God whose love obscures the separation between divinity and humanity, God and man.

What does the meaning of the Incarnation invite us to this year?

It invites us to rediscover that God is infinite, surpassing time and every earthly reality but stooping low enough to be contained in the flesh of a newborn baby.



CNS Photo/Aris Harding
Grace Schab, 87, smiles while talking on the phone with her family April 18 amid the coronavirus pandemic. Unlike previous years, Christmas might look like responding to a Zoom meeting invitation instead of Christmas dinner, a lengthy phone call instead of swapping stories by the Christmas tree or cooking a family recipe from afar on FaceTime.

It calls us to reflect on how though we might be separated from our loved ones now, we are brought hope because of the mystery of the Incarnation.

It challenges us that, though we cannot embrace our loved ones now, we can embrace a person who arrives to meet us on Christmas: hope himself.

As Pope Francis reminded us in his March 2020 "urbi et orbi" blessing in the midst of the crisis of the pandemic, "Embracing the Lord in order to embrace hope: That is the strength of faith, which frees us from fear and gives us hope."

(Campbell is coordinator of formation programs at the Catholic Apostolate Center, co-author of "The Art of Accompaniment: Theological, Spiritual and Practical Elements of Building a More Relational Church," and a doctoral candidate in catechetics at The Catholic University of America.)

Archbishop Naumann: Vaccine Objectors Still Have ‘Responsibility to Protect Public Health’

By Carol Zimmermann Catholic News Service

WASHINGTON (CNS) — Four days after issuing a joint statement with another bishop saying the Pfizer and Moderna COVID-19 vaccines were acceptable and could be taken “as an act of charity,” Archbishop Joseph F. Naumann of Kansas City, Kansas, reiterated this message noting there had been some misunderstanding about it.

Some interpreted the Dec. 14 statement to say Catholics had a moral obligation to receive the vaccine.

“The short answer is we don’t have a moral obligation” to do so, the archbishop told Catholic News Service Dec. 18. He said the intent of the statement “was to show it is permissible to use these vaccines. What we do say is that there is a moral obligation to work for the common good.”

The vaccine statement was issued by Archbishop Naumann, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, and Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Indiana, chairman of the USCCB’s Committee on Doctrine.

The bishops, responding to questions about moral concerns about vaccines produced by Pfizer-BioNTech and Moderna, said the two were not directly connected to cell lines that originated with tissue taken from abortions, but there was a remote connection as both vac-

cines relied on an aborted fetal cell in one of the confirmatory lab tests.

Regarding a third vaccine being developed by the University of Oxford and AstraZeneca, the bishops said this vaccine is “more morally compromised” and “should be avoided” if there are alternatives available.

Colorado’s Catholic bishops went a step further to say this vaccine was “not a morally valid option because better options are available.”

Many people have disparaged the USCCB statement, particularly on social media. Archbishop Naumann said his friends in the pro-life movement also have been critical of it.

“I appreciate their passion,” he said.

He said he and Bishop Rhoades were “trying to help people understand they can conscientiously object” to COVID-19 vaccines and make their advocacy against it clear, but if they do so, “they have a responsibility to protect public health and need to look at other ways to do that to not contract or transmit the virus.”

He also said they tried to be clear in expressing that the church has a “rich tradition in evaluating moral obligation” and principles of cooperation with evil.

Those who make vaccines, he said, have a responsibility not to use cell lines from aborted fetuses. For vaccine recipients, he said, “their cooperation with evil is very re-

mote” with these COVID-19 vaccines.

In their joint statement, he and Bishop Rhoades said it was important to note such cell lines do not involve cells “taken directly from the body of an aborted child” and were derived from tissue samples taken from two abortions in the 1960s. Cells from these cell lines are stimulated to produce the chemicals necessary for a vaccine, they explained. “It is not as if the making of the vaccine required ever more cells from ever more abortions.”

However, Archbishop Naumann also emphasized in his interview with CNS that while it is permissible to receive the COVID-19 vaccinations now available, recipients should voice their protests to pharmaceutical companies and the government about the need to be provided with “untainted vaccines.”

Maryland’s Catholic bishops issued a Dec. 12 statement that said: “A Catholic can in good conscience receive these COVID-19 vaccines. Moreover, given the grave risk of harm to others, we strongly encourage the faithful to receive a vaccine against COVID, unless medically indicated otherwise.”

They added that it is “imperative that pharmaceutical companies be urged to develop vaccines that fully respect the dignity of the human person at all stages.”

And on Dec. 21, the Vatican’s Congregation for the Doctrine of the Faith said that when alternative vaccines are not available, it is mo-

rally acceptable to receive COVID-19 vaccines developed or tested using cell lines originating from aborted fetuses.

“The licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted fetuses,” it said.

Archbishop Naumann told CNS the vaccination discussion overall has been positive because it has enlightened a lot of people about how all vaccines are made and reminded Catholics about their “obligation to advocate for morally untainted vaccines” especially since he said it is not necessary to use cell lines from aborted fetuses in vaccine production.

When asked if he would get the COVID-19 vaccine, the archbishop said he had asked his own doctor about it. His doctor didn’t think it was necessary right now because the archbishop got COVID-19 and had at least temporarily built up antibodies against it.

“It’s not something I would wish on anyone,” he said of the disease, which he said he recovered from after plenty of rest and his own immune system’s work.

He said advocacy work surrounding vaccines will continue.

During the pandemic, he said, he has been impressed with the overall care for the elderly who are “most vulnerable to the disease.”

“As a society, we took extra steps to protect them; I take that as a positive sign,” he said.

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Queridos fieles de la diócesis de Wheeling-Charleston,

Tenemos motivos para estar agradecidos con Dios porque ahora se están poniendo a disposición algunas vacunas para varios segmentos de nuestra población estadounidense y, eventualmente, para todos los que viven aquí para inocularlas contra el virus COVID-19. Planeo vacunarme cuando sea mi turno e insto encarecidamente a todos los católicos y otros residentes de West Virginia a que hagan lo mismo cuando tengan la oportunidad.

Debemos recordar que al protegernos a nosotros mismos mediante una vacuna eficaz, también protegemos a los demás. Vacunarse, entonces, es una forma de promover el bien común y poner en práctica el mandamiento: Ama al prójimo como a ti mismo.

Han surgido algunas preguntas sobre la conexión entre las vacunas COVID-19 y el aborto. El obispo Kevin Rhoades y el arzobispo Joseph Naumann, quienes presiden los Comités de Doctrina y Actividades Pro-vida de la Conferencia de Obispos Católicos de EE. UU., Respectivamente, emitieron un comunicado declarando que ninguna de las dos vacunas que ahora están disponibles, de Pfizer y Moderna, usaba líneas celulares de fetos abortados en el diseño, desarrollo o producción de sus vacunas. Sin embargo, cada uno utilizó una línea celular de un feto abortado en pruebas de confirmación para determinar la efectividad de la vacuna. Existe una conexión con el aborto, pero es remota. Citando documentos romanos, los obispos concluyen que es moralmente permisible usar cualquiera de estas dos vacunas, especialmente dada la gravedad de la amenaza que representa el virus COVID-19 para nuestra gente y la falta de otros remedios. Puede leer la declaración completa de los obispos en <https://www.usccb.org/moral-considerations-covid-vaccines>.

Para ilustrar por qué en algunas circunstancias podemos beneficiarnos de una acción moralmente incorrecta en la que no participamos directamente y que no aprobamos, ofrezco una analogía histórica. Las Hermanas Benedictinas que me enseñaron en la escuela secundaria vivían en un convento que, a principios del siglo XIX, era el hogar de una familia esclavista en el noreste de Washington, DC. En el sótano había cadenas e instrumentos para castigar a los esclavos que trabajaban en la granja de la familia. ¿Las Hermanas estaban dando su aprobación a la esclavitud o al maltrato de esclavos porque vivían en ese hogar? Apenas. Apoyaron los derechos civiles y enseñaron y nutrieron a los descendientes de antiguos esclavos en la escuela secundaria. Pero las Hermanas se beneficiaron de vivir en una casa construida y ocupada por antiguos dueños de esclavos. Existe una conexión con la esclavitud pero muy remota.

Jesús contó una parábola sobre el trigo y la mala hierba (Mateo 13: 24-30). Los sirvientes del amo se acercaron a él para informarle que las malas hierbas crecían entre el trigo. "Un enemigo ha hecho esto", dijo el maestro. ¿Deberían arrancar las malas hierbas? "No", dijo el maestro, "si arrancas la mala hierba, podrías arrancar el trigo con ella. Déjalos crecer juntos hasta la cosecha". Luego se quemarían las malas hierbas y se recogería el trigo en el granero.

Hay sabiduría en esta parábola. Debemos evitar participar en los actos malvados de los demás, pero no podemos aislarnos del resto del mundo. Inevitablemente entraremos en contacto con personas y situaciones que están teñidas de maldad. Nunca debemos dar ayuda material a alguien que está haciendo mal, pero

a veces se nos presenta un hecho consumado: el mal ya se ha hecho y no podemos cambiarlo. Pero debido a que nuestra conexión con el mal hecho no es material (es decir, no ayudó a causar el mal) ni está cerca de nosotros en el tiempo, podemos, si de mala gana, aceptar un beneficio de ello. Recibir una vacuna COVID-19 que se probó utilizando una línea celular moralmente comprometida está en esa categoría.

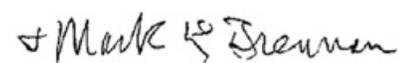
Debido a que el aborto es un acto gravemente incorrecto, siempre debemos oponernos a él y nunca dar la apariencia de que lo aprobamos. Idealmente, evitaríamos incluso una conexión remota con el mal. Los obispos antes mencionados y los jefes de muchas otras organizaciones escribieron al Comisionado de la Administración de Alimentos y Medicamentos la primavera pasada para instar a que las vacunas se desarrollen y prueben sin siquiera una conexión remota con el aborto. ¿Por qué no agrega su voz a la de ellos? (Comisionado, FDA, 10903 New Hampshire Ave., Silver Spring, MD 20993; o llame al 888-463-6332). Afortunadamente, las compañías farmacéuticas pueden utilizar líneas celulares que no provienen de fetos abortados. Algunas vacunas basadas en ellos están en desarrollo, pero aún no están listas para su producción o distribución. Mientras tanto, el uso de las vacunas Pfizer y Moderna es moralmente legítimo, dada la lejanía de su conexión con los bebés abortados y la urgente necesidad de protegernos a nosotros mismos y a los demás de una enfermedad mortal.

Una tercera vacuna, que está siendo desarrollada por AstraZeneca, ha utilizado una línea celular de un bebé abortado en sus fases de diseño, desarrollo y producción, por lo que se vincula más inmediatamente con un aborto. Si es posible, esa vacuna debe evitarse. Sin embargo, como señalan los obispos, es posible que el individuo no pueda elegir qué vacuna recibe, mientras que el peligro para la persona y para otras personas sigue siendo grave si la vacunación se retrasa o rechaza durante mucho tiempo. Debido a que los investigadores y productores de la vacuna AstraZeneca no abortaron al feto, sino que utilizaron la línea celular de ese niño para su trabajo, la suya es una conexión más inmediata con el mal del aborto, pero aún no una cooperación material en él.

Mientras esperamos nuestras vacunas, debemos utilizar las medidas de protección que pueden evitar que nos infectemos con el virus COVID-19 y contagiemos a otros: lavarnos las manos con frecuencia, usar mascarillas, no darnos la mano, mantener un distanciamiento físico adecuado y evitar grandes multitudes.

Sigamos orando por las víctimas de esta enfermedad y sus familias, por nuestro personal sanitario y por otras personas susceptibles al virus por su tipo de trabajo o su edad o debilidad de salud. Ore también por el fin de la pandemia y por un mayor aprecio por la vida de todos los seres humanos, desde los no nacidos hasta los ancianos. Dios nos ha dado vida y aliento. Le pedimos que nos dé buena salud a nosotros y a todas las personas, por eso oramos: ¡Jesús, Divino Médico, ten piedad de tu pueblo!

Sinceramente en Cristo,



+ Mark E. Brennan
Obispo de Wheeling-Charleston

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 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 eclesiales 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 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 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.

Employment Opportunities

Program Director Youth Summer Camps

The Roman Catholic Diocese of Wheeling-Charleston is looking for an enthusiastic, faith filled individual to assist in the planning and operation of its youth summer camps, located at Huttonsville, West Virginia. This position is seasonal beginning January 1 through August 31, 2021.

This person will serve as Program Director of the Youth Summer Camps. The individual will have a responsibility for assisting in all aspects of programming and administration of the camps. Responsibilities also include hiring, supervision and training of staff and the administration and safe implantations of activities.

Persons should have a college degree with some experience in parish youth ministry. Individual must be a practicing Catholic with an active faith life.

Interested persons should respond with resume and letter of interest to: Daniel A. Maul, Director of Evangelization and Catechesis, 1311 Byron Street, Wheeling, WV 26003 or by e-mail to dmaul@dwc.org

Interim Service Coordinator WV Birth to Three RAU 1

WV Birth to Three RAU 1, Catholic Charities has a full time Intake/Interim Services Coordinator position open in the Morgantown office.

The full time ISC will work with families of children with developmental delays or who may be at risk for developmental delays. The ISC will follow-up on child referrals; conduct family interviews to gather child and family information; assist families with initial linkages they may need; assist with eligibility determination and/or IFSP development; coordinate transition procedures as needed for the child and their family.

Qualifications include a Bachelor's Degree from an accredited university in Human Services Field such as social work, early education, special education, elementary education, nursing, psychology, counselling, sociology, speech and language pathology or equivalent field of study; valid driver's license and dependable transportation; ability to work in a team environment. Strong case management, organizational skills and knowledge of child development preferred.

Please submit a resume, cover letter, and three references by Monday, January 4, 2021 to: Wendy Miller at wmiller@ccwva.org

Substitute Teachers

Our Lady of Fatima Parish School in Huntington is looking for energetic and motivated substitute teachers to work with students at all levels, from preschool to eighth grade. Official experience and or state teaching license is good, but we also welcome parents and those with informal experience.

All applicants must complete Protecting God's Children training and a background check. In this position he or she will work in the absence of our regular teachers, aiding students in their daily tasks and ensuring the understanding of the subject matter being covered. If you are a friendly and competent professional interested in education, then we are interested in you. Apply to Our Lady of Fatima Principal Micah O'Connor at moconnor@olofatima.org.

Daily Living

Sunday Mornings: with Fr. Chapin

11 Nexstar WDMV Hagerstown, Md.

6:30 WOWK CBS 13 Charleston, Huntington

8:30 WVNS FOX 59 Beckley, Bluefield, Lewisburg

8:30 WTOV METV Wheeling, Steubenville

9:30 WAFX FOX 10 Clarksburg, Fairmont, Morgantown

10:00 DirecTV 367 World Harvest Television

Episodes
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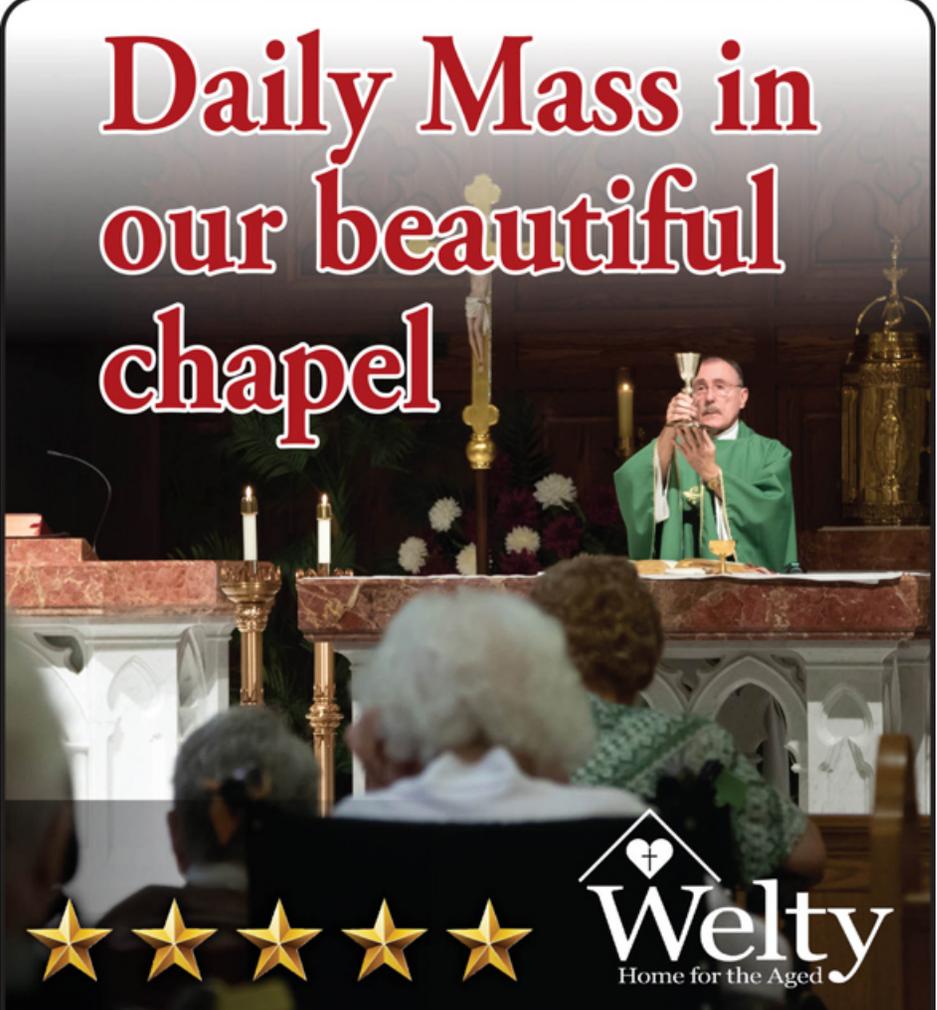


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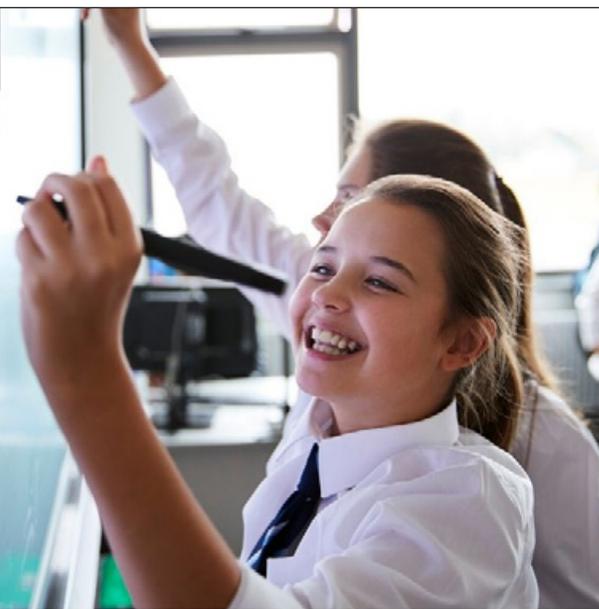
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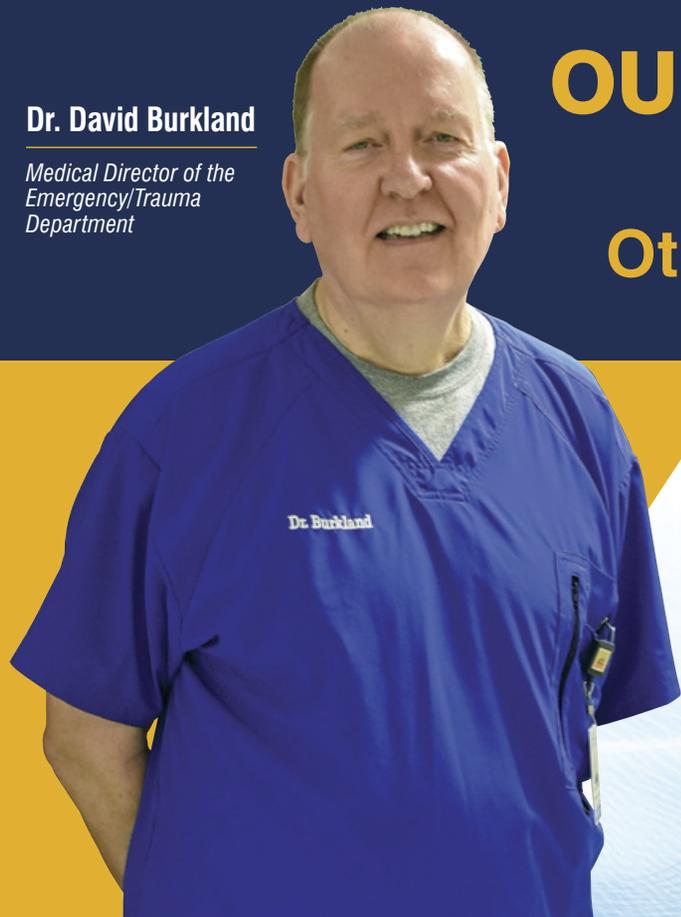
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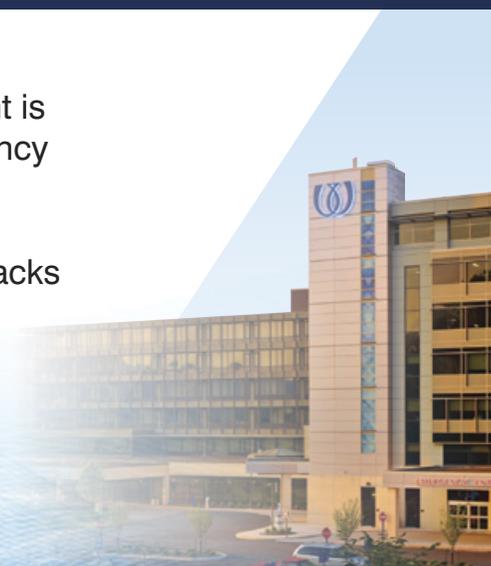
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