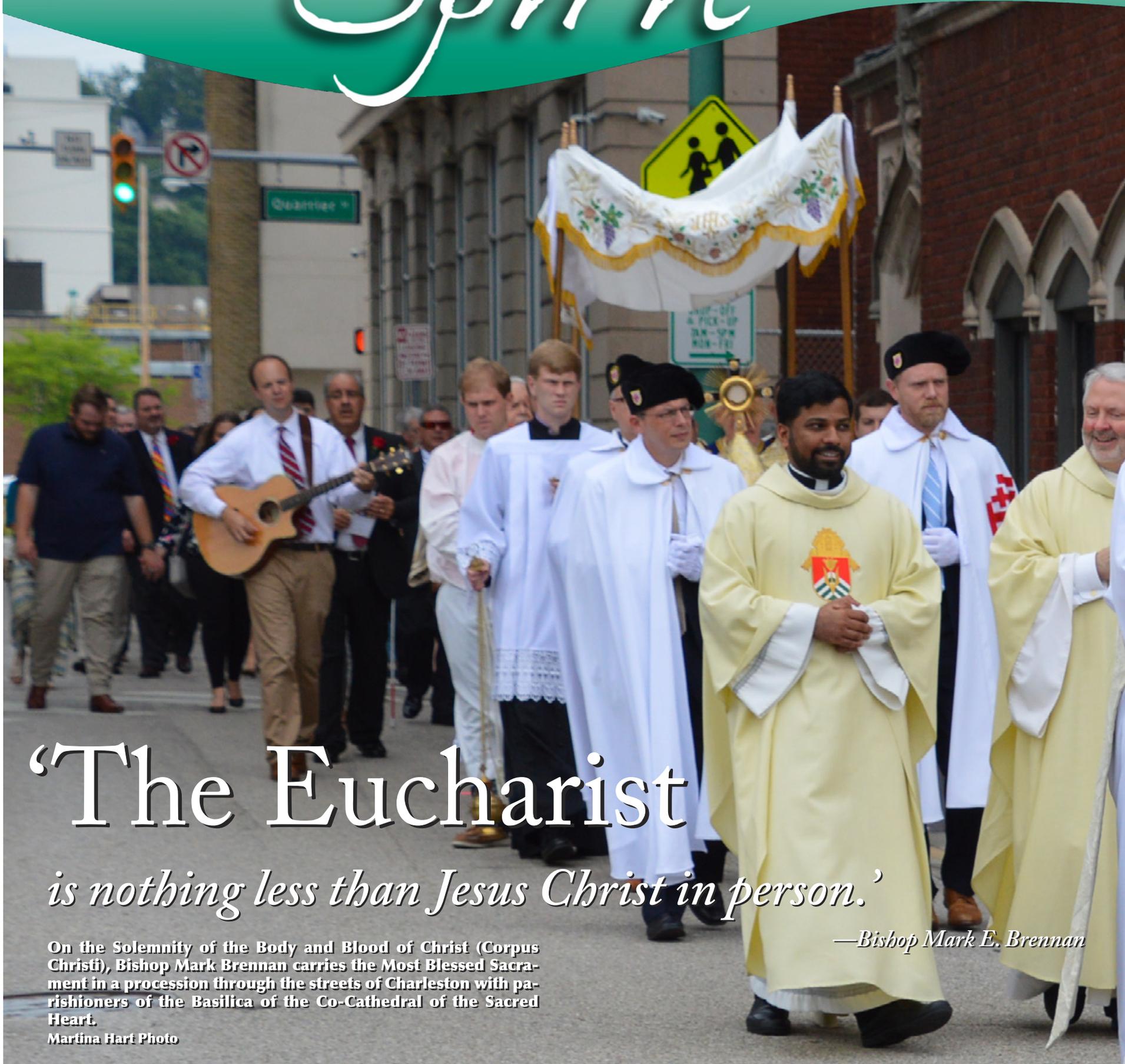


THE CATHOLIC

Spirit



“The Eucharist

is nothing less than Jesus Christ in person.’

—Bishop Mark E. Brennan

On the Solemnity of the Body and Blood of Christ (Corpus Christi), Bishop Mark Brennan carries the Most Blessed Sacrament in a procession through the streets of Charleston with parishioners of the Basilica of the Co-Cathedral of the Sacred Heart.

Martina Hart Photo

By Colleen Rowan

In his pastoral letter at the end of the Easter Season in May, Bishop Mark E. Brennan wrote that the Solemnity of the Body and Blood of Christ (Corpus Christi) June 6 is “a time to reaffirm our faith in Christ’s Real Presence in the Eucharist.”

The bishop encouraged the tradition of public processions “in which the Eucharist is carried through the streets on Corpus Christi

Sunday, letting us Catholics show our friends and neighbors, whether Catholic or not, that we joyfully proclaim our faith in the Eucharistic Lord. I ask the pastor of every parish to organize such a procession, ending, if possible, with Benediction of the Most Blessed Sacrament.”

The parishes and missions of the diocese responded to the bishop’s call holding beautiful processions on the solemnity. Bishop

Brennan gathered with the faithful at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston celebrating the noon Mass that day. He then carried the monstrance with the Most Blessed Sacrament in a procession with the congregation through the streets of West Virginia’s capital.

“It is so essential to Catholic faith to believe in the Real Presence of Christ in the See “Eucharist” on Page 2

Inside: Phase Two: Reopening of Churches for Public Worship, Updated Diocesan Directives, Pages 4-5



Martina Hart Photo

Bishop Mark Brennan celebrates benediction at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston on the Solemnity of the Body and Blood of Christ (Corpus Christi) June 6.

Eucharist...

Cont'd from Page 1

Eucharist that the lack of such faith gravely endangers the soul of the disciple," Bishop Brennan said in his homily. "Regarding Christ's true presence in the Eucharist, if anyone does not believe it, don't receive him. The Lord makes himself truly present by the priest's consecration of the bread and wine, but we only receive the benefit of our Holy Communion if we approach the Lord with honest faith. Our Amen to the priest's or other eucharistic minister's 'the Body of Christ' should be sincere: 'Yes, Lord, I believe it is your Body I am receiving.'"

Bishop Brennan pointed out that the eucharistic elements are not just bread and wine but "become the Body and Blood of Christ by which our bodies live and grow. ... In a mysterious way which we can describe but not really understand, it is He Himself."

"The Lord's full engagement with us at Mass flows from his fierce love, the love he had for us as he was dying on the cross," Bishop Brennan added. He gave examples of people converting to Catholicism in order to receive the Lord in Holy Communion and Catholics being strengthened by the Eucharist in difficult life situations, enabling them not to give up.

"Jesus Christ engages us fully, personally in the Eucharist so that we may have the strength we need to continue on our pilgrimage of faith," the bishop said. "He comes to us in person to build us up individually and as a people. ... As our saints have urged us, let us hold firm to the authentic Catholic belief, that Jesus Christ makes himself personally present in the Eucharist and let us receive him with sincere faith and love."

Very Rev. Donald X. Higgs, Assoc. V.F., rector of the basilica co-cathedral, and Father Binu
See "Eucharist" on Page 3

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.

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."

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“It is so essential to Catholic faith to believe in the Real Presence of Christ in the Eucharist... The Lord makes himself truly present by the priest’s consecration of the bread and wine, but we only receive the benefit of our Holy Communion if we approach the Lord with honest faith.

—Bishop Mark E. Brennan, homily on the Solemnity of the Body and Blood of Christ

Eucharist...

Cont’d from Page 2

Emmanuel, CST, assoc. rector, celebrated the Mass with Deacon Dennis Nesser serving as deacon of the Eucharist and Deacon John Yacinta serving as deacon of the word. Also present for the Mass and participating in the procession were the 20 aspirants to the permanent diaconate for the diocese who were present for the Rite of Admission to Candidacy for Ordination as Deacon (see story on Page 6.)

Across the diocese, both large and small faith communities answered the bishop’s call for Corpus Christi processions.

“For our little churches, we had 18 people,” said a representative of St. John Parish in St. Marys and Christ Our Hope Mission in Harrisville. “It was very nice and very beautiful.”

The procession was led by Father Shinto Mathew, administrator of the churches.

At Sacred Heart Mission in Powhatan, the community held a procession led by Father Binny Thomas Mulackal, administrator, with the theme “Welcome Home, Welcome Back” as many of the faithful are now returning to in-person Masses.

Father John Rice, pastor of St. Francis Xavier Parish in Parkersburg and St. Monica Mission in Lubeck, led a Corpus Christi procession through Parkersburg.

“We celebrated Mass outdoors

and processed into the church, following Jesus in the Blessed Sacrament as he called us home!” Father Rice said.

In his May pastoral letter, Bishop Brennan reminded the faithful that the Second Vatican Council taught that the Eucharist is “the source and summit of the Christian life.”

“Everything in our life leads up to it and all our power to live in newness of life and to love as Jesus loved flows from it,” the bishop wrote. ... “The Eucharist is nothing less than Jesus Christ in person.

Bishop Brennan also said this year, the Gospel for Ordinary Time is St. Mark but St. John fills in for several weeks in the summer with the Bread of Life Discourse starting July 25.

“It is an excellent opportunity to deepen our understanding of the Eucharist as John takes us from seeing Jesus feed thousands with ordinary bread as a sign of his messiahship, to hearing the call to put our faith in Jesus as the new manna sent down from heaven, to grasping that everything about him – his words, his actions, his person – is ‘bread’ for us to feed on, to believing that he, the living bread from heaven, offered his flesh for the life of the world, to recognizing, finally, that Jesus’ Body is ‘true food’ and his Blood ‘true drink,’ the densest, most concrete presence of him who suffered, died and rose again for our sake.”

Contributing to this story was Martina Hart.



Courtesy Photo
Father Shinto Mathew leads a Corpus Christi procession with the faithful of St. John Parish in St. Marys and Christ Our Hope Mission in Harrisville.



Courtesy Photo
Father John Rice leads a Corpus Christi procession through Parkersburg.



Courtesy Photo
Father Binny Thomas Mulackal leads a Corpus Christi procession in Powhatan.



DIOCESE OF WHEELING-CHARLESTON

Phase Two: Reopening of Churches for Public Worship

Diocesan Directives, Updated as of June 10, 2021

Effective Saturday, June 19, 2021, and Sunday, June 20, 2021

As announced on June 2, 2021, Bishops of the Province of Baltimore and the Archdiocese of Washington lifted the dispensation of the Sunday and Holy Days Mass obligation beginning Saturday, June 26, 2021, and Sunday, June 27, 2021. Additionally, the mask mandate in the State of West Virginia is set to expire on June 20, 2021. As such, Bishop Brennan releases these updated directives regarding the celebration of Mass and other liturgical celebrations. With the release of these updated directives, in which some restrictions have been modified or lifted, all are asked to continue to be vigilant and take appropriate measures to mitigate the spread of COVID-19 especially as new variants have allowed the virus to spread more easily and with greater rapidity. Bishop Brennan and diocesan administration remain grateful to all the clergy, parish staff members, volunteers and parishioners who have been diligent about following these directives for the health and safety of all.

GENERAL DIRECTIVES

*Regarding overall sanitization practices, the most recent CDC findings state that while it is possible for people to become infected if they touch a surface and then touch their nose, mouth or eyes, the risk of infection from touching a surface is now considered to be low. While disinfecting surfaces can help to reduce the risk of infection, the most reliable way to prevent infection from surfaces is to regularly wash hands or use hand sanitizer; thus the use of hand sanitizer is still to be encouraged upon entering and exiting the church. Churches should continue to provide sanitizer to all upon entering. All churches and parish facilities should be cleaned at least one time per day when open to the public; the level and method of cleaning and/or sanitizing at each location should be determined by the building's design and usage as some locations may require more frequent cleaning of surfaces. Churches should have sanitizing wipes available for anyone who wishes to sanitize their space. More extensive disinfecting is necessary in locations where there has been a suspected or confirmed virus case within the last 24 hours.

*It is expected that all parish communities have now restored their full liturgical schedule of weekend Masses, daily Masses and other sacramental celebrations as existed prior to March 2020. Churches should continue to be open for private prayer throughout the day and are encouraged to resume their pre-pandemic schedule of hours. However, churches may not be open 24 hours a day. As well, parish office hours and many elements of parish life should resume provided the general guidelines are followed.

*In accordance with state guidelines, the requirement to wear appropriate facial coverings by non-vaccinated parishioners is lifted effective Saturday, June 19, 2021, and Sunday, June 20, 2021. This means that no person entering the church for Mass or other liturgical service will be required to wear a facial covering. As an act of love of neighbor, understanding and respect should be afforded to those members of the faithful who still wish to wear face coverings for personal reasons.

*Additionally, parish baptismal fonts (those with running water or still, non-moving water) may be filled and used at the discretion of the pastor. Holy Water stoups may also be filled; however, they must be cleaned and disinfected regularly—at least once per week for still water fonts and stoups.

*Seating: The previous directive mandating strict social distancing (seating faithful in every other pew and six feet apart) and other limitations on church capacity are lifted. Open seating in the church is now permitted. As with mask usage, special consideration should be given to those members of the faithful who wish to remain socially distanced at Mass. Pastors are encouraged to set aside a portion of the seating in the church to accommodate those who prefer to

maintain physical distancing – in this section, only every other pew would be utilized and those seated in this section would need to wear masks and remain six-feet apart from others.

*The tracking of contact information for those attending liturgical services and gatherings is no longer required. In cases where a positive COVID-19 case or exposure is identified within the parish, all parishioners are to be notified as well as the local health department. During the pandemic, some parishes have restricted outside access to their churches in order to “funnel” the faithful into certain primary entrances for the purpose of contact tracing and hand sanitization. This practice is no longer necessary as long as parishes are able to provide sanitizing stations at each entrance.

PARTICULAR DIRECTIVES FOR MASS

*All ministers participating in the Entrance Procession and/or Recessional are no longer required to be masked and maintain appropriate distancing.

*Altar servers continue to be permitted to assist during Mass. Altar servers must wash and sanitize their hands before Mass but are not required to wear a face covering. There is no longer a limitation on the number of servers during the Mass or other liturgical service.

*Multiple lectors are now permitted during the Mass or other liturgical service to proclaim the readings. Additionally, the ambo and microphones may be shared by lectors, cantors, and the celebrant. These areas should be cleaned often—in accord with the regular cleaning of the church.

*Digital, downloadable worship resources, projection of music and texts and disposable worship aids have proven very effective in some of our parishes and should be continued. However, hymnals, missalettes and other printed resources may again be used by congregants and kept in the pew racks as was done prior to the pandemic.

*The use of choirs during the Mass or other liturgical service may resume. This includes children's choirs. Choir members, cantors, and musicians are not required to use facial coverings or remain socially distanced. The use of woodwind and brass instruments is also permitted, provided those musicians be spaced at a reasonable distance from each other, other choir members, and the faithful as wind instruments carry more droplets than other instruments.

*Regarding the offertory collection, all attempts should continue to be made to encourage online giving and/or placing contributions in a basket located near the front of the church or in the gathering area before/after Mass. However, if needed, ushers may utilize the traditional collection baskets with long handles, given appropriate care is taken and the handles/baskets are sanitized after each use. The passing of individual offertory baskets among parishioners is still prohibited.

*The Offertory Procession may now resume during Mass.

*The Exchange of the Sign of Peace during Mass may be resumed if the action is a non-tactile greeting. In keeping with the General Instruction of the Roman Missal which states, “it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.” The sign of peace should be a bow or nod of the head in order to reverently offer the peace of Christ given to us through His Death and Resurrection. Pastors are encouraged to use this opportunity to catechize parishioners about appropriate ways to offer the Sign of Peace (realizing that it is more than just a greeting).

*Deacons should be performing the full range of liturgical functions during the Mass as prescribed in the Roman Missal (this would now include preparing the altar, elevating the chalice, etc...). In addition, when a deacon is present and serving at the altar, a separate

See “Directives” on Page 5

Directives ...

Cont'd from Page 4

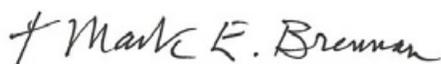
chalice should be used for the deacon to partake of the Sacred Cup; this additional chalice is not elevated during the Per ipsum.

*For the distribution of Holy Communion, it is still required that all priests, deacons, and Extraordinary Ministers of Holy Communion wash and sanitize their hands before distributing communion. If the size of the congregation warrants and the layout of the building permits, additional communion stations should be utilized where a deacon or an Extraordinary Minister of Holy Communion may also distribute communion. Two lines in the center of the church (or to other Communion stations) may now be used by the faithful to come forward to receive the Eucharist. A small table with a corporal, purificator, and a hand disinfecting product, must be used at each Communion station. In addition, the priest or communion minister must practice appropriate sanitizing of their hands after EACH and EVERY communicant who receives on the tongue or if the priest/minister's hand has substantial contact with the communicant's hand. The distribution of the Sacred Cup to the laity remains suppressed until further notice. Self-communicating and/or intinction is not permitted in any form. However, when a large number of priests are con-celebrating at a Mass, it may be advisable to make use of intinction for the clergy's reception in that particular circumstance.

*The above guidelines and requirements for the public celebration of Mass should continue to be followed for funeral Masses, weddings, baptisms, and other sacraments.

*Confirmation – The Office of Worship and Sacraments will send specific guidelines to the respective parishes that are scheduled to celebrate the Sacrament of Confirmation.

*Our parishes and communities need to be vigilant in adhering to all of the protocols for the good and safety of everyone so that our churches may remain open for public worship and so that parishioners feel comfortable to attend, and continue attending, Mass and other liturgical services. When broadcasting services or posting pictures on the internet, social media or other means, we must demonstrate our adherence to all of the guidelines so that our actions match our directives.



Bishop Mark E. Brennan

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Bishop Mark E. Brennan, Celebrant

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Aspirants Gather for Rite of Admission to Candidacy for Ordination as Deacon



Martina Hart Photo

Bishop Mark E. Brennan celebrates the Rite of Admission to the Candidacy for the Permanent Diaconate for 22 men from parishes throughout the diocese at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston June 6.

“Through this formation you will learn each day to live according to the Gospel and to be strengthened in faith, hope, and charity.”

—Bishop Mark E. Brennan, Rite of Admission to the Candidacy for the Permanent Diaconate

By Martina Hart

CHARLESTON — Bishop Mark E. Brennan celebrated the Rite of Admission to the Candidacy for the Permanent Diaconate for 22 men from parishes throughout the diocese at the Basilica of the Co-Cathedral of the Sacred Heart in Charleston June 6, the Feast of the Body and Blood of Christ.

The aspirants are: Stephen Francis Allard of St. James the Greater Parish in Charles Town, William Richard Allen III of St. Francis de Sales Parish in Beckley, Dr. John Anthony Basil of St. Joseph the Worker Parish in Weirton, Emarjun Capuno Brucal of Sacred

Heart Parish in Williamson, Michael Brumley of Holy Trinity Parish in Nitro, John David Butler of St. Matthew Parish in Ravenswood, Victor Francis Cwynar of St. Francis Xavier Parish in Parkersburg, Michael A. Kawash of the Basilica of the Co-Cathedral of the Sacred Heart in Charleston, Christopher James Forshey of Corpus Christi Parish in Wheeling, William Klug of St. James the Greater Parish in Charles Town, Robert Joseph Krall of St. Michael Parish in Wheeling, Jacob Manning of the Cathedral of St. Joseph in Wheeling, James David McCullough of Our Lady of Perpetual Help Parish

in Stonewood, Thomas Joseph McFadden of St. Vincent de Paul Parish in Wheeling, Patrick Michel of St. James the Greater Parish in Charles Town, Jason Scott Miller of St. Paul Parish in Weirton, Anthony Michael O’Leary of Blessed Sacrament Parish in South Charleston, Ronald Piaskowski of Our Lady of Fatima Parish in Huntington, Tommy Bryan Ross of Blessed Sacrament Parish in South Charleston, Aaron Talbott of St. Brendan Parish in Elkins, Bryce Burl Timberlake of St. James the Greater Parish in Charles Town, and David Andrew Torlone of St. Leo Parish in Inwood.

While each of the 22 candidates looks back on a different journey of discernment, also coming from a variety of professional backgrounds, they all started the diocesan formation program together in August 2020 when the first classes were held at St. John XXIII Pastoral Center in Charleston. Since then, they have been meeting one weekend each month with visiting faculty from the St. Meinrad Seminary and School of Theology in Indiana. They will have three more years of preparation before being ordained as permanent deacons in June 2024.

See “Rite” on Page 7

Rite ...

Cont'd from Page 6

"Through this formation you will learn each day to live according to the Gospel and to be strengthened in faith, hope, and charity," Bishop Brennan said during the Rite of Admission. "Compelled by the love of Christ and strengthened by the inner working of the Holy Spirit you have arrived at the moment when you are to express openly your desire to be bound in Holy Orders to the service of God and the church. This desire we shall receive with great joy."

They were each called by name to come forward and then affirmed their resolve to continue their preparation in mind and spirit in order to give faithful service to Christ and his body, the church. The candidates were accompanied by their wives and other family members.

"The class definitely has its own character, and we see that developing as we get to know each other each month," said Michael Kawash, one of candidates and parishioner at the basilica. "There is no doubt that each and every member loves God and His Church and wants to serve His people through this ministry. After the first year, the group really feels like family."

He added that the weekends are intense and exhausting and involve about 13.5

hours of instruction on theological matters and diocesan formation. In between meetings there is plenty of reading and written homework as well as individual prayer.

"One of the candidates has organized a Zoom prayer meeting about halfway through each month between our gatherings and anyone who can participate can pray in community," Kawash added.

At the beginning of Mass, Bishop Brennan recalled the "most unusual origin" of the Feast of Corpus Christi. "The Lord instituted the Holy Eucharist at the last supper on Holy Thursday, but the whole mood of that last supper is rather dark and gloomy," he said.

In 13th century Liège, Belgium, St. Juliana, a Norbertine

nun, longed for a feast day to honor the Blessed Sacrament outside of Lent. Prompted by a vision, over many years, of Jesus telling her that there is no feast in the liturgical calendar to really focus on His true presence in the Eucharist and to "do something about it,"

she finally relayed this to others. One of the priests in her diocese later became Pope Urban IV who subsequently instituted the Solemnity of the Body and Blood of Christ (See story on the solemnity on Page 1).

The Mass was concele-

brated by Very Rev. Donald X. Higgs, rector of the basilica, and Father Binu Emmanuel, CST, vice rector, assisted by several permanent deacons.

The Mass was followed by a Eucharistic Procession around the block ending with benediction in the church.



MJ T

MICHAEL J. TUPTA, D.D.S.

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Catholic Daughters Invite All to Join in Rosary for Priests

By Colleen Rowan

MARTINSBURG—The Catholic Daughters of the America's Court #392 Martinsburg invite all to join them in praying the rosary for priests at 7 p.m. this evening, June 11, the feast of the Sacred Heart of Jesus. The faithful can participate virtually or in person.

This praying of the rosary with the sorrowful mysteries will be livestreamed from St. Joseph Church

in Martinsburg under "Saint Joseph's Catholic Church Martinsburg" YouTube link. The link can also be access by visiting the parish's website at <https://sites.google.com/site/stjosephwv/> and clicking on "Our Parish YouTube Channel" on the home page.

The gathering is part of "World-priest Annual Global Rosary Relay for the Sanctification of Priests."

There will be prayer locations all over the world.

"If in the area, please join us in person at St. Joseph Church on Queen Street," said Lisa Ceravalo, West Virginia Catholic Daughters state regent.

This is the 12th year for the gathering. Organizers from "Worldpriest" encourage all to "pray the rosary, unite with your country and help encircle the

world in prayer."

The Global Rosary Relay for Priests is organized and coordinated by "Worldpriest." For more information, visit www.worldpriest.com.

The Catholic Daughters are open to any Catholic women, age 18 and older, joining the organization. For more information, contact Ceravalo by e-mail to: regentcdawv@aol.com.

Celebrate St. Joseph, Protector of the Holy Family, Virtual Retreat for Catholic Men June 19

WEST VIRGINIA—The Knights of Columbus invite all Catholic men to attend a special virtual morning retreat on Saturday, June 19, from 8 a.m. to noon.

The topic is A Father's Heart: Celebrate St. Joseph, Protector of the Holy Family. The retreat director will be Father Dave Caron, OP, Missionary of Mercy and director of Spiritual Outreach at Cross Catholic Outreach. The retreat will be presented via Zoom and will include prayer, group discussions, and Mass, and was created specifically for the Knights of Columbus and all Catholic men in this Year of St. Joseph "to help them realize their essential role as spiritual leaders in their families," retreat organizers said.

"This retreat will pay special attention to what can be learned from the example of St. Joseph as one who was attuned to God's plan, served his family and others, and will ask for his intercession in discerning what is most important in the life of faith and service to God's people," organizers said.

To register for the retreat, visit www.greenvelope.com/event/wvknights. For more information about the retreat, contact Scott Nale by e-mail to: snalewv@gmail.com.

Mannington, Farmington Parishes Raise Funds for St. Jude Children's Hospital



Courtesy Photo

Father Vincy Sebastian Illickal, TOR, pastor of St. Patrick Parish in Mannington and St. Peter Parish in Farmington, holds a thank you sign for the support the parishes received in the fundraiser for St. Jude Children's Hospital. With him is Franchesca Aloï, right, and Carmen Fluharty who performed a song to offer their thanks. This is a photo from a video shown on the parishes' Facebook page.

By Colleen Rowan

MANNINGTON—The Parishes of St. Patrick's in Mannington and St. Peter's in Farmington worked to raise \$3,000 for St. Jude Children's Hospital in memory of those lost during the COVID-19 pandemic.

Franchesca Aloï, a parishioner of St. Patrick's, and the fundraising team extended a heartfelt thank you to all of the parishioners from the two churches and the many people in the community who sent donations.

Aloï also thanked them for the "beautiful cards and letters to honor the memory of those we lost in 2020 by supporting our

St. Jude's fundraising event."

It was because of their support, she said, that the parishes doubled their goal.

"We are so blessed to have so many loving and caring people in our lives," Aloï said. "Again, thank you all and may God bless each of you."

In a show of gratitude, a video was made and posted on the parishes' Facebook page. In the video, Father Vincy Sebastian Illickal, TOR, pastor, held a colorful thank you sign for the parish communities while Aloï and young parishioner Carmen Fluharty, who held a paper heart, performed a song to offer their thanks.

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U.S. Bishops Will Gather Virtually for Their June 16-18 Spring Assembly

By Julie Asher, Catholic News Service

WASHINGTON (CNS) — When they gather virtually for their annual spring assembly June 16-18, the U.S. bishops will be asked to approve the drafting of a formal statement on the meaning of the Eucharist in the life of the Catholic Church.

They also will be asked to approve three translations by the International Commission on English in the Liturgy for use in U.S. dioceses of the United States, to endorse the sainthood causes of two military chaplains revered for their heroism in World War II and the Korean War, and approve drafting of a national pastoral framework for youth and young adults.

Also on the agenda will be an update from the Committee on Evangelization and Catechesis on the Eucharistic Revival initiative; an update from the Subcommittee for Pastoral Care for Immigrants, Refugees and Travelers on a study by the Center for Applied Research in the Apostolate; and an update on the work of the Subcommittee on the Catechism.

Earlier this year, the bishops voted to approve convening this June meeting in a virtual format given the challenges of meeting in person with the ongoing COVID-19 pandemic.

The “Action Item” asking the bishops to approve the drafting of a teaching document on the reception of Communion is likely to draw the most debate — and media attention —

starting with a vote to formally approve the meeting agenda shortly after the assembly is called to order.

In early May, Los Angeles Archbishop José H. Gomez, president of the USCCB, received an unprecedented letter from 67 bishops appealing for a delay in a discussion during the bishops’ upcoming spring general assembly on whether to prepare a teaching document about the Eucharist.

The signers wrote that “we respectfully urge that all conference-wide discussion and committee work on the topic of eucharistic worthiness and other issues raised by the Holy See be postponed until the full body of bishops is able to meet in person.”

Among those signing the letter were Cardinal Blase J. Cupich of Chicago, Cardinal Wilton D. Gregory of Washington, Cardinal Sean P. O’Malley of Boston and Cardinal Joseph W. Tobin of Newark, New Jersey.

In a May 22 memo to fellow bishops, Archbishop Gomez explained that USCCB rules require that the body of bishops first be asked whether to issue a document on a particular topic.

The bishops’ letter and Archbishop Gomez’s memo follow an increasingly public debate among the bishops about Catholic politicians who support keeping abortion legal and whether they should be denied access to the Eucharist.

Archbishop Gomez in his memo said the USCCB Administrative Committee approved a request from Bishop Kevin C. Rhoades

of Fort Wayne-South Bend, Indiana, that time be included on the spring assembly agenda for discussion on drafting a teaching document on Communion.

The process, the archbishop said, involves the creation of an “Action Item” for the bishops to consider. “Importantly, the Action Item does not ask the body to approve a final statement, but only whether drafting of a text may begin,” he said.

The bishops’ meeting agenda also includes a report from the National Review Board, which advises the USCCB and the Committee on the Protection of Children and Young People about matters of child and youth protection, specifically on policies and practices.

There also will be a vote to approve a “National Pastoral Framework for Marriage and Family Life Ministry in the United States: Called to the Joy of Love” and a vote to authorize the development of a new formal statement and comprehensive vision for Native American/Alaska Native Ministry.

The assembly will begin with an address by Archbishop Christophe Pierre, papal nuncio to the United

States, followed by an address by Archbishop Gomez as USCCB president.

The sainthood candidates whose causes the bishops will be asked to approve are Father Joseph Verbis Lafleur and Capt. Leonard LaRue, who became Benedictine Brother Marinus of St. Paul’s Abbey in Newton, New Jersey. Both have the title “Servant of God.”

Father Lafleur, a priest of the Diocese of Lafayette, Louisiana, was a World War II chaplain who gave his life while saving others on a Japanese prison ship.

Survivors recall the priest’s heroic efforts helping his fellow POWs escape the hull of the ship under Japanese gunfire by pushing them up to the deck at the cost of his own life. He died Sept. 7, 1944.

In October 2017, Father LaFleur was honored posthumously with the Distinguished Service Cross and Purple Heart.

LaRue and the crew of the S.S. Meredith Victory piloted 14,005 refugees to safety during the Korean War from the port of Hungnam, now part of North Korea. The mission has been called a “Christmas Miracle.”

In early December 1950, the S.S. Meredith Victory’s

duties involved delivering supplies to anti-communist forces in Korea, which included a stop in Hungnam. In the midst of the heavy fighting on land, LaRue, who also was a World War II veteran, volunteered the Merchant Marine cargo ship to participate in the rescue operation — the refugees’ last hope of escape. The captain entered religious life after the Korean War.

The public sessions of the bishops’ spring assembly are scheduled for: June 16 from 2:30 p.m. to 4 p.m. (EDT); June 17 from 1 p.m. to 4 p.m. (EDT); and June 18 from 1 p.m. to 2:30 p.m. (EDT). They will be livestreamed on the USCCB website — www.usccb.org/meetings.

The vote tallies on the action items, news updates, texts of addresses and presentations and other materials will be available on the USCCB website.

Those wishing to follow the meeting on social media should use the hashtag #USCCB21 and follow on Twitter (@USCCB) as well as on Facebook (www.facebook.com/usccb) and Instagram (<https://instagram.com/usccb>).

Contributing to this story was Dennis Sadowski.

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USCCB Appointment Signals Preparation for National Eucharistic Revival

By **Catholic News Service**

WASHINGTON (CNS) — Ahead of the bishops' spring assembly, the U.S. Conference of Catholic Bishops in Washington has appointed Father Jorge Torres, a priest of the Diocese of Orlando, Florida, to help implement a planned multiyear National Eucharistic Revival.

Msgr. Jeffrey D. Burrill, USCCB general secretary, announced the appointment of Father Torres as a specialist for the Secretariat for Evangelization and Catechesis June 7 and thanked Orlando Bishop John G. Noonan for releasing the priest for service to the USCCB.

In his new role, effective July 12, Father Torres "joins the conference as the Secretariat for Evangelization and Catechesis begins the promotion of a National Eucharistic Revival to renew the church by enkindling a living relationship with the Lord Jesus Christ in the Holy Eucharist," the news release said.

This eucharistic initiative is part of the USCCB's 2021-2024 strategic plan, "Created Anew by the Body and Blood of Christ: Source of Our Healing and Hope." Planning for the National Eucharistic Revival has been taking place for over a year.

According to a background document distributed to bishops in ad-

vance of their June meeting, Auxiliary Bishop Andrew H. Cozzens of St. Paul and Minneapolis, chairman of the evangelization committee, leads a bishops' advisory group on the National Eucharistic Revival made up of chairmen of other committees or representatives of those committees, including doctrine, vocations, divine worship, Hispanic affairs, pro-life, Catholic education, and marriage, family life and youth.

Bishop Cozzens and the staff of the secretariat have held five joint sessions and several individual consultations with leaders of evangelistic movements, renewal communities, religious communities and apostolic movements, as well as parish and diocesan catechetical leaders.

"These meetings, which continue to occur, are helping to develop ideas for the revival and form partnerships for carrying them out," the document said.

Father Torres currently is pastor of Our Lady of Lourdes Parish in Melbourne, Florida. He has been chaplain for campus ministry at the University of Central Florida, vocation director of the Orlando Diocese and secretary of the National Conference of Diocesan Vocation Directors.

During the U.S. bishops' spring assembly June 16-18, Bishop

Cozzens is scheduled to outline a plan for the National Eucharistic Revival, which will begin in the summer of 2022 and focus on dioceses and then parishes.

The document also outlines a proposal, subject to the approval of the bishops in November, of a possible National Eucharistic Congress in 2024.

"At every level of the three-year process, we will engage partnerships with ministries, apostolates and catechetical organizations to animate events at the local level and provide formation and resources for all ages and stages of faith."

Plans call for diocesan revivals to be held from July 2022 to June 2023, the first year of the three-year effort. There will be formation events for priests, as well as parish and young adult leaders.

National catechetical organizations will provide online training to form lay eucharistic missionaries for parishes. A national corps of eucharistic preachers, both ordained and lay, will be formed to lead diocesan and parish events.

Other events during this first year will include diocesan days of adoration and reconciliation in Catholic schools and parishes; Corpus Christi celebrations; diocesan eucharistic congresses — with both in-person and virtual dimensions;

and diocesan-wide days of eucharistic evangelization and service.

The second year is for parish revivals, from July 2023 to June 2024, with online training for small group leaders in every parish; catechetical resources available in video and print for small group formation sessions for all ages "and stages of faith"; continued collaboration with renewal movements and apostolates "to animate" parish eucharistic activities; and "teaching Masses," adoration initiatives, sacramental confession and Corpus Christi celebrations in parishes.

Eucharistic missionaries will be trained and sent out to evangelize and serve those in need.

The document said organizations and apostolates partnering or collaborating on the three-year plan for the National Eucharistic Revival include the Knights of Columbus; McGrath Institute for Church Life at the University of Notre Dame; the Augustine Institute; Franciscan University of Steubenville, Ohio; Our Sunday Visitor; the Hispanic Catholic Charismatic Renewal; the U.S. leadership of CHARIS (Catholic Charismatic Renewal International Service); the Fellowship of Catholic University Students; Word on Fire; and the National Catholic Youth Conference.

What the New Revisions to the Code of Canon Law Mean for Safeguarding

By **Carol Glatz, Catholic News Service**

VATICAN CITY (CNS) — The new series of laws and provisions set out in the revised section on crimes and penalties in the Code of Canon Law will help the Catholic Church in its efforts at safeguarding, said two canon lawyers.

And yet, like with every new norm and measure, its success will depend on following through on enforcement, being mindful in interpreting still unclear aspects and working on remaining gaps, they said.

Pope Francis promulgated the new changes in "Book VI: Penal Sanctions in the Church," and they will go into effect Dec. 8 — the feast of the Immaculate Conception. The revisions reflect al-

most two decades of work in updating, adding, clarifying and strengthening what the church considers to be crimes and what provisions for sanctioning are available.

Much damage has come from not understanding how applying sanctions is part of exercising charity and establishing justice, the pope said, as "charity and mercy require a father to commit himself also to straightening what at times becomes crooked."

Claudia Giampietro, a canon lawyer and project officer at the office for care and safeguarding for the International Union of Superiors General, told Catholic News Service that this mindset of respect and protection is a significant change.

The ultimate principle of safeguarding "is recognizing

that a wounded humanity needs respect, and this must inform every single act performed within and outside of the Catholic Church," she told CNS in an email response to questions June 3.

It shows how the revisions have been informed by and reflect "the voice of victims and survivors of abuse, which is making the church aware and, therefore, responsible"

in turning their requests "into canonical provisions which can support the healing process involving the entire ecclesial community," she added.

Also, she said, by putting abuse, indecent exposure, pornography and grooming in a new chapter that adds the term "dignity," — under the heading "Offences Against Human Life, Dignity and Liberty" — this shows an under-

standing that such crimes "harm the inalienable dignity of human beings acknowledged in the Universal Declaration of Human Rights," and are not just a violation of the Sixth Commandment.

"I believe that this choice of language expresses at its best the mind of a legislator (the pope) who has been always defending the inestimable

See "Law" on Page 11

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Law ...

Cont'd from Page 10
value of every human life in his pontificate and in his entire life," Giampietro said.

Msgr. Robert Oliver of the Archdiocese of Boston and formerly of the Pontifical Commission for the Protection of Minors told CNS that "the one thing that stands out for safeguarding is that the Holy Father has introduced legal requirements that suspected offenses be reported and that bishops respond to these reports by making use of the church's penal procedures" for the restoration of justice, the reform of the offender and the repair of scandal.

In other words, where previous canons suggested what "can" be done when an offense has been committed, now the rules are what "must" be done and making sure the law is applied.

Giampietro said all the changes and new provisions created over the years "needed to be codified in the universal law to give clear normative directions to the whole church."

It also includes changes "that had to be included in the code more permanently," she said, such as those found in "Vos Estis Lux Mundi," which was promulgated "ad experimentum," for greater accountability of church leaders.

Another significant change is expanding the application of canons dealing with abuse to religious and laypeople who have a role, office or function in the church — not just to clergy, she said.

"It was a very much needed change as religious always felt that there was a gap in the legislation concerning them in relation to abuse cases," she said, underlining how the women's UISG has a safeguarding office and organizes online for-

mation together with the men's Union of Superiors General and the Pontifical Commission for the Protection of Minors.

Here, "canon law is being studied and discussed as one of the instruments which can help to establish safe environments," she said, and "it is encouraging, as a laywoman, to see how much superiors general work together for the care and protection of minors and vulnerable persons."

One critical element still needing attention, Msgr. Oliver said in an email response to questions June 4, is "clarifying the definition of 'vulnerable persons,' a process that will include deciding individual cases of people, who were 'limited in their ability to understand or to want or otherwise resist the offense.'"

Other issues needing work to further help the church in its response to abuse, he added, would be publishing how cases are decided and explaining the reasoning behind those decisions.

"Now the task is to implement these principles and norms effectively and to work out areas that still need to be better related to one another," he said, saying "the size of this task can easily be underestimated."

"It will require that dioceses, eparchies and conferences of bishops and of religious build the necessary organizational structures, especially by investing in the training of experts to carry out the investigations and penal processes," he said.

Giampietro said she was "very hopeful that more positive changes concerning (laypeople) will be implemented in canon law" in the future. For example, "we would need a greater balance with the inclusion of more ecclesiastical lay judges. This

would help to tackle clericalism in the church, which Pope Francis has always discouraged."

Every document and decree drafted over the years, she said, are pieces compiling a larger picture of what it looks like to "care for humanity."

It shows "the will to learn from mistakes of the past and make sure that they are not repeated. Once we see these changes within this picture, we acquire the right disposition necessary to follow a path of universal healing," she said.

The Code of Canon Law, first published in 1917 and revised in 1983, is still subject to alterations between revisions, according to Benedictine Sister Nancy Bauer, an associate professor of canon law at The Catholic University of America in Washington.

Unlike legislatures in

many nations, "the legislator is the Roman pontiff. It is the pontiff who can revise a canon or abrogate it," Sister Bauer said. "It's not like the Synod of Bishops can get together and do this."

She added, "Individual bishops can legislate certain things for their diocese and the conference of bishops can legislate certain things for their territory, but they have very limited ability."

Last November, she noted, one canon was revised that governed the norms for who can establish an institute of consecrated life.

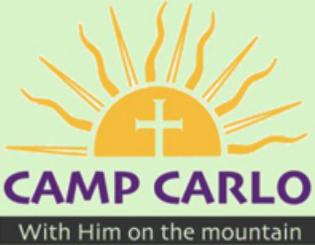
Between the 1917 and 1983 codes, "the code revision started in the late 1960s, went through the '70s, and was pretty much done by 1980. It was pretty much done by the time (St.) John Paul II promulgated it in 1983," Sister Bauer told

CNS in a June 4 phone interview.

Has the pace of canon law revision picked up? "I think Pope Francis has revised more than I expected he would," she replied. "He has a very pastoral heart, and I didn't expect that he would be as involved in the law, the legal part. But I think it's his pastoral heart that has prompted him to do this in many ways — the concern for the faithful, certainly the protection of minors and vulnerable adults."

However, Sister Bauer said, "not all of the laws in the church are in the Code of Canon Law. The work of the church is to know where they are ... so if a case comes up, they can really know what is the current law, whether it's been revised or changed."

Contributing to this story was Mark Pattison in Washington.



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Catholic Charities West Virginia Celebrates the 50th Anniversary of CCHD

By **Kate Kosydar, CCWVa Parish Social Ministry Coordinator**

The Catholic Campaign for Human Development (CCHD) has been giving voice to the voiceless, supporting low-income groups, and changing lives for 50 years. CCHD provides grant funding so that grassroots organizations can make meaningful change from the ground up. Catholic Charities West Virginia is committed to working toward lasting and meaningful change, and we're honored to coordinate this program in West Virginia.

As the Diocesan Director, Susan Hollis oversees the national Campaign's mission locally. "CCHD has a huge impact on vulnerable people in our state. In the last year alone,

West Virginia organizations received \$110,000 from the national office," said Hollis. "That money empowers low-income people to participate in decisions that affect their lives, their families, and communities."

Eileen Dooley is a member of the local advisory committee. She has supported CCHD since the 1980's, when she was a Diocesan Director in another diocese. "CCHD literally transforms the world by enabling people on the margins to improve their neighborhoods, their housing, and their work lives. On a fundamental level, CCHD promotes human dignity," said Dooley.

Tina Stodola and Donna Becher are also members of the local advisory committee. For her part, Stodola is

excited to be putting her faith into action through this ministry. "It is a pleasure to meet individuals at organizations who believe in Catholic Social Teaching and carry it out with their missions," said Stodola.

Becher whole-heartedly agrees. "I have been thrilled to help the Church minister to the poor and most vulnerable through CCHD. It's been an honor to meet the phenomenal, dedicated people who are working to make a better life for themselves and those around them."

Just as Catholic Charities West Virginia serves people of all faiths, CCHD provides funding regardless of an organization's religious affiliation. All applicants are required to effectively address the root causes of poverty, and all of



their activities must adhere to Catholic moral teachings.

CCHD grants are possible because Catholics across the U.S. generously support a second collection each November. All grants are screened, awarded, and monitored in close partnership with local Catholic dioceses.

Since 2016, West Virginia parishes have contributed about \$190,600 to the national collection. West Virginia organiza-

tions have received about \$399,500 in CCHD grants.

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.

Catholic Charities Neighborhood Center to Host 25th Annual Spaghetti Dinner

WHEELING—The Catholic Charities Neighborhood Center on 18th Street in Wheeling will hold its 25th Annual Spaghetti Dinner on June 13th from noon until 5 p.m. The event will feature a curbside takeout style.

"We're honored to be celebrating the 25th year of this community tradition," said Mark Phillips, Catholic Charities West Virginia Northern Regional director. "Through the generous support of our community, sponsors and volunteers, we are able to continue helping our neighbors overcome the challenges of poverty."

Over the past 15 months, the Catholic Charities Neighborhood Center has adapted its services to meet the needs of those it serves during the COVID-19 pandemic.

"From a mobile shower unit, to a satellite warming center, to virtual case management meetings, we continue to provide caring and compassionate services for those in need in

the Ohio Valley area," said Phillips.

Proceeds from the Spaghetti Dinner will support the vital services the Neighborhood Center provides to ensure all people can access the services they need to be happy, healthy and reach their full potential.

Spaghetti Dinner meals will include spaghetti, meatballs, sausage, salad and dessert. Dinners will be delivered to cars curbside outside of the Neighborhood Center at 125 18th Street in Wheeling.

Members of the community are encouraged to purchase tickets online in advance. Tickets are \$10 each and can be purchased at <https://catholiccharitieswv.org/25th-annual-neighborhood-center-spaghetti-dinner/> or by contacting the Neighborhood Center at (304) 232-7157.

"Though we're disappointed we won't have the pleasure of dining with so many community members in person, we know that we can still



File Photos
During the coronavirus pandemic, the Catholic Charities Neighborhood Center in Wheeling as continued to provide home-delivered meals to people who are unable to leave their homes or prepare meals. Volunteers are pictured above.

provide a fantastic meal to hundreds of people while serving our core mission," said Phillips. "We look forward to seeing our friends of

Catholic Charities for our pickup event."

For more information, visit <https://catholiccharitieswv.org>.



DIÓCESIS DE WHEELING-CHARLESTON

Fase dos: Reapertura de iglesias para el culto público

Directivas diocesanas actualizadas al 10 de junio de 2021

Efectivo el sábado 19 de junio de 2021 y el domingo 20 de junio de 2021

Como se anunció el 2 de junio de 2021, los obispos de la provincia de Baltimore y la Arquidiócesis de Washington levantaron la dispensación de la obligación de la misa dominical y de los días santos a partir del sábado 26 de junio de 2021 y el domingo 27 de junio de 2021. Además, la máscara El mandato en el estado de West Virginia expira el 20 de junio de 2021. Como tal, el obispo Brennan publica estas directivas actualizadas con respecto a la celebración de la Misa y otras celebraciones litúrgicas. Con el lanzamiento de estas directivas actualizadas, en las que se han modificado o levantado algunas restricciones, se pide a todos que continúen vigilantes y tomen las medidas adecuadas para mitigar la propagación de COVID-19, especialmente porque las nuevas variantes han permitido que el virus se propague más fácilmente. y con mayor rapidez. El obispo Brennan y la administración diocesana siguen agradecidos a todo el clero, miembros del personal parroquial, voluntarios y feligreses que han sido diligentes en seguir estas directivas para la salud y seguridad de todos.

DIRECTIVAS GENERALES

* Con respecto a las prácticas generales de desinfección, los hallazgos más recientes de los CDC indican que, si bien es posible que las personas se infecten si tocan una superficie y luego se tocan la nariz, la boca o los ojos, ahora se considera que el riesgo de infección por tocar una superficie es bajo. Si bien desinfectar las superficies puede ayudar a reducir el riesgo de infección, la forma más confiable de prevenir la infección de las superficies es lavarse las manos con regularidad o usar un desinfectante para manos; por lo tanto, se debe alentar el uso de desinfectante de manos al entrar y salir de la iglesia. Las iglesias deben continuar proporcionando desinfectante a todos al ingresar. Todas las iglesias e instalaciones parroquiales deben limpiarse al menos una vez al día cuando estén abiertas al público; el nivel y el método de limpieza y / o desinfección en cada ubicación deben ser determinados por el diseño y el uso del edificio, ya que algunas ubicaciones pueden requerir una limpieza de superficies más frecuente. Las iglesias deben tener toallitas desinfectantes disponibles para cualquier persona que desee desinfectar su espacio. Es necesaria una desinfección más extensa en lugares donde se ha sospechado o confirmado un caso de virus en las últimas 24 horas.

* Se espera que todas las comunidades parroquiales hayan restaurado su horario litúrgico completo de misas de fin de semana, misas diarias y otras celebraciones sacramentales como existía antes de marzo de 2020. Las iglesias deben continuar abiertas para la oración privada durante todo el día y se les anima a reanudar su calendario de horas prepandémico. Sin embargo, es posible que las iglesias no estén abiertas las 24 horas del día. Además, el horario de oficina parroquial y muchos elementos de la vida parroquial deben reanudarse siempre que se sigan las pautas generales.

* De acuerdo con las pautas estatales, el requisito de que los feligreses no vacunados usen cubiertas faciales adecuadas se levantará a partir del sábado 19 de junio de 2021 y el domingo 20 de junio de 2021. Esto significa que ninguna persona que ingrese a la iglesia para la misa u otro servicio litúrgico deberá usar una cubierta facial. Como acto de amor al prójimo, se debe brindar comprensión y respeto a los fieles que aún deseen cubrirse el rostro por motivos personales.

* Además, las pilas bautismales de la parroquia (aquellas con

agua corriente o agua quieta y sin movimiento) se pueden llenar y usar a discreción del párroco. También se pueden llenar las pilas de agua bendita; sin embargo, deben limpiarse y desinfectarse con regularidad, al menos una vez por semana para las fuentes y pilas de agua sin gas.

* Asientos: La directiva anterior que ordenaba un estricto distanciamiento social (sentar a los fieles en cada banco alterno y a seis pies de distancia) y otras limitaciones en la capacidad de la iglesia se eliminan. Ahora se permiten asientos abiertos en la iglesia. Al igual que con el uso de máscaras, se debe prestar especial atención a aquellos miembros de los fieles que deseen permanecer socialmente distanciados en la Misa. Se anima a los pastores a reservar una parte de los asientos en la iglesia para acomodar a aquellos que prefieren mantener la distancia física — en esta sección, solo se utilizarían todos los demás bancos y los que se sentaran en esta sección necesitarían usar máscaras y permanecer a seis pies de distancia de los demás.

* Ya no se requiere el seguimiento de la información de contacto de quienes asisten a los servicios y reuniones litúrgicas. En los casos en que se identifique un caso positivo de COVID-19 o una exposición dentro de la parroquia, se debe notificar a todos los feligreses, así como al departamento de salud local. Durante la pandemia, algunas parroquias han restringido el acceso externo a sus iglesias con el fin de "canalizar" a los fieles hacia ciertas entradas principales con el fin de rastrear contactos y desinfectar las manos. Esta práctica ya no es necesaria siempre que las parroquias puedan proporcionar estaciones de desinfección en cada entrada.

DIRECTIVAS PARTICULARES PARA MISA

* Todos los ministros que participan en la Procesión de Entrada y / o Recesión ya no están obligados a estar enmascarados y mantener una distancia adecuada.

* Se sigue permitiendo que los monaguillos ayuden durante la Misa. Los monaguillos deben lavarse y desinfectarse las manos antes de la Misa, pero no es necesario que se cubran la cara. Ya no hay una limitación en el número de servidores durante la Misa u otro servicio litúrgico.

* Ahora se permiten múltiples lectores durante la Misa u otro servicio litúrgico para proclamar las lecturas. Además, el ambón y los micrófonos pueden ser compartidos por lectores, cantores y el celebrante. Estas áreas deben limpiarse con frecuencia, de acuerdo con la limpieza regular de la iglesia.

* Los recursos de adoración digitales descargables, la proyección de música y textos y las ayudas de adoración desechables han demostrado ser muy efectivos en algunas de nuestras parroquias y deben continuarse. Sin embargo, los feligreses pueden volver a utilizar himnarios, misalitas y otros recursos impresos y guardarlos en los estantes de los bancos como se hacía antes de la pandemia.

* Se puede reanudar el uso de coros durante la Misa u otro servicio litúrgico. Esto incluye coros de niños. Los miembros del coro, los cantores y los músicos no están obligados a cubrirse el rostro ni a permanecer socialmente distanciados. También se permite el uso de instrumentos de viento de madera y metal, siempre que esos músicos estén espaciados a una distancia razonable entre sí, otros miembros del coro y los fieles, ya que los instrumentos de viento llevan más gotas que otros instrumentos.

Consulte "Directivas" en la página 14

Directivas ...

continúa de la página 13

* Con respecto a la colecta del ofertorio, se deben continuar haciendo todos los intentos para alentar las donaciones en línea y / o colocar contribuciones en una canasta ubicada cerca del frente de la iglesia o en el área de reunión antes / después de la Misa. Sin embargo, si es necesario, los ujieres pueden utilizar las cestas de recolección tradicionales con asas largas, se presta el debido cuidado y las asas / cestas se desinfectan después de cada uso. El paso de cestas de ofertorio individuales entre los feligreses todavía está prohibido.

* La Procesión del Ofertorio ahora puede reanudarse durante la Misa.

* El Intercambio del Signo de la Paz durante la Misa puede reanudarse si la acción es un saludo no táctil. De acuerdo con la Instrucción General del Misal Romano que dice, "es conveniente que cada persona, de manera sobria, ofrezca el signo de la paz sólo a los más cercanos". El signo de la paz debe ser una inclinación o inclinación de cabeza para ofrecer con reverencia la paz de Cristo que nos fue dada a través de Su muerte y resurrección. Se anima a los pastores a aprovechar esta oportunidad para catequizar a los feligreses sobre las formas apropiadas de ofrecer el Signo de la Paz (dándose cuenta de que es más que un simple saludo).

* Los diáconos deben realizar la gama completa de funciones litúrgicas durante la Misa según lo prescrito en el Misal Romano (esto ahora incluiría preparar el altar, elevar el cáliz, etc.). Además, cuando un diácono está presente y sirve en el altar, se debe usar un cáliz separado para que el diácono participe de la Sagrada Copa; este cáliz adicional no se eleva durante el Per ipsum.

* Para la distribución de la Sagrada Comunión, todavía se requiere que todos los sacerdotes, diáconos y Ministros Extraordinarios de la Sagrada Comunión se laven y desinfecten las manos antes de distribuir la comunión. Si el tamaño de la congregación lo justifica y la disposición del edificio lo permite, se deben uti-

lizar estaciones de comunión adicionales donde un diácono o un Ministro Extraordinario de la Sagrada Comunión también pueda distribuir la comunión. Los fieles ahora pueden usar dos líneas en el centro de la iglesia (o hacia otros lugares de comunión) para acercarse a recibir la Eucaristía. En cada estación de Comunión se debe utilizar una mesita con un corporal, un purificador y un producto desinfectante de manos. Además, el sacerdote o ministro de la comunión debe practicar la desinfección apropiada de sus manos después de CADA comulgante que reciba en la lengua o si la mano del sacerdote / ministro tiene un contacto sustancial con la mano del comulgante. La distribución de la Sagrada Copa a los laicos permanece suprimida hasta nuevo aviso. La autocomunicación y / o la intinción no están permitidas de ninguna forma. Sin embargo, cuando un gran número de sacerdotes está celebrando una Misa, puede ser aconsejable utilizar la intinción para la recepción del clero en esa circunstancia particular.

* Se deben seguir las pautas y requisitos anteriores para la celebración pública de la Misa para las Misas funerarias, bodas, bautizos y otros sacramentos.

* Confirmación - La Oficina de Adoración y Sacramentos enviará pautas específicas a las respectivas parroquias que están programadas para celebrar el Sacramento de la Confirmación.

* Nuestras parroquias y comunidades deben estar atentas para adherirse a todos los protocolos para el bien y la seguridad de todos para que nuestras iglesias puedan permanecer abiertas al culto público y para que los feligreses se sientan cómodos para asistir y continuar asistiendo a la Misa y otros actos litúrgicos. servicios. Al transmitir servicios o publicar imágenes en Internet, redes sociales u otros medios, debemos demostrar nuestro cumplimiento de todas las pautas para que nuestras acciones coincidan con nuestras directivas.

Mark E. Brennan

Obispo Mark E. Brennan

HORARIO DE CONFIRMACIÓN

Primavera 2021

Obispo Mark E. Brennan, Celebrante

San Antonio, Fairmont - Viernes 11 de junio a las 6:00 p.m.

Anuncie con el espíritu católico

Póngase en contacto con

Colleen Rowan en

crowan@dwc.org

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.wvdhr.org/report.asp>. Policía Estatal de Virginia Occidental, Unidad de Crímenes contra Niños: 304-293-6400.

Executive Director of Department of Social Ministry Opening

The Roman Catholic Diocese of Wheeling-Charleston is seeking to hire an Executive Director of Department of Social Ministry.

The Executive Director is responsible for serving as a catalyst and ongoing resource to the Bishop, diocesan staff, pastors and parishes in developing and maintaining effort which link direct service, advocacy, action and empowerment toward concerns of local and global justice, respect for all human life and environmental concerns.

This person also provides leadership, vision and advocacy for the development and implementation of a strategic plan for Prison, Hispanic ministries and other immigrant groups.

Qualification requirements include a Bachelor's degree (Master's preferred), 2-5 years experience in parish Social Ministry, extensive knowledge of Catholic Social Teachings, working knowledge of the operation of the Catholic Church, self-motivated, ability to work in a team environment.

Please submit resume, references and cover letter to: Human Resources Office, Diocese of Wheeling-Charleston, 1311 Byron Street, PO Box 230, Wheeling, WV 26003

Position will stay open until filled.

Campus Minister Opening Fairmont State University and Pierpont College

The Diocese of Wheeling-Charleston seeks a highly energetic and faith filled individual devoted to bringing young adults to a closer relationship with Jesus Christ to apply for the position of Campus Minister at the Fairmont State University and Pierpont College. The Campus Minister will work to plan and implement a broad program of campus ministry for the Catholic community of students, faculty, and staff at the Universities. This person will manage the day-to-day operation of the campus ministry facility located on each Campus. This individual will plan and facilitate events at the Centers as well as develop and implement catechetical opportunities and pastoral services appropriate to the needs and concerns of the Catholic community at the university.

Persons applying for this position must be able to give evidence of personal commitment and witness to and a sound knowledge of the teachings, life and traditions of the Catholic church. Master's Degree in Theology or related field is preferred. C.C.M.A. certification or willing to pursue certification is also preferred. Person must have experience and knowledge of Campus life of young adult Catholics needs and concerns. Effective interpersonal, communication, organizational and planning skills are essential. Must be able to organize retreats, faith sharing groups, formational events and meetings.

Persons desiring to apply, please provide a Resume' with references and cover letter to: Diocese of Wheeling-Charleston, Human Resources Office, 1311 Byron Street, Wheeling, WV 26003 (304) 233-0880

Elementary School Teacher Opening

St. Joseph School in Martinsburg is seeking a certified elementary school teacher. We are blessed to have a high volume of students, so hiring another teacher will allow us to keep our class sizes small.

If you are interested in working in a rewarding, faith-filled environment, please email a résumé and cover letter to Principal Pat Blanc at pblanc@sjswv.org.

Intake/Interim Services Coordinator for WV Birth to Three RAU 1, Catholic Charities

At Catholic Charities West Virginia (CCWVa), we have a culture deeply rooted in Catholic social teaching and respect all Catholic beliefs and practices.

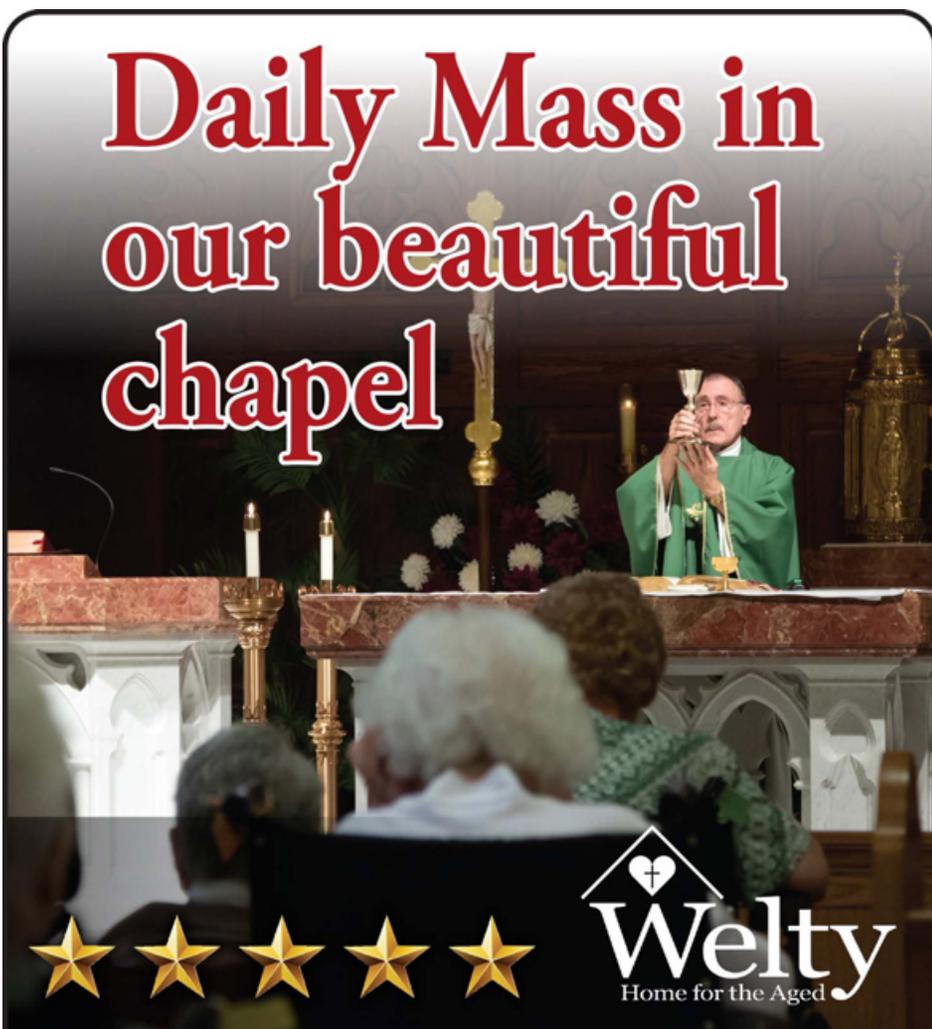
WV Birth to Three RAU 1, Catholic Charities has a full time Intake/Interim Services Coordinator position open in the Morgantown office.

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, June 21, 2021 to: Wendy Miller at wmler@ccwva.org

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8:00 WBOY NBC 12	Weston-Clarksburg-Fairmont
8:30 WVNS FOX 59	Beckley-Bluefield-Oak Hill (Lewisburg)
11:00 WDVM 25	Hagerstown-Washington D.C.

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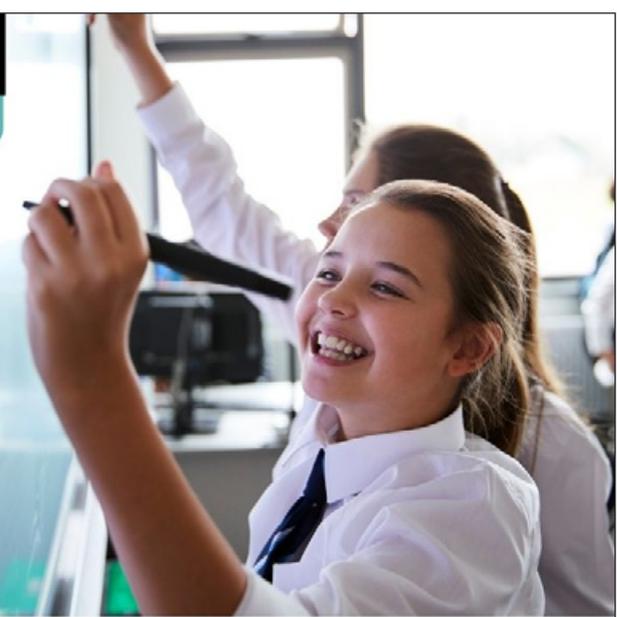


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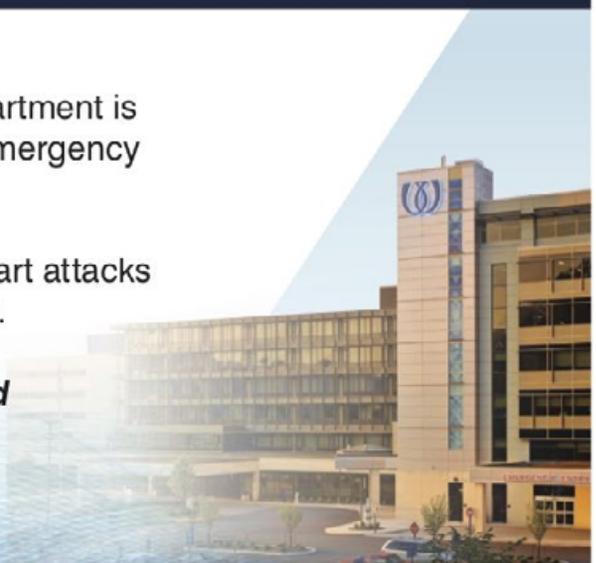
Dr. David Burkland
Medical Director of the
Emergency/Trauma
Department

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