

THE CATHOLIC

# Spirit

## Pope Sends Condolences to Victims of Waukesha Parade Attack



CNS Photo/Daniel Steinle, Reuters

Markers for five victims are seen as Kenosha residents attend a candlelight vigil in Waukesha, Wis., Nov. 22, the day after a car plowed through a Christmas parade in the city. The victims are Virginia Sorenson, 79; Leanna Owen, 71; Tamara Durand, 52; Jane Kulich, 52; and Wilhelm Hospel, 81. The sixth victim, 8-year-old Jackson Sparks, hospitalized after the attack, died Nov. 23.

### By Junno Arocho, Esteves Catholic News Service

**VATICAN CITY (CNS)** — Pope Francis expressed his condolences to the victims of a tragic attack at a Christmas parade in Waukesha, Wisconsin, that claimed the lives of five people and left dozens injured.

In a message sent by Cardinal Pietro Parolin, Vatican secretary of state, to Archbishop Jerome E. ListECKI of Milwaukee, the pope assured “his spiritual closeness to all affected

by the tragic incident that recently took place in Waukesha.”

The pope “commends the souls of those who died to Almighty God’s loving mercy and implores the divine gifts of healing and consolation upon the injured and bereaved. He joins you in asking the Lord to bestow upon everyone the spiritual strength which triumphs over violence and overcomes evil with good,” said the message released Nov. 23 by the Vatican.

Authorities said Nov. 22 that five people died when a red SUV broke through a barricade about 4:39 p.m. local time and drove down the street on which the parade was taking place. The sixth victim, a child, hospitalized after the attack, died Nov. 23.

A video posted on the website of the Milwaukee Journal Sentinel showed an SUV speeding down the street between parade participants and spectators either sitting or stand-

ing on the curb.

More than 60 people, including 18 children, were injured in the attack, authorities said.

Police took Darrell E. Brooks Jr., a Milwaukee man with a criminal history, including numerous violent felonies, into custody. According to The New York Times, authorities said Brooks left the scene of a domestic disturbance before the attack and is currently facing

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# Attack...

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five counts of intentional homicide. News reports said Brooks was a Milwaukee man with a criminal history dating back to 1999 that includes numerous violent felonies.

At a presser, Waukesha Police Chief Daniel Thompson declined to discuss a motive for the incident.

The city of Waukesha confirmed the names of five victims Monday as Virginia Sorenson, 79; Leanna Owen, 71; Tamara Durand, 52; Jane Kulich, 52; and Wilhelm Hospel, 81.

On Nov. 23, Brooks was charged with five counts of first-degree intentional homicide. News of the sixth death came after his court appearance. Eight-year-old Jackson Sparks, hospitalized after the attack, died Nov. 23.

Church leaders and parishes offered prayers for those who died and dozens more who were injured, including a Catholic priest, church parishioners and Catholic school students

"Our prayers are with the people who have been injured and killed during the tragic incident in Waukesha," Sandra Peterson, communication director for the Archdiocese of Milwaukee, said in a statement posted on the archdiocesan website hours after the incident occurred the evening of Nov. 21.

Waukesha is about 20 miles west of Milwaukee and is in the archdiocese.

"Among the injured are one of our Catholic priests, as well as multiple parishioners and Waukesha Catholic school children," Peterson said. "Please join us in prayer for all those involved, their fam-

ilies, and those who are traumatized from witnessing the horrible scene."

A post early Nov. 22 on the Facebook page of the Catholic Community of Waukesha, a group of four parishes, said church leaders were monitoring "the impact of yesterday's tragic event" and ministering to injured parishioners as well as those who attended the parade but were uninjured.

"It is in our most difficult hours that we, as a community, turn to our Lord for refuge, strength and love," the post said.

Community members gathered soon after the incident to pray the rosary on Facebook. Mass was offered early Nov. 22 at St. William Church, one of the churches in the community, for the victims. A prayer service was planned later in the evening at the church.

The Waukesha Catholic Community also was arranging for counseling and support services for anyone seeking assistance.

Mayor Shawn Reilly described the incident as a "horrible and senseless act," local media reported.

Officials at the School District of Waukesha canceled classes for Nov. 22 and 23.

Another video showed bags, a baby stroller and other personal belongings strewn in the street along the parade route afterward.

The newspaper also reported that Thompson said that "an officer discharged his weapon at the suspect vehicle to try to stop the vehicle. No bystanders were injured as a result of the weapon discharge."

The parade is one the city's biggest and most beloved annual events, drawing viewers and participants from throughout southeastern Wisconsin.

## 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](http://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](http://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](http://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](http://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](http://www.dwc.org), click "Diocese", then "Offices," then "Office of Safe Environment."

# Bishop Brennan Celebrates Mass of Gratitude

By Colleen Rowan

**B**ishop Mark E. Brennan celebrated a Mass of Gratitude earlier this week at the Cathedral of St. Joseph in Wheeling to thank those who generously give to the Catholic Sharing Appeal.

“Today we want to thank in particular those who have recognized God’s blessings in their own lives and are giving back,” Bishop Brennan said in his homily at the Nov. 22 Mass. “Those of you who give to the Catholic Sharing Appeal, I am most grateful for your help. You help sustain important programs that go beyond ordinarily what a single parish can do.”

One of those programs, the bishop said, is the diocese’s Camp Carlo youth camp in Huttonsville. Bishop Brennan recalled visiting the camp this summer and seeing the young people enjoying the camp experience with a focus on the faith. Campers went to Mass, prayed together, and learned about serving others.

Contributions to the Catholic Sharing Appeal support many other ministries like Camp Carlo, the bishop said. Donations support Catholic Charities West Virginia, the diocese’s Catholic schools and parishes, evangelization efforts, vocations, and more.

The Mass of Gratitude gathered many of the faithful at the cathedral and was livestreamed on the diocese’s Facebook page for those who were unable to be present. Concelebrating the Mass with the bishop were Msgr. Eugene Ostrowski, V.G., and Father Sateesh Narisetti, HGN, vice rector of the cathedral. Deacon Paul Lim, WVU Medicine Wheeling Hospital’s vice president of Mission Integration, served as deacon of the word. The student choir of Central Catholic



The Catholic Spirit Photo/screenshot  
**Bishop Mark E. Brennan begins the Mass of Gratitude at the Cathedral of St. Joseph in Wheeling Nov. 22. With the bishop, from left, are Father Sateesh Narisetti, HGN, vice rector of the cathedral; Msgr. Eugene Ostrowski, V.G.; and Deacon Paul Lim, WVU Medicine Wheeling Hospital’s vice president of Mission Integration.**

High School in Wheeling sang at the Mass.

A giving event for the Catholic Sharing Appeal will be conducted on Giving Tuesday, Nov. 30.

“Give the gift that enlivens your parish and shines light in the lives of Catholics across West Virginia,” appeal promotional materials for Giving Tuesday state. “Together we can serve as a light for all to see!”

Visit [dwc.org/CSA](http://dwc.org/CSA) to make a secure a gift online this Giving Tuesday.

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# Central Catholic High School to Conduct 51st Canned-Food Drive in Wheeling

**WHEELING**—Central Catholic High School in Wheeling will conduct its 51st annual canned-food drive to benefit the Catholic Charities Neighborhood Center on 18th Street in Wheeling. The initiative will be held on Saturday, Dec. 4.

"It's that time of year, friends!! Please be on the lookout for your bag for the CCHS 51st Annual

Canned-Food Drive!!" CCHS officials posted on the school's Facebook page. "This is a shining example of our faith mission at work as we collect for our friends at the 18th Street Center! Thanks and God Bless!"

Bags for donations will be distributed to homes on Tuesday, Nov. 30. Those who wish to participate should place donations of canned

or boxed goods in the bags provided and place them in front of their porches by 9:30 a.m. on the collection day, Dec. 4. On this day, CCHS students, alumni, faculty, staff, parents, and supporters will then be going door to door in the city to collect the bags beginning at 9:30 a.m. Donations provide Christmas day meals: box of stuffing, box of cereal, box of pasta, box

of pasta sauce, instant mashed potatoes, vegetables, canned pasta, cans of fruit, gravy, canned green beans, and canned corn.

Those who are unable to leave donations for pick-up, or prefer to donate in another form, are asked to call (304) 233-1660.

"Thank you for your help supporting our local community," organizers said.

## *Celebrate the Memorial of* **SAINT NICHOLAS**

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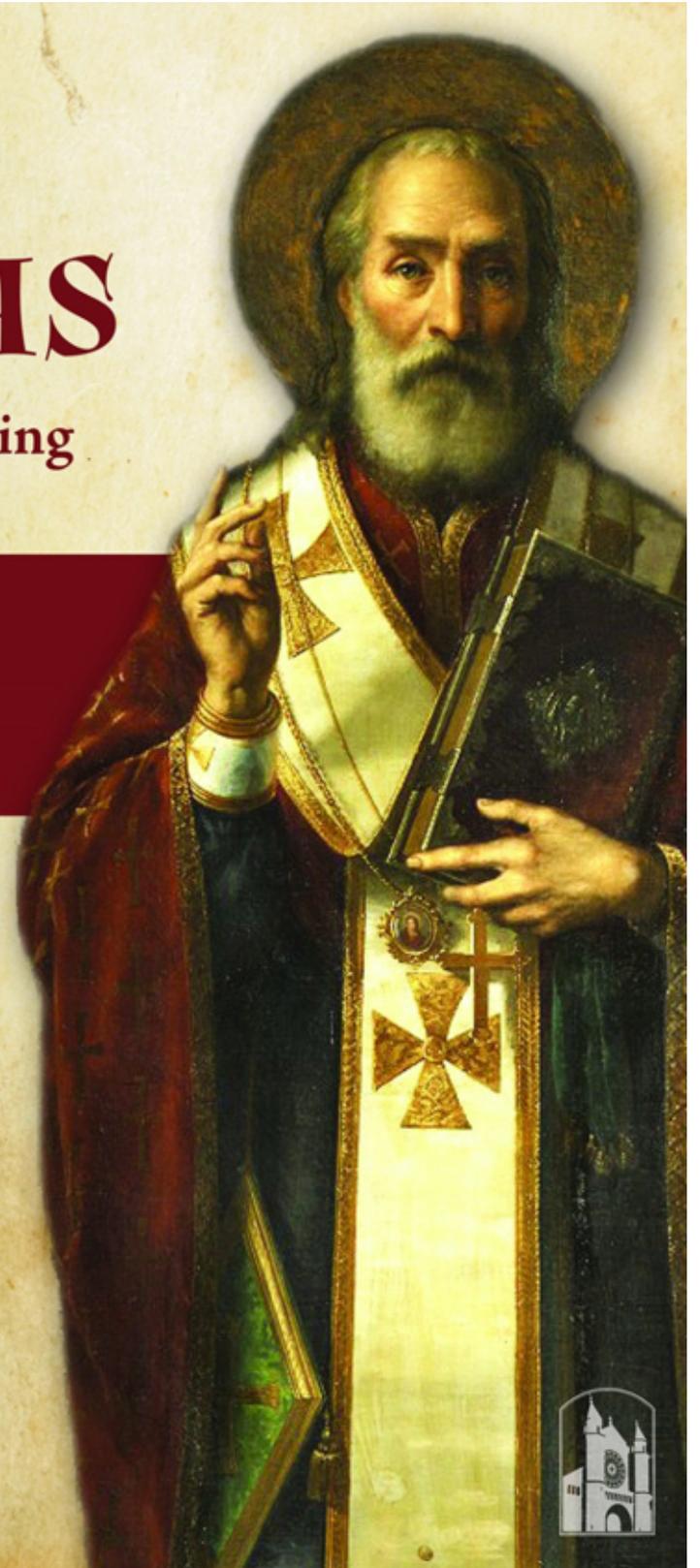
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*Celebrant & Homilist*

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*Cookies & Hot Chocolate to follow.*



# Archbishop: Arbery Verdict does not Bring Him Back, but Advances Justice

By Catholic News Service

**ATLANTA (CNS)** — Archbishop Gregory J. Hartmayer said the convictions of three white men for the 2020 murder of 25-year-old Ahmaud Arbery “does not bring him back. It does not bridge the racial divide in our community. It does not bring to an end the sin of racism, but it does advance the work toward justice.”

“Let us use this moment to rededicate ourselves to the intentional, difficult and uncomfortable work of naming and eradicating systemic racism,” the Atlanta archbishop said in a statement Nov. 24, shortly after a jury found Travis McMichael, Gregory McMichael and William “Roddie” Bryan Jr. guilty on multiple counts of murder.

“We continue to lift up the Arbery family in prayer as we join with countless others in grieving Ahmaud Arbery’s death. The violent loss of life is a wound in our community — one that does not heal easily,” the archbishop said.

“We still have plenty of work to do in America to live up to the ideals of justice and equality that we say we represent,” he added. “Let us use this moment to rededicate ourselves to the intentional, difficult and uncomfortable work of naming and eradicating systemic racism.”

Archbishop Hartmayer said people must see everyone as a child of God.

“We are called to acknowledge and root out racism in our neighborhoods, schools, workplaces and yes, even our churches. I hope you will join me in prayer, peace and restorative works of justice in this cause of respecting the human dignity of all,” he said.

Arbery was jogging through a neighborhood in Glynn County, Georgia, Feb. 23, 2020, when the McMichaels pursued him in a pickup truck; Bryan later joined with his truck. Travis McMichael approached Arbery with a shotgun and, after a brief struggle, fatally shot him.

Travis McMichael was convicted of malice murder. Gregory McMichael and Bryan were convicted of felony murder. All men were convicted of additional charges, and prosecutors have indicated they intend to seek life in prison without parole.

The three men also face federal charges in a trial expected to begin in next year.

After the verdict, Joan F. Neal, deputy executive director of the Catholic social justice lobby Network, said: “These guilty verdicts show how the criminal legal system can and should work, but are no substitute for Ahmaud Arbery’s life.”

# Bishops Encourage Cooperation to Address Church’s Past in Tribal Schools

By Rhina Guidos, Catholic News Service

**WASHINGTON (CNS)** — Two U.S. bishops have urged their fellow prelates to cooperate with any requests they receive from the federal government for an investigation on alleged abuses at tribal schools operated by church entities in the past.

In a Nov. 8 letter addressed to all U.S. bishops, Archbishop Paul S. Coakley of Oklahoma City, who is chairman of the U.S. Conference of Catholic Bishops’ Committee on Domestic Justice and Human Development, and Bishop James S. Wall of Gallup, New Mexico, chair of the USCCB’s Subcommittee on Native American Affairs, told prelates that “if the government asks for any records you may possess, we encourage cooperation.”

The letter comes in response to the U.S. Department of the Interior’s June 11 announcement of an investigation to look into the history of the government’s administration and funding of so-called “Indian boarding schools.” Some, but not all of the schools, were operated by entities affiliated with the Catholic Church and others were operated by other churches. A report on the investigation is due for release next April, the letter said.

The painful history of the country’s tribal schools has come to light recently as researchers have been focused on uncovering what many American Indians long have shared in their communities: abuses and deaths of American Indian children at boarding schools in the U.S., from the 17th century to the 20th century.

“Some were set up by famous missionaries and saints,” the Coakley-Wall letter said of the schools operated by Catholics. “However, there are many accounts, publicly reported with evidence, that the experience for many at these schools was very bad if not disastrous.”

The letter pointed out a detail raised by the Interior Department: “The purpose of the Indian boarding schools was to culturally assimilate Indigenous children by forcibly relocating them from their families and communities to distant residential facilities where their American Indian, Alaska Native and Native Hawaiian identities, languages and beliefs were to be forcibly suppressed.”

And in some cases, there was abuse that sometimes resulted in deaths. The most recent of these cases uncovered that at least 87 children died at such a facility, the Genoa U.S. Indian Industrial School, which operated in Nebraska from 1884 to 1934.

Earlier this year, the bodies of more than 200 children were found buried on the site of what was once Canada’s large Indigenous residential school. In some cases, children were reported missing from the facilities and were never found.

While entities affiliated with the Catholic Church ran some of the facilities, by the 1900s, about half were operated by solely federal government, “one quarter of the schools in partnership with entities of the Catholic Church, and another quarter in partnership with Protestant churches,” said the letter to bishops.

The extent of what happened is not known, but the letter said it hopes that “the government’s investigation may help to illuminate this,” while acknowledging that records may be missing or dioceses in the localities didn’t exist then.

“At the USCCB, we intend to cooperate with any requests from the government in connection to the investigation, and encourage you to do the same,” it said.

“To be clear, to the best of our knowledge, the USCCB, which traces its origins to a predecessor organization founded in 1917, never played any role

in running these schools, never was a repository for records from the schools and currently has no such records,” the letter said. “The federal government houses its repository of records of the Catholic-partner boarding schools at the Marquette University Library.”

In addition to cooperating with providing records and any information the government requests, the bishops also asked their fellow prelates to “consider reaching out to tribal leaders, and begin, if you have not already done so, a dialogue about the schools that were historically in your areas.”

The federal program that first initiated the schools ended in 1969 and the church no longer operates such facilities but there are day schools on tribal reservations that “serve almost exclusively Indigenous students,” the letter said.

It added that the USCCB Subcommittee on Native American Affairs “has long been aware of the church’s involvement with Indian boarding schools and has been fostering dialogues with Indigenous communities and engaging in efforts to reconcile.”

But for the descendants of those who suffered in the schools “we are sensitive ... that this is a very painful subject,” the letter said.

“If there is a way to help bring forward the truth about what happened regarding specific schools in your diocese, state or region, that could very meaningful,” it said.

Bishops also were given names of Catholic organizations willing to help develop listening sessions, including the Tekakwitha Conference, which the letter noted is the largest organization of Catholic Native and Indigenous peoples.

Others include, it said, the American Catholic Indian Schools Network, based at the University of Notre Dame, which is an organization of Catholic schools on reservations that has long worked on how best to serve Indigenous students and address the legacy of the boarding schools; and the Catholics for Boarding School Accountability, an organization of religious and lay individuals that are working on healing and reconciliation.

The letter also listed the Black and Indian Mission Office, based in Washington, as a resource and noted the USCCB’s Subcommittee of Native American Affairs “has done much work in this area” and is available to “lend support or consultation on any local effort.”

“The report in April of 2022 will likely bring to light some very troubling information,” the letter said. “It will be important to reach out in advance and form relationships, if not already existing, so that you and members of local Indigenous communities can be in a real and honest dialogue about reactions to the report and what steps are needed to go forward together.”

Being forthcoming with information “can be a meaningful step toward healing,” the letter stated.

“Although some of these dialogues may be uncomfortable or even painful, if we cling to the love and truth that is Jesus Christ, we can face any fears or shame that these situations may bring,” it continued.

“If we can hold our ancestors in the faith in loving memory, celebrating the good and also being honest and transparent about failures and sin, while seeing our Native and Indigenous brothers and sisters as fellow beloved sons and daughters of God,” it said, “then we firmly believe that this time can mark a step forward in the relationship between the church and Indigenous peoples, and can deepen respect for the dignity of every person and the common good.”

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# Advent during Pandemic Remains a Season of Compassion, Pope Says

By Carol Glatz, Catholic News Service

With Advent coming during an ongoing pandemic, Christians are called to hold on to hope and foster a season of compassion and tenderness, Pope Francis said.

During Advent this year, too, “its lights will be dimmed by the consequences of the pandemic, which still weighs heavily on our time,” he said Nov. 22. “All the more reason why we are called to question ourselves and not to lose hope.”

“The feast of the birth of Christ is not out of tune with the trial we are going through because it is the quintessential feast of compassion, the feast of tenderness. Its beauty is humble and full of human warmth,” the pope said during an audience with organizers and participants in a Christmas music contest. The contest was proposed and promoted by the Pontifical Foundation Gravissimum Educationis and Don Bosco Valdocco Missions association, based in Turin.

The contest invited people between the ages of 16 and 35 to produce new songs inspired by Christmas and its values: life, love, peace and light, according to the initiative’s website, [christmascontest.it/en/](http://christmascontest.it/en/). Contestants were competing in three categories: lyrics, music and interpretation, and the best three pieces will be



CNS Graphic/Liz Agbey

The first week of Advent begins Nov. 27.

performed during the 2021 edition of the annual Christmas concert at the Vatican.

The pope thanked the groups who came up with the idea for the contest, “which gives

voice to the young, inviting them to create new songs inspired by Christmas and its values.”

“The beauty of Christmas shines through in the sharing of small gestures of genuine love. It is not alienating, it is not superficial, it is not evasive,” he said.

The beauty of Christmas “expands the heart, opening it up to gratuitousness — gratuitousness, a word artists understand well! — to the giving of self,” and it can also foster cultural, social and educational life and activities, he added.

Pope Francis quoted what St. Paul VI told artists during Advent in 1965: “This world in which we live needs beauty in order not to sink into despair.”

It must not be the false beauty “made of appearances and earthly riches, which are hollow and a generator of emptiness,” Pope Francis said. It must be the real beauty “of a God made flesh, the one of faces — the beauty of faces, the beauty of stories” and the beauty of “creatures that make up our common home.”

He thanked the young people, artists and other participants “for not forgetting to be custodians of this beauty that the nativity of the Lord makes shine in every daily gesture of love, sharing and service.”

## HHS Rescinds Rule Protecting Faith-Based Foster Care, Adoption Agencies

By Catholic News Service

**WASHINGTON (CNS)** — The U.S. Department of Health and Human Services Nov. 18 rescinded a Trump administration rule that ensured faith-based social service agencies that provide adoption and foster care would continue receiving federal funding for services that follow their religious beliefs.

Opponents of the rule modification, put in place early this year in the waning days of President Donald Trump’s term, said it allowed agencies to use religion to discriminate against potential foster parents.

But U.S. bishops praised the rule when it was implemented, saying it allowed faith-based social service providers “to continue partnering with the government to assist children in need.”

In acting on the rule, HHS specifically rescinded waivers that allowed child welfare agencies in South

Carolina, Texas and Michigan to not place children with same-sex couples in accordance with their religious belief in traditional marriage between one man and one woman.

HHS Secretary Xavier Becerra said the Trump-era rule was “a blanket use of religious exemptions against any person or blanket checks to allow discrimination against any persons, importantly including LGBTQ+ persons in taxpayer-funded programs.”

It is not clear how his decision will square with a unanimous decision handed down by the U.S. Supreme Court in *Fulton v. Philadelphia* over the same issue.

The court ruled in favor of a Catholic social service agency, saying it should not have been excluded from Philadelphia’s foster care program because, in following church teaching on marriage, the agency did not accept same-sex couples as foster parents in accord with church teaching.

The court said the city of Philadelphia’s anti-discrimination laws had put an unfair burden on Philadelphia’s Catholic Social Services; the city barred the Catholic agency in the Archdiocese of Philadelphia from placing any child in foster care or with an adoptive couple because

the agency would not consider placements with same-sex couples.

Chief Justice John Roberts, who wrote the opinion, said the service agency “seeks only an accommodation that will allow it to continue serving the children of Philadelphia in a manner consistent with its

religious beliefs; it does not seek to impose those beliefs on anyone else.”

He also said the city’s actions of excluding the agency burdened its “religious exercise” by giving the agency “the choice of curtailing its mission or approving relationships inconsistent with its beliefs.”

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# Eucharistic Adoration Leads Teens to Experience ‘the True Love of God’



CNS Photo/Natalie Hoefler, *The Criterion*  
Youths kneel in prayer before the Blessed Sacrament during adoration at the National Catholic Youth Conference in Indianapolis Nov. 19.

**By Natalie Hoefler, Catholic News Service**

**INDIANAPOLIS (CNS)** — For many youths, group adoration on the second night of the National Catholic Youth Conference is the part of the event they look most forward to and find most memorable.

And it is indeed memorable. For as raucous as the energy of nearly 11,000 spirited, joyful teens is, just

as palpable is their reverent silence when kneeling together before Christ in the Blessed Sacrament.

The juxtaposition became especially clear throughout the evening of Nov. 19 in Lucas Oil Stadium in Indianapolis as the evening began with upbeat Christian music the young people jumped and sang to.

But as soon as the Eucharist was brought into the space in a proces-

sion, the partylike atmosphere changed. Kneeling, the youths watched in silence as the monstrance was placed on an altar.

The next hour was consumed in silence and reverent music, broken only occasionally by the voice of Father Leo Patalinghug, a priest-member of a community of consecrated life called *Voluntas Dei* (“The Will of God”). He led the adoration service.

First he helped the young people enter into conversation with Christ.

“Can Jesus really squeeze his body into this small piece of bread? Can he really squeeze his blood into wine?” he asked. “Truly he wants to feed us with himself. He wants to dwell in us because he made us so beautiful.

“Let Jesus tell you how he sees your life, not in condemnation but in how beautiful he made you.”

After time for quiet reflection, Father Patalinghug spoke about the real presence of Christ in the Eucharist. He shared how scientists who studied consecrated hosts from eucharistic miracles determined two things.

“One thing that scientists were able to discern is that the blood type is AB+ like on the Shroud of Turin, making it a universal recipient — anyone can take that blood type and make it their own,” he explained.

“They also discovered very impressively that when the host turned to flesh, that it was actually myocardial tissue — heart muscle.”

“Could it be, then,” he continued, “that the traditional prayer ‘Jesus Christ, make my heart like unto thine?’ that it is real? Could it be that when we say at Mass, ‘We lift up our hearts up to the Lord,’ that it’s a mutual exchange — I give you my heart Lord, because my heart is broken, and he gives us his?”

“Think in your heart what needs to be healed in your life today. Let Jesus in as the divine physician.”

More reflection and music followed before Father Patalinghug’s

final words to the youths.

“I would ask you if you want to become a saint, and you might say, ‘Ain’t no way I’m going to become a saint.’ And that’s because the devil is lying to you and you are listening to him,” he said.

“With Christ, all things are possible. You can be a saint — you are supposed to be a saint.

“In your heart, ask Jesus to root out whatever needs to be rooted out of your heart, to have the strength to go to confession, to put in you the virtue to be holy and to give you holy friends and people to get back on the right track.”

The impact of the encounter with Christ was visible. Hands were folded and heads were bowed in prayer. Tears streaked the cheeks of some, while others raised their hands in praise.

“I just opened up and really felt Jesus here tonight,” said Annalise Bird, 18, of the Diocese of Syracuse, New York. “It’s a feeling I’ll always cherish.”

Ryan Perez, 17, of the Archdiocese of Baltimore, said it was “so powerful seeing so many people come together to worship our God. The Spirit in the room was just overflowing. It was really a life changing experience.”

During one point in adoration, 17-year-old Jaidn Asch of the Syracuse Diocese, stood and hugged those on either side of him.

“My soul was just filled,” he told *The Criterion*, newspaper of the Archdiocese of Indianapolis. “That led me to feel the true love of God, which made me want to just spread his love to others. Me and my friend here have been close for a while and I wanted to show love to him, and to my brother here, just having this feeling that my soul was filled.

“I go about my day and I get busy, and I’m trying to prove my worth. My soul gets empty, but my soul was filled here. It’s something I’ve been chasing my whole life.”

(Hoefler is a staff writer at *The Criterion*, newspaper of the Archdiocese of Indianapolis.)

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# Document on Synods, Synodality, and This Synod of 2021-23

**By Daniel Maul, Director of the Office of Evangelization & Catechesis for the Diocese of Wheeling-Charleston**

The purpose of this document is to provide for catechetical leaders some of the background and an educational piece on what a synod is, what synodality is, and what this particular synodal process that is taking place over the next two years is.

This document has three sections. They are:

1.) What is a synod? What does that word mean? This section will give a little history of synods and their nature and purpose.

2.) What, then, is synodality? Is that even a real word? This section will try to explain how synodality is actually the Church's true identity and nature.

3.) What, then, is this synodal process—that we began in October 2021—going to be like, and how is it different from previous synods?

This section will reveal the unique character of this synod that Pope Francis has called for.

1.) What is a synod? What does that word mean? This section will give a little history of synods and their nature and purpose.

The word synod itself simply means an assembly of the clergy and sometimes also of the laity in a diocese or other division of a particular Church. There are synods in other Christian denominations as well. A synod is a council of a church, usually convened to decide an issue of doctrine, administration, or application. The word synod comes from the Greek word for “assembly” or “meeting” and is comparable to the Latin word for “Council.”

In the Catholic Church, the terms “synod” and “council” have become pretty synonymous, and both mean an authoritative meeting of bishops for the purpose of church administration in the areas of teaching faith and morals or of governance in church discipline or law. Ecumenical Councils are the most authoritative expressions of formal synodal gatherings, always in communion with and under the authority of the Pope.

In 1965, Pope St. Paul VI established the Synod of Bishops as a permanent institution of the Catholic Church, as an advisory body of the pope, setting the stage for the renewed understanding of synodality being emphasized and explored today. A synod of bishops generally meets every three years and is designated an “Ordinary General Assembly.” However, ‘Extraordinary’ synods can be called to deal with specific situations. There are also “special” synods for the Church in a specific geographic area such as the one held from November 16th through December 12th, in 1997, for the Church in America.

The themes of other Modern Catholic synods include the following:

10th synod in 1998 “The Bishop: Servant of the Gospel of JESUS CHRIST for the Hope of the World”

11th synod in 2005 “The Eucharist: Source and Summit of the Life and Mission of the Church”

12th synod in 2008 “The Word of God in the Life and Mission of the Church”

13th synod in 2012 “New Evangelization for the Transmission of the Christian Faith”

In 2014, there was an Extraordinary General

synod for “The Pastoral Challenges of the Family in the Context of Evangelization”

These synods usually culminate in documents being produced by the Vatican—usually called an Apostolic Exhortation from the Pope—and perhaps a celebratory gathering of the people.

Individual dioceses have run different kinds of synods with different groups of people, for example young people, from time to time.



CNS Photo/courtesy Synod of Bishops

**This is the official logo for the XVI Ordinary General Assembly of the Synod of Bishops.**

2.) What, then, is synodality? Is that even a real word? This section will try to explain how synodality is actually the Church's true identity and nature.

We need to make sure that we all understand this concept of synodality.

Synodality refers to the very essence of the Church, her constitutive reality, and is thus oriented towards evangelization. It is an ecclesial way of being. Synodality is the Church being one body—though many members—one in Christ. Synodality is the Church being an indivisible and inseparable unity, in union with Christ. Synodality is a unity in plurality in the power of the Spirit, with the Church being called to open new paths while embarking on that same journey.

“In the first millennium, ‘journeying together’—that is, practicing synodality—was the ordinary way in which the Church, understood as ‘People united in the unity of the Father and of the Son and of the Holy Spirit,’ acted” (Preparatory Document, 11). When there was disagreement and division in the early Church, bishops gathered to listen and discern the path forward. These were the first synods which developed at all levels of the Church—local, regional, and universal. St. John Chrysostom said that “Church and Synod are synonymous.” (Preparatory Document, 11).

A synodal Church is a Church which listens, which realizes that listening is more than simply hearing... It is a mutual listening in which everyone has something to learn. The

faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the ‘Spirit of Truth’... in order to know what He says to the Churches...

Synodality has thus marked the Church from her very beginning and has been expressed in various ways, as the style of the Church's life and mission, as particular structures and processes, or through decisive events.

The Church is nothing other than the ‘journeying together’ of God's flock along the paths of history towards the encounter with Christ the Lord,

It's about being truly open to the other and open to dialogue.

A synodal church calls for participation, solidarity, and transparency in administration, and it does not consign the fate of the entire People of God to the grasp of small but powerful groups.

The first level of the exercise of synodality is had in the particular Churches. In the institution of the Diocesan synod the priests and laity are called to cooperate with the bishop for the good of the whole ecclesial community.

There are what are called “organs of communion” in the local Church: the Presbyteral Council, the College of Consultors, Chapters of Canons and the Pastoral Council. Only to the extent that these organizations keep connected to the ‘base’ and start from people and their daily problems, can a synodal Church begin to take shape: these means, even when they prove wearisome, must be valued as an opportunity for listening and sharing.

Synodality represents the path by which the Church can be renewed by the action of the Holy Spirit, listening together to what God has to say to His people.

Thus, in a synodal church... there is the need to promote a sound decentralization, where the Pope doesn't take the place of the bishops, and the bishops don't take the place of the People of God.

In a real way, the Diocesan Pastoral Council is already a practice in synodality.

3.) What, then, is this synodal process—that we're beginning now—going to be like, and how is it different than previous synods? This section will reveal the unique character of this synod that Pope Francis has called for.

God is at work in the world, and we are called to listen to what the Spirit suggests to us.

The Church, as a human institution, is always in need of continual reformation, in keeping with the mission she has received. This

**See “Synod” on Page 9**



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## Synod...

**Cont'd from Page 8**

synod is an opportunity to promote the revitalization of the Church.

Pope Francis is calling for "a conversion of our activity as a Church that" includes "the active participation of all the members of God's People."

As Church, we are attempting to "journey together" as the People of God, listening to the Holy Spirit.

We want a synodal church: a communion where all members gather in assembly and take an active part in the Church's evangelizing mission.

This path will be so much more than just a Synod of Bishops on Synodality. This synodal process will take place over two years, and it will include consultations at parish, diocesan, national, and continental levels before a summit of bishops in Rome in 2023.

A synod on synodality can sound like talking about talking, but it's meant to be something entirely different. The name of this synod officially is "For a Synodal Church: Communion, Participation, and Mission." One of the primary goals of this synodal process is a sense of renewed communion across the entire Church. This synodal process is meant to be a journeying together.

Pope Francis has called upon the Church to rejuvenate her synodal roots. He has opened a two-year synodal process which he hopes will reframe and renew our common journey forward. First and foremost, the Synod is a call to pray, listen, and discern together what the Holy Spirit is saying to the Church today—all for the sake of the Church's evangelizing mission. The Church needs to strengthen cooperation in all areas of her mission, and it is precisely this path of synodality that can achieve that.

The pope wants the entire, universal Church to undertake this path together, so that we all might grow together through this concrete experience of synodality. He says that in this process the bishops need to remain open to everything that comes from the local churches—the local churches being the dioceses, namely all of us in this diocese. In this synod, the bishops are making this journey together with the People of God, and since we are all connected, the contribution of everyone is precious in this process of mutual listening to the Holy Spirit.

All the baptized are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out only by the

bishops, while the rest of the faithful remain passive recipients.

This synodal process in which the Church wishes to journey together with men and women, sharing the travails of history, also wishes to rediscover the inviolable dignity of peoples and the function of authority as service.

The major component of this synodal process is the phase of diocesan consultation, which we're officially beginning this weekend. The Synod process begins by listening to the people of God, who share also in Christ's prophetic office. The bishops want to listen to God's people until we are in harmony with the will to which God calls us. The bishops want to take particular care to involve also those who are further away and are consulted with greater difficulty.

A key question to help focus this process is this: A synodal Church, in announcing the Gospel, "journeys together." How is this "journeying together" happening today in your local Church? What steps does the Spirit invite us to take to grow in "journeying together?"

In the words of the Holy Father "... the purpose of this Synod, and therefore of this consultation, is not to produce documents, but to 'plant dreams, draw forth prophesies and visions, allow hope to flourish, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands'" (Preparatory Document, 32).

This process will require contemplation, meetings, listening to others, but first listening to God. This is not meant to be just another gathering, but one centered on God and God's plan to save humanity. It's a meeting rooted in reality but looking at God, and God is looking at us.

It is the responsibility of all the baptized to get involved. You can't remain on the sidelines, looking in.

We are beginning a process of listening, dialogue, and community discernment, in which each and every person can participate and contribute. We're looking for positive constructive thoughts and suggestions. We're looking toward the future, not remaining focused on the past.

The People of God need to be heard. No one is to be excluded from this process. All people are welcome: baptized or not.

We look forward to this journey together. Most importantly, please pray for this process. Thank you.

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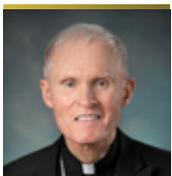
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## Fairmont Parish Will Have 20 Hours of Eucharistic Adoration in Preparation for Christmas

**FAIRMONT**—In preparation for Christmas, St. Peter the Fisherman Parish in Fairmont will have 20 hours of Eucharistic Adoration and Benediction from 9 a.m. to 2 p.m. Tuesday through Friday, Dec. 14, 15, 16, and 17 at the church.

“All are welcome to spend at least an hour with the Eucharistic Lord,” parish officials said.

The parish will also hold an Advent penance service at the church on Dec. 17 from 6-7 p.m.

## Basilica's Advent Reflection Series Will Focus on St. Joseph

**CHARLESTON**—Advent is a beautiful time in the church year to notice all the loving ways God comes into everyone's life, and the amazing expression of love with the gift of God's son,” officials of the Basilica of the Co-Cathedral of the Sacred Heart in Charleston said.

The basilica invites all to share in an Advent reflection on Thursday evenings, Dec. 2, 9, and 16, from 6 to 7:30 p.m. in the Gathering Space at the church.

“This being the Year of St. Joseph we will use a Circle Process to reflect on Joseph as a contemplative, as a man of action, and as father to Jesus and companion of Mary,” organizers of the series said. Kay Pranis, author of “The Little Book of Circles Processes,” writes, “We believe that the practice of circles is helpful for building and maintaining a healthy community in which all members feel connected and respected.”

“We would be delighted for you to join us,” organizers said.

Because it will help to know how many to expect, all are asked to please RSVP to Sister Rose Ann Hefner, CSJ, at rahefner@yahoo.com. Those who do not RSVP are welcome to join in even if they do not RSVP.

For any questions, contact Sister Rose Ann at (304) 543-3314 or at the above e-mail.

## All Invited to Blue Christmas Prayer Service for Those Suffering Sadness during the Holidays

**SOUTH CHARLESTON**—Blessed Sacrament Parish in South Charleston recognizes that the holidays can be hard for many people. Those who are lonely, who have lost a loved one, or anyone who is suffering in any way. Each year, the parish holds a Blue Christmas Prayer Service to bring comfort to those who need it during this time.

This year, the parish will hold its Blue Christmas Prayer Service on Sunday, Dec. 5, at 3 p.m. at

the church. The parish invites everyone in need to attend.

“Our Blue Christmas Prayer Service offers prayers of support and comfort to those who experience sadness during the holidays,” organizers of the service said. “Our parish community gathers to share the Christ Child's gifts of peace and hope to everyone, including those not of our faith community.”

All are invited, they reiterated, especially those: griev-

ing the loss of a loved one, who suffer with PTSD (Post Traumatic Stress Disorder), those struggling with pain and illness, those who are lonely without their family during the holidays, as well as those who wish to offer love and support to their brothers and sisters in Christ.

The theme of the prayer service is “From Darkness to Hope... Living in God's Amazing Grace.” This is what the parish is hoping to bring to those suffering.

## The Great Feast of Our Lady of Guadalupe will be celebrated in Martinsburg

St. Joseph Parish in Martinsburg invites everyone to their Virgen de Guadalupe Grand Fiesta on Desembre 12th 2021.

On Desembre 12th, we will gather in "Lackey Hall" at the St. Joseph Church at 5:00 AM to sing "Las Mañanitas" to the Virgin, followed by the 6:00 a.m. Mass in her honor.

After Mass we will go in procession to St. Joseph School and will continue to celebrate at the school cafeteria with Mexican dishes, Mexican dances and much more.

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## Retirement Fund for Religious

*The Diocese of Wheeling-Charleston will hold the Retirement Fund for Religious collection Dec. 11-12.*

### Why We Ask

- In 1988, Catholic bishops of the United States launched the Retirement Fund for Religious to address the significant lack of retirement funding for Catholic sisters, brothers, and priests in religious orders.
- For most of their lives, elder religious worked for little to no pay. There were no 401(k) plans or pensions.
- Religious communities are financially responsible for the support and care of all members. Income, earnings, and expenses are managed separately from the parish and diocesan structures of the Catholic Church.
- Only 5 percent of the religious communities providing data to the National Religious Retirement Office are adequately funded for retirement; 40 percent have 25 or fewer members. Many small communities struggle to care for elder members due to a lack of financial resources and personnel.
- Today, religious past age 70 outnumber religious under age 70 by nearly three to one.
- There are 26,330 religious past age 70 living in the United States. In 2020, the average annual cost for their care was more than \$49,000 per person; skilled care averaged \$78,000 per person.
- Since 2009, the annual cost to support senior women and men religious has exceeded \$1 billion.
- In 2020, 71 percent of the religious communities providing data to the National Religious Retirement Office had a median age of 70 or higher.
- The average annual Social Security benefit for a religious is \$7,160, whereas the average US beneficiary receives \$18,530.

Statistics on women and men religious were obtained from the NRRO database of participating religious institutes as of December 31, 2020. Visit [usccb.org/nrro](https://usccb.org/nrro) to access a full statistical report.

### How Donations Help

- Each year, hundreds of US religious communities receive financial assistance made possible by the Retirement Fund for Religious. Communities can use this funding for immediate retirement expenses or invest it for future needs. Since the first collection, US Catholics have donated \$919 million.
- Since the collection began, more than \$786 million has been distributed to support the day-to-day care of elderly sisters, brothers, and religious order priests. An additional \$102 million has been allocated toward self-help projects initiated by religious communities, including collaborative health-care facilities.
- In addition to direct financial assistance, proceeds from the annual appeal underwrite educational programming, services, and resources that enable religious communities to evaluate and prepare for long-term retirement needs.
- Support from the Retirement Fund for Religious helps religious communities care for senior members while continuing important ministries to the People of God.



**Please give to those who have given a lifetime.**



[retiredreligious.org](https://retiredreligious.org)

Visit [retiredreligious.org/2021photos](https://retiredreligious.org/2021photos) to meet the religious pictured.



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poverty. And they receive the gift of empathy.

Each time our Parent Partners encounter a toddler in the Birth to Three program, they give tools and a strong foundation to help a child thrive. And they receive the gift of heartwarming smiles.

As the Mobile Food Pantry winds its way down country roads, Outreach Workers give food and a bit of hope to hungry people. And they receive the gift of making someone’s day a bit less stressful.

We are immeasurably grateful to you for joining us in our mission of love! Donors and volunteers across the state give their time, talent, and treasure. And in turn, they receive the gift of experiencing the Kingdom of God here on earth.

Happy Thanksgiving!

To learn more about Catholic Charities West Virginia, visit [www.CatholicCharitiesWV.org](http://www.CatholicCharitiesWV.org).

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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.

**CCWVa Regional Food Pantry Coordinator Jeremy Lessner carries groceries to a client’s car at the Mobile Food Pantry.**  
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# CLINIC pide paro a esfuerzo para reanudar política de inmigración

**Por Rhina Guidos, Catholic News Service**

**WASHINGTON (CNS)**—La agencia de inmigración, Catholic Legal Immigration Network Inc. está pidiendo al gobierno de Joe Biden que pare los esfuerzos para reiniciar la implementación de una política de inmigración, introducida durante el gobierno de Donald Trump, que pide que a solicitantes de asilo a EE.UU. que se queden México.

En un comunicado de prensa del 18 de noviembre, la agencia CLINIC (por sus siglas en inglés) dice que los funcionarios de la administración deben "concentrar toda la energía y los recursos en restaurar una frontera que de bienvenida para todos los que buscan seguridad", y no buscar reiniciar los Protocolos de Protección al Migrante, popularmente llamado MPP, o la política de "Quédate en México", a pesar de que un juez les ha dicho que lo hagan.

El principal argumento de CLINIC es que el acceso a un abogado, "a la justicia y al debido proceso bajo el MPP es categóricamente imposible".

Según la política, los migrantes que buscan asilo deben esperar en el lado mexicano de la frontera con Estados Unidos hasta que sus casos puedan ser escuchados por los tribunales de inmigración de Estados Unidos. Aunque la administración Biden ha intentado poner fin al MPP, en agosto un juez del Tribunal de Distrito de los Estados Unidos para el Distrito Norte de Texas les dijo a los funcionarios de la administración que continuaran cumpliendo con la política, diciendo que no la habían terminado correctamente. La Corte Suprema de Estados Unidos confirmó el fallo del juez.

Aunque los funcionarios dijeron

que continuarían con su batalla para anular el MPP, por el momento tienen que cumplir con la orden. Los funcionarios del gobierno de Biden dijeron que están buscando la cooperación de México y que podría reiniciar el MPP para fines de 2021.

Pero los defensores de la inmigración como CLINIC dijeron que la política pone a las personas que buscan asilo en condiciones peligrosas.

"Bajo el MPP, los solicitantes de asilo, personas que han llegado a la frontera de Estados Unidos huyendo para salvar sus vidas, se ven obligados a quedarse en México bajo condiciones deplorables e inhumanas",

dijo CLINIC en el comunicado de prensa. "No tienen acceso a los recursos necesarios para participar de manera significativa con la representación legal en los Estados Unidos".

El comunicado relata una instancia en la que una abogada de CLINIC contó sobre el viaje de una mujer afectada por el MPP y cómo fue obligada a vivir en la calle, fue secuestrada, torturada y violada en México mientras esperaba que se escuchara su caso de asilo.

"El trabajo de CLINIC gira en torno a nuestra creencia y valor de que todos los inmigrantes deben tener acceso a la representación y la

justicia, sin importar cuánto dinero tengan en sus bolsillos y sin importar el color de su piel", dijo la organización. "Creemos en la dignidad y los derechos de los solicitantes de asilo."

"Rechazamos un sistema en el que las personas, a solas, tiene que enfrentar consecuencias de vida o muerte, se ven obligadas a navegar por un sistema legal complejo, en un idioma que tal vez no conocen y en una cultura a la que tal vez no están acostumbradas", continuó. "El acceso a un abogado significa mejores resultados. En el caso de los solicitantes de asilo, significa salvar sus vidas".

## Gran Fiesta de Nuestra Señora de Guadalupe se Celebrará en Martinsburg

La parroquia de San José en Martinsburg invita a todos a su

Gran Fiesta a la Virgen de Guadalupe el 12 de Diciembre del 2021.

El 12 de Diciembre nos reuniremos en "Lackey Hall" de la

Iglesia de San José a cantarle "Las Mañanitas a la Virgen,

comenzando a las 5:00 de la mañana seguido a las 6:00 con la

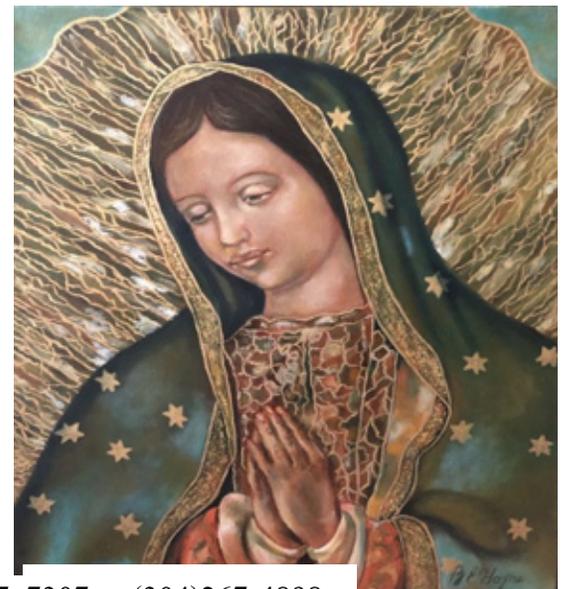
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267-7307 or (304)267-4898.

**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](http://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](http://www.reportbishopabuse.org).

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

**Para informar a las autoridades diocesanas:** La diócesis alienta a informar a las autoridades civiles apropiadas, ante todo, si se ha cometido un delito. La diócesis también alienta a informar a las autoridades 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 Ofi-

cina 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](http://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](http://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.

## Executive Director of Department of Social Ministry Needed

The Roman Catholic Diocese of Wheeling-Charleston is seeking to hire an Executive Director of the 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  
mwash@dwc.org

Position will stay open until filled.



## Talk on St. Joseph

GUEST SPEAKER - DR. MARK MIRAVALLE

Friday, December 10th

St. Joseph the Worker Church

229 California Avenue

Weirton, WV 26062

Rosary at 7 PM

Talk from 7:30-8:15

15 minutes of Q&A afterwards

HELP US WELCOME GUEST SPEAKER DR. MARK MIRAVALLE WHO WILL BE GIVING A TALK ABOUT ST. JOSEPH AT ST. JOSEPH THE WORKER CHURCH IN WEIRTON, WV. A WORLD-RENOWNED MARIOLOGIST, DR. MIRAVALLE WILL HELP US DISCOVER THAT WE NOT ONLY HAVE A SPIRITUAL MOTHER IN THE BLESSED VIRGIN MARY, BUT THAT WE HAVE A TREASURE IN OUR SPIRITUAL FATHER, ST. JOSEPH!



For more information, contact the St. Joseph the Worker Rectory:  
304-723-2054 - joetheworkerdre@gmail.com

# Amy Butts of WVU Medicine Wheeling Hospital again Named One of America's Top Physician Assistants

**WHEELING**—For the second consecutive year, Amy Butts, a WVU Medicine Wheeling Hospital endocrinology physician assistant, has been named America's top PA (physician assistant) in endocrinology for 2021 by the POCN (Point of Care Network).

Just 10 PAs from around the country receive the top honor in various specialties. POCN is the largest network of nurse practitioners (NPs) and PAs in America and started America's Top PAs three years ago with the goal of recognizing and celebrating influential and impactful PAs practicing today.

The nominating process started in March allowing PAs and NPs to nominate a fellow PA who is demonstrating excellence in care quality and delivery, professional and practice development, and community outreach and involvement.

"We are honored to have someone like Amy working for us," hospital President and CEO Douglass Harrison said. "With the prevalence of

diabetes in the region, Amy does a wonderful job in keeping our patients healthy."

Butts, who is a certified diabetes educator and board certified in Advanced Diabetes Management, sees patients at the hospital's Wellsburg Clinic. She is a graduate of the Health Sciences Honors Program at Saint Francis University, Loretto, Pa. She also earned her master's degree in Physician Assistant Sciences there.

Before working for Wheeling Hospital, Butts was associated with Dr. Sean Nolan in Weirton. She is a member of the American Academy of Physician Assistants, the American Academy of Diabetes Educators, the ADA, the American Academy of Clinical Endocrinologists and the American Society of Endocrine Physician Assistants.

Butts has been invited to address numerous conferences, taught group education classes and served on primary care advisory boards.

In 2019, Butts was nominated and approved as a member of the editor-



**Amy Butts, a WVU Medicine Wheeling Hospital endocrinology physician assistant**

ial board for Clinical Diabetes, a publication of the American Diabetes Association (ADA).

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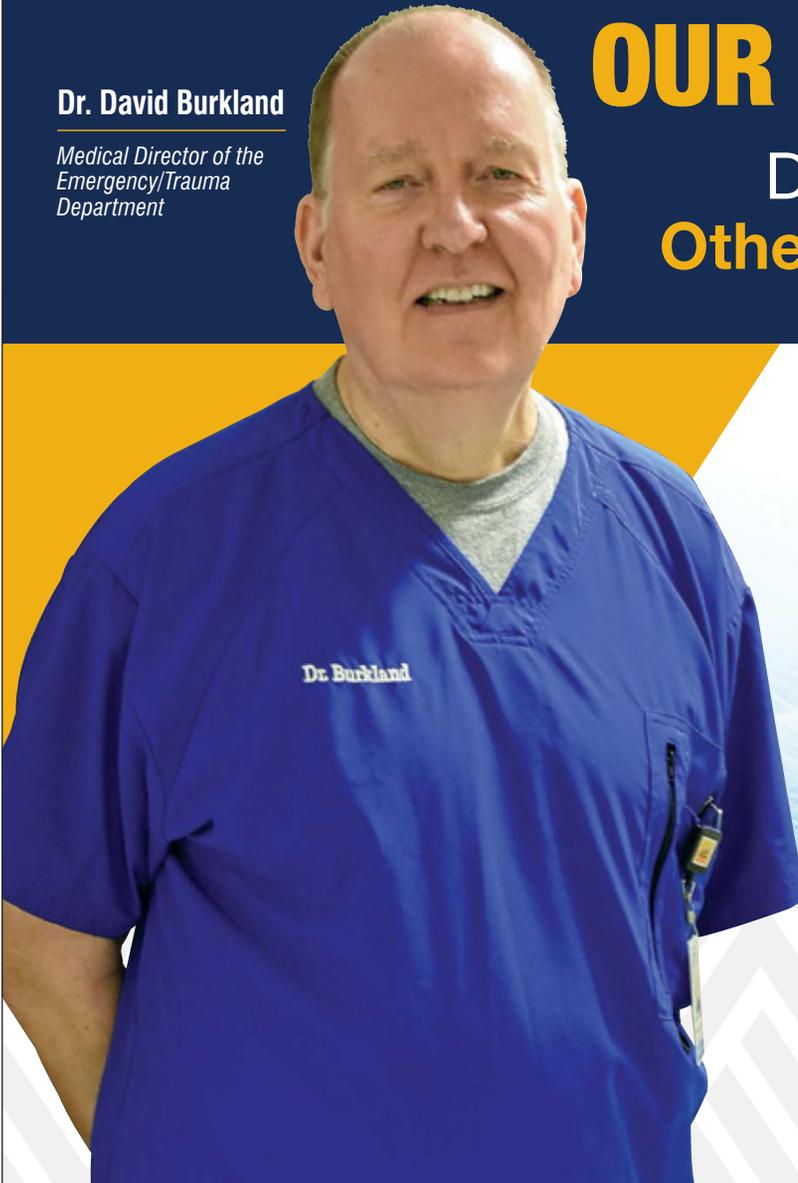
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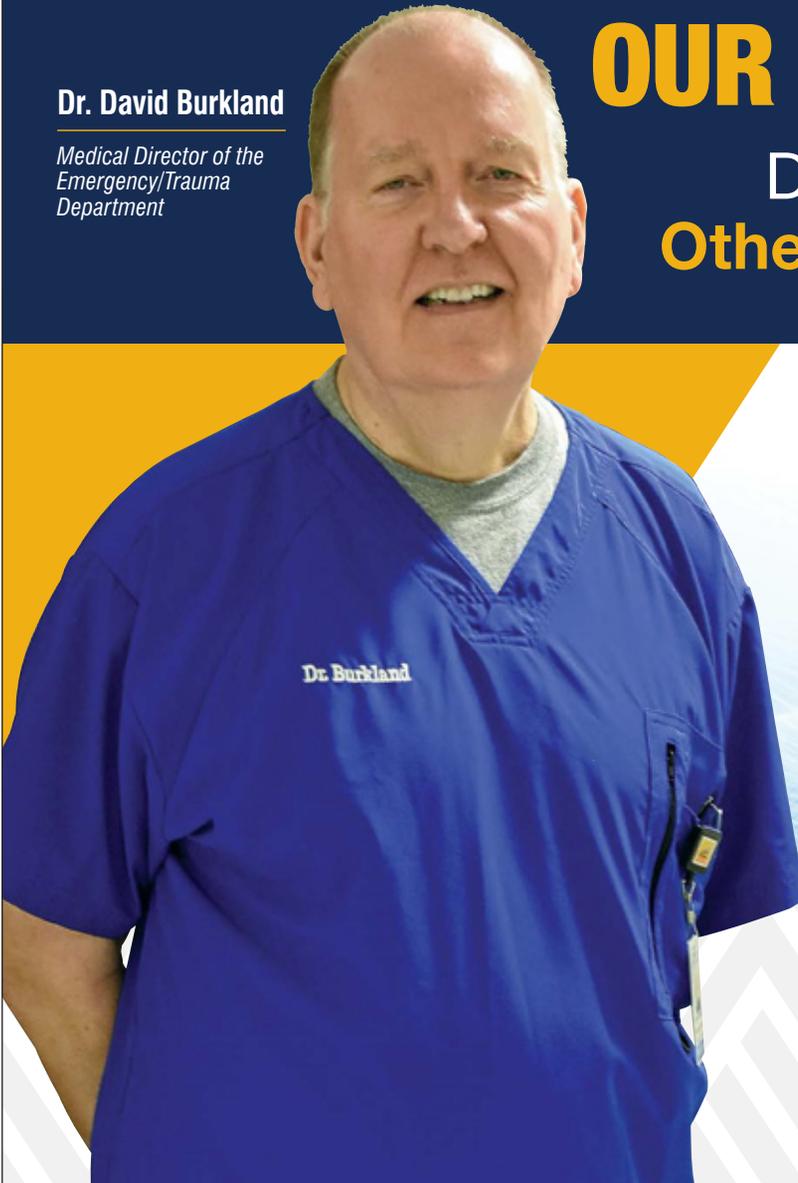
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*Medical Director of the  
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