

THE CATHOLIC

Spirit

Pope asks Catholics to Support Missions with Prayer, Donations

By **Cindy Wooden, Catholic News Service**

VATICAN CITY (CNS) — In separate videos recorded in English, Spanish and Italian, Pope Leo XIV urged every Catholic parish around the globe to observe World Mission Sunday Oct. 19 and take up the annual collection that supports Catholic missionary work.

“When I served as a missionary priest and then bishop in Peru, I saw

first-hand how the faith, the prayer and the generosity shown on World Mission Sunday can transform entire communities,” said the Chicago born pope. As an Augustinian priest, he served in the missions in Peru from 1985 to 1999 and then as apostolic administrator and later bishop of Chiclayo from 2014 to 2023.

In the video message, released Oct. 13, Pope Leo encouraged all
See “Missions” on Page 3

Weirton’s St. Paul Parish to Host Third Diocesan Anniversary Mass

By **Colleen Rowan**

WEIRTON—Bishop Mark Brennan will gather with Catholics of the Northern Panhandle on Tuesday, Oct. 28, at St. Paul Parish in Weirton to celebrate the Diocese of Wheeling-Charleston’s 175th anniversary. Mass will begin at 6 p.m. and will be concelebrated by priests of the Wheeling Vicariate.

Father Binu Sebastian, MCBS, pastor of St. Paul’s and of St. Paul School, invites all to join in the celebration.

“From the hills of West Virginia, our faith still shines!” Father Sebastian said. “Join us as we celebrate 175 years of God’s blessings. Together, we give thanks for our shared history of faith and look with hope to the future. Welcome to St. Paul Church in Weirton to celebrate this milestone of faith, unity, and gratitude with

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St. Mary Central Students Pray to Our Lady in the Month of the Rosary



Courtesy photo

Students at St. Mary Central School in Clarksburg pray the Rosary with Msgr. Paul Hudock Oct. 7. “What a beautiful morning spent with Monsignor Paul praying a decade of the Rosary together,” school officials posted to Facebook. “October is the Month of the Rosary, a special time to reflect on Mary’s love and intercession and to grow closer to Jesus through prayer.”

Inside: In Egypt, Trump Touts ‘Phase 2’ of Ceasefire Deal after Hamas Releases Living Israeli Hostages, Page 7

A Catholic Primer on *In Vitro* Fertilization from the U.S. Conference of Catholic Bishops, Page 11

Obituary—Sister Elizabeth Monsanto, SAC, ‘Irma Mercia Monsanto’

“I want to be the hands and feet of Christ for those I meet.”

Sister Elizabeth Monsanto, SAC, 91, a devoted member of the Pallottine Missionary Sisters, entered eternal rest on October 8, 2025, at St. Mary’s Convent Infirmary in Huntington, West Virginia. Born on August 26, 1934, in Belize City, Belize, she was the eldest of ten children of the late Colin and Estelle (Tescum) Monsanto.



Sister Elizabeth entered the Pallottine Missionary Sisters on January 1, 1959, in Nazareth, Belize. She made her first profession of vows on August 15, 1961, and her final profession on August 15, 1968. Committed to education, she earned a teaching diploma from St. John’s Teachers College in Belize, followed by a B.A. in Speech and Drama from Notre Dame College, St. Louis, Mo. in 1972 and an M.A. in Christian Spirituality from Creighton University, Omaha, Neb. in 1991.

From 1959 to 1980, Sister Elizabeth served as a teacher and principal at St. Vincent Pallotti grade school and high school while doing catechetical visits across Belize, including in Benque Viejo del Carmen, Corozal, Belize City, and Punta Gorda.

In 1980, she joined the Pallottine Missionary Sisters in the United States, dedicating 31 years to the Pallottine Renewal Center in Florissant, Missouri. As Executive Director, she led with joy, organizing teen retreats, senior recollection days, pancake breakfasts, galas, and Mother’s Day fashion shows alongside the Friends of Pallottine to support the Center’s mission.

In 2011, Sister Elizabeth left Florissant and began her retirement at St. Mary’s Convent in Huntington, West Virginia.

Surrounded by her family and religious Sisters, and fortified by the Sacraments of the Church, Sister Elizabeth passed into eternal life on the afternoon of October 8, 2025.

The Mass of Christian Burial was October 11, 2025, at St. Mary’s Chapel, Huntington. Interment was at Homeland Estates in Belize. Reger Funeral Home assisted with arrangements.

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 or neglect, including sexual abuse, contact the West Virginia Bureau for Children and Families’ Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. You may report anonymously to this hotline if you prefer. **To Report to Diocesan Authorities:** The diocese encourages reporting to the appropriate civil authorities first and foremost if a crime has been committed. The diocese also encourages reporting to the appropriate church authorities. To report suspected cases of sexual abuse of children by personnel of the Diocese of Wheeling-Charleston to the Diocese, contact one of the following designees at 1.888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; or Sr. Martha Gomez, ext. 264.

You may also call the Diocese’s Office of Safe Environment at 304.230.1504 or the Diocese’s sexual abuse hotline at 833.230.5656. Additional methods of reporting are available at www.dwc.org, under “Accountability.” Complaint forms are available online at www.dwc.org, click “Diocese” on the menu bar, then “Offices,” then “Safe Environment”, then “Download Files and Forms.” The form is titled “Complaint Form for Allegations of Sexual Abuse of a Minor.” The form may be returned via U.S. mail to: Office of Safe Environment, Diocese of Wheeling-Charleston, PO Box 230, Wheeling WV 26003. **To Report to the Diocese’s Victim Assistance Coordinator:** call Erin McFarland, M.Ed., LPC, at 304.559.6742. The Diocese partners with Navex Global to offer EthicsPoint to report other 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 WV. EthicsPoint 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://dhhr.wv.gov/bss/services/Pages/Centralized-Intake-for-Abuse-and-Neglect.aspx> West Virginia State Police, Crimes Against Children Unit: 304-293-6400.

Sexual Abuse Awareness Training

The U.S. Conference of Catholic Bishops requires all Dioceses/Eparchies have a Safe Environment Program for the protection of children and young people. 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; sexual abuse awareness training for adults. Training may be completed online or via live workshop. For information, go to www.dwc.org, click “Diocese”, then “Offices,” then “Office of Safe Environment.”



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The Catholic Spirit’s Print Schedule for 2025

There are 10 print editions in 2025. Below are the names of the issues and the publishing dates. Please note, the publishing dates may or may not be on feast days. Digital issues are published every Friday, delivered by e-mail to subscribers, and posted on thecatholicspiritwv.org.

2025 Print Issues and Dates: Advent, November 21; Christmas, December 19

Opportunities Available for Parishes in Diocese's Evangelization Plan

WEST VIRGINIA—Implementation of the Evangelization Plan for the Diocese of Wheeling-Charleston continues as parishes will be enlisting a group of trusted parishioners who will work long term to help embed the Diocesan Evangelization Plan at the heart of their parish ministries.

In order to help parishes get organized locally, the diocese will have an initial meeting of parish committees

on Zoom on Nov. 4.

Regional workshops will be held next month where parishes can bring their local evangelization teams together to learn from the Catholic Leadership Institute on how to strategize and implement the diocesan plan at the local level.

The diocese encourages parishes to consider taking advantage of these two opportunities to springboard

their evangelization efforts.

Information on participation was sent to all parishes.

In announcing these opportunities to parishes, Very Rev. John Rice, VG, V.F., said: "We hope you will take advantage of these two wonderful opportunities to kick start or further advance your evangelization efforts. Thank you for all you are doing to build up the church in West Virginia!"

Missions ...

Cont'd from Page 1
Catholics to pray on World Mission Sunday "particularly for missionaries and the fruitfulness of their apostolic labors."

"Your prayers, your support will help spread the Gospel, provide for pastoral and catechetical programs, help to build new churches, and care for the health and educational needs of our brothers and sisters in mission territories," the pope said.

According to the Pontifical Mission Societies USA, funds collected on World Mission Sunday support: "82,498 seminarians in formation; 258,540 religious sisters providing care and catechesis; (and) 844,000 catechists sharing the faith at the grass-roots."

The funds also help sustain "12,000 health care centers; 8,750 orphanages and homes for the elderly" and have helped with the construction of 570 new churches, it said.

In the video, Pope Leo asked Catholics to "reflect together on our baptismal call to be 'missionaries of hope among the peoples,'" and to commit themselves again "to the sweet and joyful task of bringing Christ Jesus our hope to the ends of the earth."

The annual papal message for World Mission Sunday is released in February. Pope Francis had chosen "Missionaries of Hope Among All Peoples" as the theme for the 2025 celebration.

World Mission Sunday 2025

October 19th

MISSIONARIES OF HOPE

among the Peoples



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TEXT "MISSIONS25" TO 53555



YOUR GIFT HELPS SUPPORT:	82,498 Seminarians	8,749 Shelters and Orphanages	11,992 Health Centers	843,785 Catechists	258,540 Religious sisters
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Leper Colony, Kon Tum, Vietnam, April 7, 2025. (TPMS USA/Margaret Murray)

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‘This Land Is Home to Me’ Pastoral Letter to be a Focus at W.Va. Council of Churches’ Annual Assembly in Charleston

CHARLESTON — The West Virginia Council of Churches will hold its 144th Annual Assembly which will feature a day of free speakers focusing on the iconic 1975 pastoral letter “This Land Is Home to Me” on Monday, Oct. 27, from 8:30 a.m. to 3 p.m.

Appalachia’s Catholic Bishops issued this nearly 100-page letter in response to the region’s widespread political and economic inequality. Half a century later, what are the letter’s implications for people of faith in Appalachia? What are its implications for our region?

Three Roman Catholic presenters will discuss the letter, alongside respondents from other Christian faith traditions.

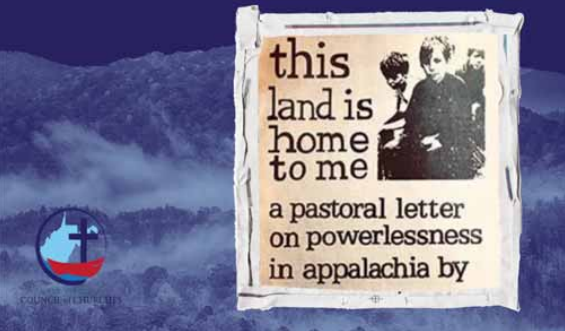
The event will also feature a free luncheon to celebrate recently retired Executive Director, Rev. Jeff Allen. The council will be honoring him with the Mary Virginia DeRoo Award and the title Executive Director Emeritus.

To attend the discussions, RSVP by Oct. 22 at wv-wmd.org/wvcc/

More information about the event and the assembly is available on the site.

What is “This Land Is Home to Me?”

Learn more about the iconic 1975 pastoral letter during its 50th anniversary!



Graphic courtesy of the West Virginia Council of Churches

Mass ...

Cont’d from Page 1

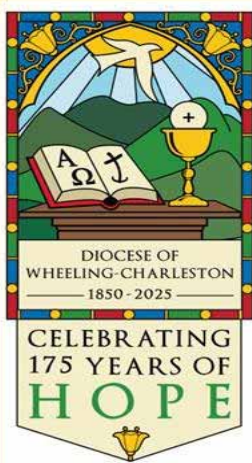
our diocesan family.”

This will be the third in a series of Masses the bishop is celebrating at parishes in different regions of the state to mark the anniversary.

“There is a lot to be thankful for,” Bishop Brennan said at the first anniversary Mass which he celebrated Aug. 22 at the Cathedral of St. Joseph in Wheeling. “We have wonderful parishes that nourish the faith of our people, schools that do the same.”

A month later he joined Catholics in the Charleston Vicariate for a Sept. 23 Mass at Ascension Parish in Hurricane.

Additional anniversary Masses in other vicariates of the diocese will be announced soon.



Wheeling Vicariate Gathering:

Celebrating the 175th Anniversary of the Diocese

Tuesday, October 28

St. Paul Parish

140 Walnut St. Weirton WV

Mass at 6:00pm

Celebrated by Bishop Brennan and priests of the Wheeling Vicariate

Reception to follow the Mass

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Join the Candlelight Rosary Procession in Wheeling on Oct. 30

WHEELING — Join faithful from throughout the area in a Candlelight Rosary Procession praying for our Church, world, and families on Thursday, Oct. 30, at 7 p.m. The procession will begin at St. Alphonsus Church, 2111 Market Street, Wheeling and end with Mass at the Cathedral of St. Joseph, 1300 Eoff Street, Wheeling. Shuttle buses will also be available to transport people back to their cars following the procession.

Parking and Transportation Options:

1. Park at the Cathedral starting at 6 p.m. and take the shuttle bus to St. Alphonsus for the start of the Rosary. The last shuttle leaves the Cathedral at 6:45 p.m.

2. Park at St. Alphonsus and take a shuttle from the Cathedral back to St. Alphonsus after the Rosary.

Calling All Catholic Women in Fairmont!

FAIRMONT—If you are a Catholic woman over the age of 18, please consider joining our local Catholic Daughters of the Americas, Court Joan of Arc #341. We want to grow and would love for you to join us! We meet monthly, on the first Tuesday of the month at 6:30 p.m., September through June, at Marion Hall at Immaculate Conception Church.

The Catholic Daughters are one of the oldest and largest organizations of Catholic women in the Americas. Catholic Daughter women enjoy each other's company at monthly meetings, share Catholic spirituality, give generously to local and national charities, and work hard for their parish and community.

To learn more about our court and the Catholic Daughters, please contact Barbara Kolar, (304) 278-7320, barbarakolar02@gmail.com, and you can visit our national website at www.catholicdaughters.org. Come see what we are about. We'd love to meet you!



New Cumberland and Chester Pets Receive Blessing on Feast of Saint Francis of Assisi

Immaculate Conception Parish in New Cumberland hosted the annual blessing of pets in honor of the feast of Saint Francis of Assisi. Parishioners from Immaculate Conception and Sacred Heart in Chester participated on Oct. 4. Their pastor, Father William Matheny, Jr., blessed the pets. Photo by Father Thomas Aenekatt, VC

Candlelight Rosary Procession & Mass



Join us for an outdoor Candlelight Rosary Procession
as we pray for our Church, our world, and our families.

**THURSDAY, OCTOBER 30, 2025
7:00 PM**

Procession begins at **ST. ALPHONSUS CHURCH**
(2111 Market Street, Wheeling) and ends with Holy Mass
at the **CATHEDRAL OF ST. JOSEPH** (1300 Eoff Street, Wheeling)



Essentials for Disaster Case Managers 2-Day Training

Training Details

DATE:

October 23 & 24, 2025

LOCATION:

Princeton Sacred Heart
Parish Hall
507 Harrison St., Princeton

TIME:

9:00am - 3:00pm

QUESTIONS:

jthompson@ccwva.org



Training Description

CCUSA's copyrighted and accredited Essentials for Disaster Case Managers two-day training provides the 10 essential topics a disaster case manager needs to know about in order to ensure success.

The training provides opportunities to apply and practice this knowledge with in-class activities.

- Attendees are required to attend both days to receive a CCUSA Disaster Case Management Certification.
- Lunch is provided.
- The training is limited at 30 participants (Limit 3 participants per agency).
- Priority will be given to nonprofits providing case management to disaster victims.

Who Should Attend?

- Case Managers who will provide service to disaster victims
- Supervisors of disaster case managers
- Long-term recovery group representatives
- Community members interested in volunteer disaster case management

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<https://forms.office.com/r/xtMY8iRKCZ>

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In Egypt, Trump Touts ‘Phase 2’ of Ceasefire Deal after Hamas Releases Living Israeli Hostages

By Kate Scanlon, OSV News (OSV News) — President Donald Trump said during a meeting in Egypt on Oct. 13 that “phase two has started” of a peace deal between Israel and Hamas in response to a question from a reporter about when the next stage of negotiations would begin.

In advance of the release of the living hostages, Pope Leo XIV urged true reconciliation in the region.

Earlier the same day, Trump said it was the “dawn of a new Middle East” in remarks before the Israeli parliament Oct. 13 after Hamas freed what are believed to be all of its living hostages and as Israel released Palestinian prisoners in a preliminary agreement on the White House’s ceasefire deal.

“This is not only the end of the war, this is the end of an age of terror and death, and the beginning of the age of faith, of hope, and of God,” Trump told Israel’s Knesset.

The remains of some of the deceased hostages were transferred to the custody of the Red Cross. Hamas released just four of the deceased, prompting some anger from advocates of the hostages’ families and concern about Hamas following through on their commitment to do so.

During his remarks, Trump said, “This long and difficult war has now ended,” although many details of a long-term plan remain subject to negotiation.

“Israel has won all that can be won by force of arms,” he said. “Now, it is time to translate these victories ... into the ultimate prize

of peace and prosperity for the entire Middle East.”

After Trump said the events of the day marked “phase two” of the ceasefire while in Egypt during a meeting with Egyptian President Abdel Fattah el-Sisi, Trump added, “And you know, the faces are all a little bit mixed in with each other. Gonna start cleaning up ... if you look at Gaza, it needs a lot of clean up.”

At a summit with world leaders in Egypt, Trump said, “Those prayers of millions have finally been answered.”

“As you know, the hostages have been returned, and further work goes on, having to do with the — sadly to say — bodies,” he said. “Together, we’ve achieved what everybody said was impossible ... Now the rebuilding begins. The rebuilding is maybe going to be the easiest part. I think we’ve done a lot of the hardest part because the rest comes together.”

In an Oct. 12 post on X, Pope Leo said, “In recent days, the agreement to begin the peace process has brought a spark of hope to the Holy Land.”

“I encourage the parties involved to continue courageously along the path that has been set out, toward a just, lasting, and respectful Peace that honors the legitimate aspirations of both the Israeli and the Palestinian peoples,” he said. “Let us ask God, the only true Peace of humanity, to heal all wounds and to help, by His grace, accomplish what now seems humanly impossible: to rediscover that the other is not an enemy, but a brother or sister to look upon, to



OSV News photo/Israel Defense Forces handout via Reuters Released Israeli hostage, Omri Miran, held in Gaza since the deadly Oct. 7, 2023 attack by Hamas, embraces his father, Dani Miran, after his release as part of a prisoner-hostage swap and a ceasefire deal between Israel and Hamas, in Reim, Israel, Oct. 13.

forgive, and to offer the hope of reconciliation.”

Prior to the meeting of world leaders, Father Gabriel Romanelli, the pastor of Gaza City’s Catholic parish, said on social media the entire enclave has experienced a “tsunami” of destruction.

In an Oct. 13 post on X, Speaker Emerita Nancy Pelosi, D-Calif., said, “The ceasefire between Israel (and) Hamas and the release of all hostages gives hope for what comes next after unbearable suffering.”

“We must now ensure full humanitarian access in Gaza and a path to a two-state solution where Israelis (and) Palestinians can live in security and dignity,” she said.

At the summit, Trump, el-Sisi,

Turkish President Recep Tayyip Erdogan and Qatari Emir Tamim bin Hamad Al Thani formally signed the Gaza ceasefire agreement, as other world leaders, including British Prime Minister Keir Starmer and French President Emmanuel Macron, looked on.

Some of the details of that agreement were still unclear Oct. 13. But a photographer in attendance captured an image of a document that read: “We seek tolerance, dignity, and equal opportunity for every person ensuring this region is a place where all can pursue their aspirations in peace, security, and economic prosperity, regardless of race, faith, or ethnicity.”

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

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Vatican II Vision for Christian Education Still Inspires Catholic School Renewal at 60

By **Kimberley Heatherington**, OSV News

(OSV News) — It's among the shortest and perhaps least controversial of the Second Vatican Council's 16 documents — four constitutions, nine decrees, and three declarations — and yet, it remains a touchstone for all the documents that followed concerning Catholic education.

"Gravissimum Educationis," the Declaration on Christian Education, marks its 60th anniversary Oct. 28.

And while today's classrooms are in many ways different than in 1965, the document's basic principles remain as relevant as when it was promulgated by Pope St. Paul VI to guide Catholic schools in their work.

"At its heart, the document affirms two truths that still guide us today," Steven F. Cheeseman — president and CEO of the National Catholic Educational Association, told OSV News.

"The first thing: That every child has the right to an education that develops the mind, the heart, and the soul," he said. "And secondly, affirming parents are the primary educators of their children; that we play an important role as a ministry of the church to support them in that."

Cheeseman noted the mission of Catholic schools has remained consistent throughout many eras.

"If you look at the history of Catholic schools in the United States, they've embodied that vision — forming generations of students in faith and knowledge, serving immigrant communities, the underserved, and consistently working to deliver academic quality while keeping Christ at the center," he said.

There have, however, been changes in the Catholic educational landscape since "Gravissimum Educationis" was issued.

During the 1964-1965 school year, the nationwide network of Catholic parochial schools served about 5.6 million students. Since then, enrollment has dropped 70%, to around 1.7 million students today. Some 5,832 Catholic schools are staffed by 154,258 professional staff.

But ironically, the COVID-19 pandemic that swept across the globe in 2020 actually aided U.S. Catholic school enrollment.

Because Catholic schools were open when public schools were teaching remotely by video, "We saw a surge in enrollment in many places," said Cheeseman.

"Those numbers have not dropped off precipitously once public schools opened. And I think that's because once people were back in Catholic schools, they realized just what they offered," he suggested. "They realized that it is nice to be in an environment that focuses on faith."

While Cheeseman sees hopeful signs of growth — because schools are "getting back to that core mission; they're not trying to chase the public school down the block" — regaining the numbers of students from the epoch of "Gravissimum Educationis" still seems a distant goal.

Cheeseman has a theory why.

"Many parishes and dioceses do not see a responsibility in ensuring access to Catholic education. Many have — and many bishops have really committed to that, and many pastors have," he said. "But nationwide, one of the big differences between then

and now — besides demographic shifts in recent times — is really the commitment of the church to Catholic education."

"We are a ministry of the church; we're fulfilling the church's mission," Cheeseman said. "And I think part of the sad reality is that we have lost, in many places, our connection to the parish; to the church."

Father Friedrich Bechina, former undersecretary of the Vatican's Congregation for Catholic Education and research associate at the Boston College Center for Higher Education Studies, agreed.

"I think there are some factors that changed," said the priest, who serves as an international consultant to bishops' conferences and dioceses. "On the one hand, the most important factor is demographics. Many parishes no longer have the minimum number of kids to be enrolled in a Catholic school."

Father Bechina attributes that — at least in part — to a lack of foresight.

"I think that we would say it's a bit of a homemade problem," he offered, "because it was visible that the demographics would develop in this sense. And the parishes, they would have been able to predict how it would come — and that their school was no longer feasible. And also the decline of religious vocations."

"So," added Father Bechina, "those responsible for schools — and these

were typically the bishops and the parish priests — could have seen that they would have to change the organizational and financial model of the Catholic schools, and that it could not be continued like it was."

He also stressed the mission of evangelization.

"Catholic education is a way of evangelization, and is not an additional activity of the Church. The church can do many activities in addition to its key mission — but education is part of the key mission. Jesus himself was a teacher," Father Bechina said. "The profession of Jesus, if you want, is teacher."

He noted that in some ways, "Gravissimum Educationis" reaffirmed the central purpose of the Catholic school.

"There's a strong emphasis which you find in 'Gravissimum Educationis' — this is something which is always true; but it is kind of rediscovered — that school has to do with relationship with the whole."

"The Catholic school's most important purpose is to bring students into personal relationship with Christ and with God," he said. "I would say the base-

line of it is that students would understand that they are seen; that they are understood; that they are loved; and that they are guided by God. This is, then, the Catholic school's purpose — to translate this into the reality of human development and education."

"Gravissimum Educationis" also foreshadowed schools that became more attentive to the student as learner versus the teacher as a transmitter of information.

"Something new is the focus on the right to education of the children — because by then, typically, it was the obligation of the parents that was underscored," said Father Bechina. "And now this turns around, and it's the right and obligation of the children — which is an interesting development, and I think anticipates what we today would call student-centered learning."

John Garvey — former president of The Catholic University of America, and a current visiting professor of law at the University of Notre Dame — cited cultural shifts as another factor.

See "Vision" on Page 9

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Vision ...

Cont'd from Page 8

"Parochial schools were being encouraged to wall off religion; the culture was becoming more agnostic. Parents didn't raise their children that way anymore," he reflected. "So the enrollment plummeted, and why not?"

"What's the point," he continued, "of paying for an education that you could get in the public schools — there's essentially no difference between them, except that you get a religion course. Why not send your kids to CCD classes?" said Garvey, referring to the Confraternity of Christian Doctrine, the parish-based religious

education program for children who attend public or non-Catholic schools.

"So it was a really bad time for the church to say the world is God's creation, and Christ should be the center of culture, and it's the parent's primary duty to educate their children — all true things," Garvey said, "but the culture was going in exactly the opposite direction, and encouraging the churches to do the same."

But like Cheeseman, Garvey said he also sees sparks of hope.

"I'm pleased at the effect that things like vouchers are having," he said.

School vouchers provide public funds to parents to use for private

school tuition or other educational expenses. The NCEA found that 31% of Catholic schools use parental choice programs, while 18% of students utilize them.

Garvey also noted two additional positive developments.

"One is that the law has been more accepting of the role of faith in the culture," he said. "And the second is that young people — 25, 35-year-olds — who are raising children have themselves taken advantage of this, and taken the responsibility of educating their children in the faith."

On the document's 50th anniversary in 2015, Pope Francis created the Gravisimum Educationis Foun-

dation.

"By this foundation," the pontiff remarked to foundation members in a 2018 address, "the church renews her commitment to Catholic education in step with the historical transformations of our time."

"It's important for us all to realize that Catholic schools remain one of the church's greatest gifts to society," said Cheeseman.

"We have this opportunity to create a future, to

form graduates who not only succeed academically and in their life, but also make a difference in the world. It's a great responsibility; a great privilege — and," he concluded, "Gravissimum Educationis' recognizes that, and promotes that."

(Kimberley Heatherington is an OSV News correspondent. She writes from Virginia.)

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New Saints Highlight Power of Faith Amid Spiritual, Personal Challenges

By Junno Arocho Esteves, OSV News

(OSV News) — When Pope Leo XIV raises three women and four men to the altar Oct. 19, he will canonize a diverse group of religious and lay men and women, all bound by the virtue of holding on to their faith amid personal, spiritual, and external challenges.

The canonizations, which were announced by the Vatican June 13 during the pope's first ordinary public consistory, will elevate to sainthood seven candidates who hail from Venezuela, Turkey, Papua New Guinea and Italy.

Blessed María Carmen Elena Rendiles Martínez, who was born without a left arm, overcame physical challenges and founded a religious congregation, the Servants of Jesus of Caracas, which was dedicated to pastoral ministry and education.

Blessed Maria Troncatti, an Italian Salesian, dedicated her life as a missionary to Indigenous peoples in the Amazon rainforest, earning her the informal title of "doctor of the jungle," while Blessed Vincenza Maria Poloni dedicated her ministry to the sick and the poor, whom she deemed as "our masters."

Others, such as Blessed Ignazio Choukrallah Maloyan, an Armenian Catholic archbishop, and Blessed Peter To Rot, were martyred for their faith.

Among the most well-known is Blessed Bartolo Longo, a former Satanist priest who, after his conversion, dedicated his life as a Dominican tertiary to promoting the rosary and Marian devotion.

For Dominican Father Joseph Anthony Kress, promoter of the rosary for the Province of St. Joseph and associate director of the Dominican Friars Foundation, the example of the challenges faced by Blessed Longo and the other six sainthood candidates shows "that this earthly pilgrimage is not a sanitized experience."

Speaking to OSV News Oct. 10, Father Kress said that like Christ, who stumbled and fell "on his way to making that supreme sacrifice," Christian lives reflect the same struggle.

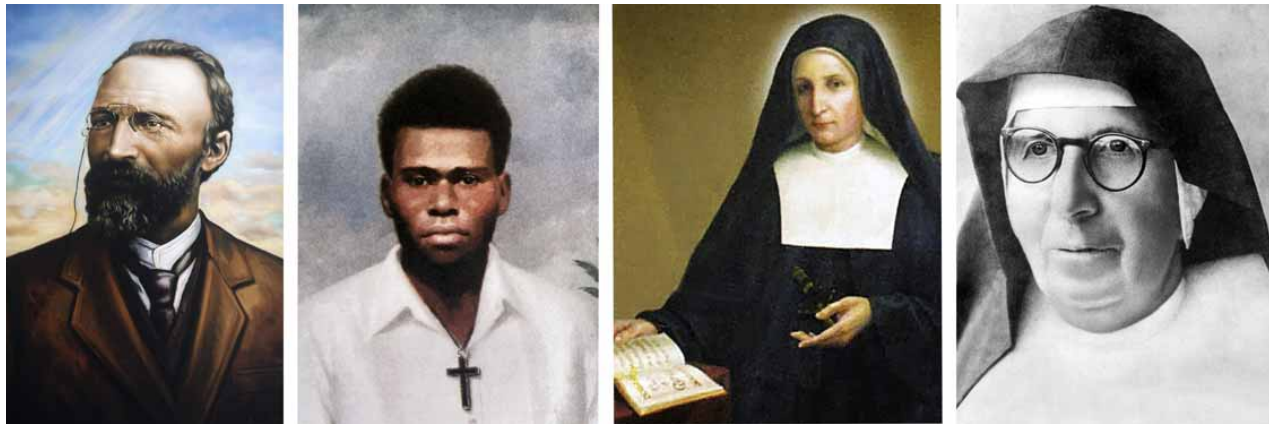
"We don't need to try to perfect or sanitize our lives before we offer them to Jesus, but we can invite him into the suffering and the struggle," he said.

"All of these saints experienced different elements of struggle throughout their lives: physical struggles, psychological struggles, spiritual desolations. But in the midst of all of that, they maintained a constant relationship with the Lord and invited him into those moments."

"That's where holiness is," Father Kress added. "Holiness, I think, is the most profound when there's a struggle present."

Another notable aspect of some of the candidates is the fact that they were lay members of the Catholic Church. Blessed Longo was a lay member of the Dominican order, while Blessed José Gregorio Hernández Cisneros of Venezuela was a Franciscan tertiary. Blessed Peter To Rot, a martyr from Papua New Guinea, was married and served as a lay catechist.

Father Kress told OSV News that those like Blessed Longo and Blessed Hernández prove that "we can still be inspired by the great charisms of



OSV News photo/Catholic Press Photo

A combination of photos show Blessed Bartolo Longo, an Italian lawyer and lay Dominican tertiary; Blessed Peter To Rot, a married father and lay catechist from Papua New Guinea; Blessed Vincenza Maria Poloni (born Luigia Poloni), an Italian religious sister and co-founder of the Sisters of Mercy of Verona; and Blessed Maria Troncatti, a Salesian nun and nurse who served as a missionary in the Amazon. They are four of the seven people from diverse backgrounds that Pope Leo XIV will canonize at the Vatican Oct. 19.

these religious orders in the Catholic Church, and to be unafraid to pursue that; to be unafraid of committing to that."

"We live in a society, man, that is just so fraught and afraid to make any kind of commitment to a specific thing," he said. "And some of these saints who have been tertiaries have made those commitments, and it's a great message of hope and confidence in the Lord, and confidence in our individual humanity and personalities to say, 'This charism is something that attracts me, and I want to participate in that in ways that make sense.'"

Below are brief summaries of the seven candidates who will be canonized as the church's newest saints Oct. 19:

— Blessed María Carmen Elena Rendiles Martínez was a Venezuelan religious sister and founder of the Servants of Jesus of Caracas. Born without a left arm, her life exemplified overcoming physical challenges. She established the Servants of Jesus of Caracas in 1965, dedicating her community to education and spiritual outreach. She died May 9, 1977, in Caracas. Upon her canonization, she will be Venezuela's first female saint.

— Blessed José Gregorio Hernández Cisneros was a Venezuelan physician and scientist known widely as the "Doctor of the Poor." Born Oct. 26, 1864, in Isnotú, Venezuela, he was instrumental in introducing modern medical science to the country and founded its first bacteriology laboratory. A devoted layman and Franciscan tertiary, he provided free medical care to the poor throughout his career. He died June 29, 1919, in Caracas after being struck by an automobile while running an errand for a sick patient.

— Blessed Ignazio Choukrallah Maloyan was the Armenian Catholic archbishop of Mardin. Born April 19, 1869, in Mardin, Ottoman Empire (now Turkey), he was consecrated as archbishop in 1911. During the Armenian Genocide in 1915, he was arrested by Ottoman authorities who demanded he renounce his Christian faith and convert to Islam. He refused and was subsequently tortured and martyred on June 11, 1915.

— Blessed Peter To Rot was a married father and lay catechist from Papua New Guinea. Born in 1912 in Rakunai, he took on a vital leadership role when Japanese forces imprisoned missionaries during World War II. He became the sole spiritual guide for his community and strongly defended Christian marriage against the Japanese-promoted return of polygamy. For this opposition, he was arrested. He was martyred in a Japanese prison camp in Rakunai, Papua New Guinea, in July 1945.

— Blessed Vincenza Maria Poloni (born Luigia Poloni) was an Italian religious sister and co-founder of the Sisters of Mercy of Verona. Born Jan. 26, 1802, in Verona, she dedicated her life to works of charity. She helped establish the congregation in 1840 to care for the sick, the poor, and orphans, emphasizing merciful love for the marginalized. She famously referred to the poor as "our masters." She died Nov. 11, 1855, in Verona.

— Blessed Maria Troncatti was a Salesian nun and nurse who served as a missionary in the Amazon rainforest. Born Feb. 16, 1883, in Corteno Golgi, Italy, she arrived in Ecuador in 1922 and spent nearly five decades working among the Indigenous Shuar people. Known as the "doctor of the jungle," she ministered to physical and spiritual needs, notably promoting the dignity of women and reconciliation among tribal groups. She died Aug. 25, 1969, in Sucúa, Ecuador, in a small plane crash while traveling to a retreat.

— Blessed Bartolo Longo was an Italian lawyer and lay Dominican tertiary. Born Feb. 10, 1841, in Latiano, he experienced a dramatic conversion after a period of involvement with a spiritualist cult, which included being consecrated as a satanic priest. He devoted his life to promoting the rosary and serving the materially and spiritually poor peasants near Pompeii, where he founded the Shrine of Our Lady of the Rosary of Pompeii and several charitable institutions for children. He died Oct. 5, 1926, in Pompeii.

(Junno Arocho Esteves writes for OSV News from Malmö, Sweden.)

A CATHOLIC PRIMER on *In Vitro* Fertilization



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Today, for a wide range of possible reasons, more and more couples are experiencing the pain of infertility. Many, understandably, deeply desire to have biological children and turn to biomedical technologies like in vitro fertilization (IVF) to try to fulfill their dreams. As Catholics, however, our faith teaches that these popular procedures are not the answer. In fact, they are harmful and wrong, and even tragically result in the deaths of many innocent children while they are young embryos. It is important to consider these realities when thinking about infertility treatments.

What is IVF?

In vitro fertilization is the most popular type of assisted reproductive technology, a medical procedure women undergo to become pregnant. In vitro means “in glass.” In the IVF process, a woman’s ovaries are typically hyperstimulated to yield multiple eggs, which are then harvested and fertilized with sperm in a laboratory. Some of the embryos created are transferred into her womb with the intention that at least one of the embryos will grow to full term. Many of the embryos that are transferred do not survive, though, and most of the remaining embryos are either killed in the process (some intentionally, some unintentionally) or are frozen in cryopreservation. Often, the process involves a couple’s own egg and sperm cells. Sometimes, however, they come from third parties. In either case, this process frequently incorporates a form of eugenics in which only certain embryonic children are chosen for implantation based on desirable characteristics, health outcomes, or both, and those who fail the quality control checks are killed.

Why is IVF wrong?

Even though IVF can help create new life, there are multiple factors that make it contrary to God’s plan for marriage and children, therefore rendering it morally wrong. For example, as mentioned above, it often includes the death or freezing of embryonic children. And although preserving embryos by freezing them does not kill them, it could be compared to placing inno-

cent children in prison. Creating embryonic children to be frozen and participating in their deaths are both profound violations of their dignity. As another example of why IVF is wrong, it also often includes immoral behavior by the man to obtain sperm. Furthermore, according to God’s plan, marriage is an exclusive, lifelong union between a man and a woman that reflects the absolute and unfailing love with which God loves us. Sexual intimacy has two aspects—the power to unite (unitive) and the potential to create new life (procreative). These aspects belong together and should not be separated. And every child, as a human being, has the right to be conceived through a natural act of mutual, self-giving love within marital intercourse. But IVF separates conception from the spouses’ intimate, sexual union, and the children conceived through IVF are instead created through technological manipulation. IVF also intrudes on the exclusive nature of the couple’s union by introducing other people into the act of conception itself (as opposed to other treatments, discussed below, which may help conception to occur within marital intercourse). Additionally, every human being is a gift made in God’s image with infinite dignity, so people should not be treated like objects or property. No matter how sincerely the children are loved and wanted, the process still treats them like products that can be bought and ordered. And in cases where a third party’s eggs or sperm are used, or where a woman acts as a gestational surrogate and carries the child, these people are also treated like property in a transaction and as means to an end, rather than as people to be respected.

But isn’t it good to help bring more children into loving families?

The powerful desire to procreate children is natural and good. Children themselves are among the greatest goods and are a blessing from God. Like all human beings, they are also a gift. In marriage, we are called to be open to receiving such a beautiful gift. But no one has an absolute “right” to obtain a child, just like we do not have a “right” to demand any other gift, no matter how deeply and sincerely we desire it.

Even though children are a great good, this does not make IVF (with all its problems as discussed above) morally acceptable.

Are there any acceptable medical treatments for couples struggling with infertility?

Yes, there are ethical fertility treatments of which the Catholic Church approves. These can take many forms but are collectively referred to as “restorative reproductive medicine.” Restorative reproductive medicine investigates and seeks to heal the root causes of the couple’s infertility (which can vary) rather than ignoring or bypassing the causes of infertility like IVF does. In fact, restorative reproductive medicine is often more successful than IVF. Many in the health care industry, however, do not know how to pursue these options, and it may be challenging to find a doctor who practices restorative reproductive medicine. A number of national Natural Family Planning (NFP) education organizations can assist married couples with a list of medical professionals who provide Restorative Reproductive Medicine (RRM); please see usccb.org/topics/natural-family-planning/nfp-national-providers.

What if the ethical treatments don’t work?

Unfortunately, even after pursuing restorative reproductive medicine, some couples may still experience infertility. This cross can be deeply painful, and the grief may be overwhelming. It is crucial to note that these couples are not alone. God is with them and has a beautiful plan for their lives, and the Church desires to walk with them. “To couples who cannot have children,” Pope St. John Paul II assured, “you are no less loved by God; your love for each other is complete and fruitful when it is open to others.”¹ Adoption and foster care are some ways married couples can cultivate and share their love that is fruitful and open to others. There is so much need for open hearts and homes. Pope St. John Paul II described adoption as “a great work of love,” assuring parents that “[w]hen it is done, much is given, but much is

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Primer ...

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also received. It is a true exchange of gifts.”² There are also other ways couples can cultivate and share love, such as through service and participation in parish life. Reflecting on the healed wounds of the Risen Christ, we can see that even our most difficult trials can be the place where God shows the power of his love. He makes all things beautiful. He makes all things new. He is the reason for hope and joy even in the darkest moments.

For more from the USCCB on infertility, visit uscgb.org/topics/natural-family-planning/infertility.

Your diocese may have additional ministries or resources for couples experiencing infertility as well.

My child was conceived through IVF. I love them. God loves them. Does the Church love them?

Absolutely! Every human being is created in the image and likeness of God and is equally loved by Him—and is equally worthy of the love of fellow Christians. That love does not depend on the circumstances of a person's conception or birth. In fact, this is why we also care about the little brothers and sisters who were also created with IVF but who died or were frozen as young embryos.

Can I serve as a surrogate to help someone I love to have a child?

For many of the same reasons described above, participation in surrogate childbearing is wrong. Again, it intrudes into the unique and sacred space of the marriage bond and treats the women and children involved like objects—even if that is not the intention. In surrogacy contracts, even in cases of “altruistic” surrogacy where no money is exchanged, the nature of the process means that a woman is valued according to her capacity for production and output; she is not treated as a mother who loves and nurtures her child as he or she grows in the womb. Surrogacy is also especially harmful to the rights of the child, who bonds with and comes to know the voice of his or her mother before he or she is even born. But in a surrogacy arrangement, that child is then taken away from his or her mother at birth. That is different from adoption because, in surrogacy, a child is procreated specifically for this unfortunate situation. Whereas, in the case of infant adoption, the separation is decided as the best outcome for the wellbeing of a child who is already in existence in the womb.

Where can I read more about what the Church says on IVF and infertility?

- Catechism of the Catholic Church, nos. 2373 – 2379.
- Donum vitae, Congregation for the Doctrine of the Faith, 1987
- Dignitas personae, Congregation for the Doctrine of the Faith, 2008
- Life-Giving Love in an Age of Technology, USCCB, 2009
- “Children as Commodities?” USCCB Secretariat of Pro-Life Activities, 2014
- “Seven Considerations While Navigating Infertility,” USCCB Secretariat of Pro-Life Activities, 2016

For more information, visit uscgb.org/prolife/reproductive-technology.

1 Pope John Paul II, “Homily at the Mass for the Families on February 13, 1982,” (Vatican City: Libreria Editrice Vaticana, 1982).

2 Pope John Paul II, “Address to the Meeting of the Adoptive Families Organized by the Missionaries of Charity on September 5, 2000,” (Vatican City: Libreria Editrice Vaticana, 2000).

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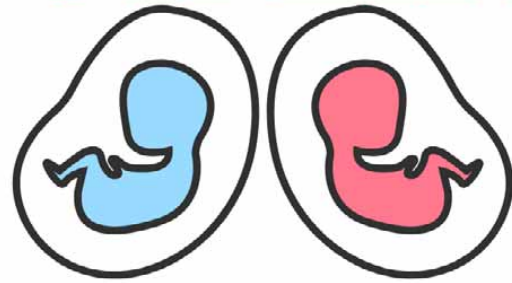
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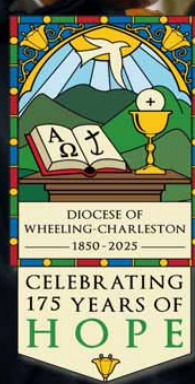
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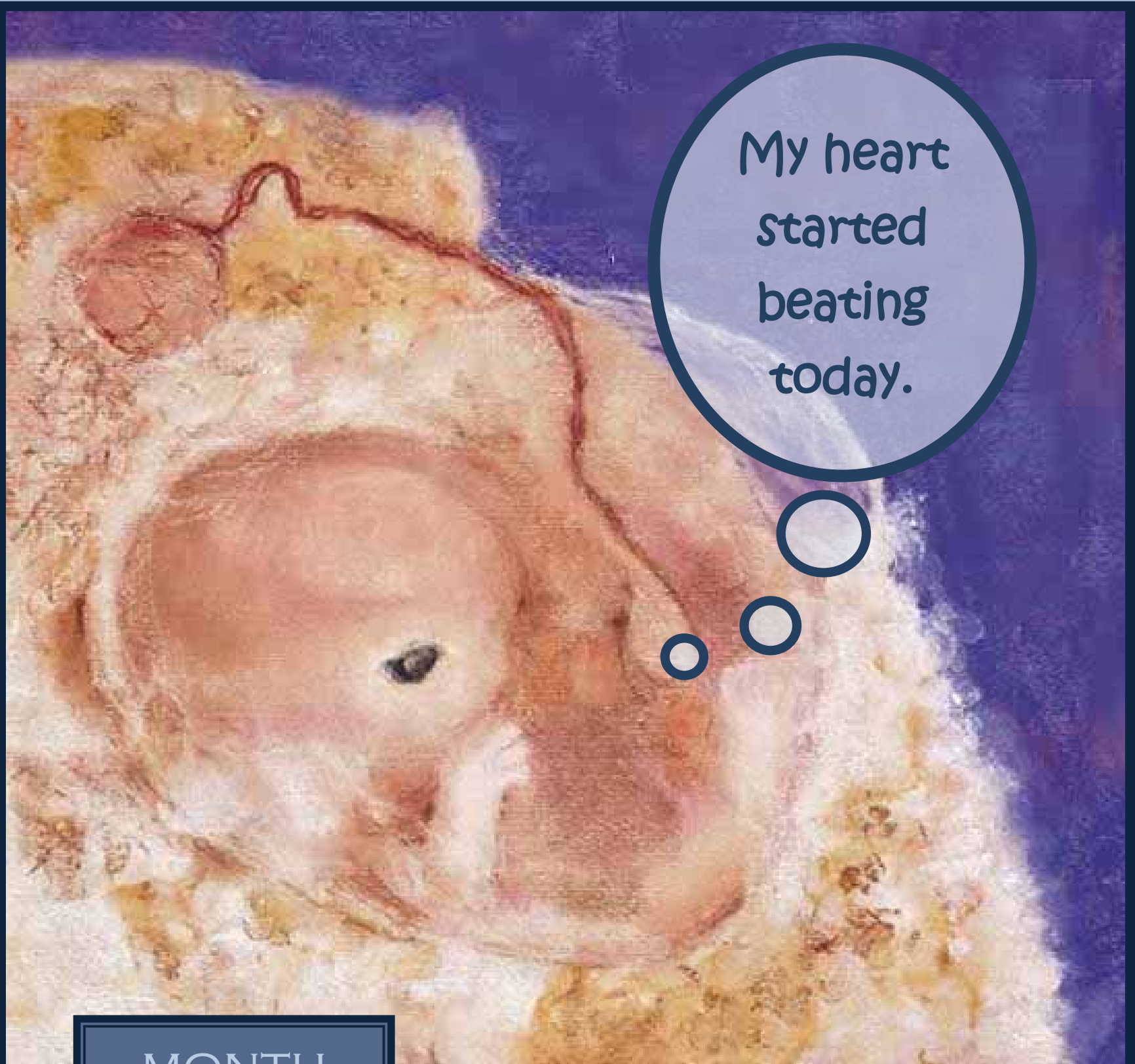
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Nuevos santos resaltan el poder de la fe en medio de desafíos espirituales y personales

Por Junno Arocho Esteves, OSV News

(OSV News)—Cuando el Papa León XIV eleve a tres mujeres y cuatro hombres a los altares el 19 de octubre, canonizará a un grupo diverso de religiosos y laicos, hombres y mujeres, todos unidos por la virtud de aferrarse a su fe en medio de desafíos personales, espirituales y externos.

Las canonizaciones, anunciadas por el Vaticano el 13 de junio durante el primer consistorio público ordinario del pontífice, elevarán a la santidad a siete candidatos procedentes de Venezuela, Turquía, Papúa Nueva Guinea e Italia.

La beata María Carmen Elena Rendiles Martínez, quien nació sin brazo izquierdo, superó sus dificultades físicas y fundó una congregación religiosa, las Siervas de Jesús, dedicada al ministerio pastoral y a la educación. La beata Maria Troncatti, salesiana italiana, dedicó su vida como misionera a los pueblos indígenas de la selva amazónica, lo que le valió el título informal de "doctora de la selva", mientras que la beata Vincenza Maria Poloni dedicó su ministerio a los enfermos y los pobres, a quienes consideraba "nuestros amos".

Otros, como el beato Ignazio Choukrallah Maloyan, arzobispo católico armenio, y el beato Peter To Rot, fueron martirizados por su fe. Entre los más conocidos se encuentra el beato Bartolo Longo, un antiguo sacerdote satanista que, tras su conversión, dedicó su vida como terciario dominico a promover el rosario y la devoción mariana.

Para el padre dominico Joseph Anthony Kress, promotor del rosario para la Provincia de San José y director asociado de la Fundación de los Frailes Dominicos, el ejemplo de los retos a los que se enfrentaron el beato Longo y los otros seis candidatos a la santidad muestra "que esta peregrinación terrenal no es una experiencia aséptica".

En declaraciones a OSV News el 10 de octubre, el padre Kress dijo que, al igual que Cristo, que tropezó y cayó "en su camino hacia el sacrificio supremo", las vidas cristianas reflejan la misma lucha.

"No necesitamos intentar perfeccionar o purificar nuestras vidas antes de ofrecérselas a Jesús, pero podemos invitarlo a participar en el sufrimiento y la lucha", afirmó.

"Todos estos santos experimentaron diferentes elementos de lucha a lo largo de sus vidas: luchas físicas, luchas psicológicas, desolaciones espirituales. Pero en medio de todo eso, mantuvieron una relación constante con el Señor y lo invitaron a esos momentos".

"Ahí es donde está la santidad", añadió el padre

Kress. "Creo que la santidad es más profunda cuando hay una lucha presente".

Otro aspecto notable de algunos de los candidatos es el hecho de que eran miembros laicos de la Iglesia católica. El beato Longo era miembro laico de la orden dominicana, mientras que el beato José Gregorio Hernández Cisneros, de Venezuela, era terciario franciscano. El beato Peter To Rot, mártir de Papúa Nueva Guinea, estaba casado y era catequista laico.

El padre Kress declaró a OSV News que personas como el beato Longo y el beato Hernández demuestran que "todavía podemos inspirarnos en los grandes carismas de estas órdenes religiosas de la Iglesia católica y no tener miedo de perseguirlo, de comprometernos con ello".

"Vivimos en una sociedad, amigo, que está tan tensa y tiene tanto miedo de comprometerse con algo concreto", afirmó. "Y algunos de estos santos que han sido terciarios han asumido esos compromisos, y es un gran mensaje de esperanza y confianza en el Señor, y confianza en nuestra humanidad y personalidad individuales para decir: 'Este carisma es algo que me atrae y quiero participar en él de manera significativa'".

A continuación, se presentan breves resúmenes de los siete hombres y mujeres que serán canonizados como los nuevos santos de la Iglesia el 19 de octubre:

-- La beata María Carmen Elena Rendiles Martínez fue una religiosa venezolana y fundadora de las Siervas de Jesús. Nacida sin su brazo izquierdo, su vida fue un ejemplo de superación de las dificultades físicas. Fundó las Siervas de Jesús en Caracas en 1965, dedicando su comunidad a la educación y la evangelización. Falleció el 9 de mayo de 1977 en Caracas. Tras su canonización, será la primera mujer santa de Venezuela.

-- El beato José Gregorio Hernández Cisneros fue un médico y científico venezolano conocido popularmente como el "Médico de los Pobres". Nacido el 26 de octubre de 1864 en Isnotú, Venezuela, fue fundamental en la introducción de la ciencia médica moderna en el país y fundó su primer laboratorio de bacteriología. Laico devoto y terciario franciscano, él proporcionó atención médica gratuita a los pobres a lo largo de su carrera. Murió el 29 de junio de 1919 en Caracas tras ser atropellado por un automóvil mientras hacía un recado para un paciente enfermo.

-- El beato Ignazio Choukrallah Maloyan fue arzobispo católico armenio de Mardin. Nacido el 19 de abril de 1869 en Mardin, Imperio Otomano (ahora Turquía), fue consagrado arzobispo en 1911. Durante

el genocidio armenio de 1915, fue arrestado por las autoridades otomanas, que le exigieron que renunciara a su fe cristiana y se convirtiera al islam. Se negó y, posteriormente, fue torturado y martirizado el 11 de junio de 1915.

-- El beato Peter To Rot era un padre casado y catequista laico de Papúa Nueva Guinea. Nacido en 1912 en Rakunai, asumió un papel de liderazgo vital cuando las fuerzas japonesas encarcelaron a los misioneros durante la Segunda Guerra Mundial. Se convirtió en el único guía espiritual de su comunidad y defendió enérgicamente el matrimonio cristiano contra el retorno de la poligamia promovido por los japoneses. Por esta oposición, fue arrestado. Fue martirizado en un campo de prisioneros japonés en Rakunai, Papúa Nueva Guinea, en julio de 1945.

-- La beata Vincenza Maria Poloni (nacida Luigia Poloni) fue una religiosa italiana y cofundadora de las Hermanas de la Misericordia de Verona. Nacida el 26 de enero de 1802 en Verona, dedicó su vida a las obras de caridad. Ayudó a fundar la congregación en 1840 para cuidar de los enfermos, los pobres y los huérfanos, haciendo hincapié en el amor misericordioso hacia los marginados. Era famosa por referirse a los pobres como "nuestros amos". Murió el 11 de noviembre de 1855 en Verona.

-- La beata Maria Troncatti fue una monja salesiana y enfermera que trabajó como misionera en la selva amazónica. Nacida el 16 de febrero de 1883 en Corteno Golgi, Italia, llegó a Ecuador en 1922 y pasó casi cinco décadas trabajando entre el pueblo indígena shuar. Conocida como la "doctora de la selva", la "madrecita" Troncatti atendió las necesidades físicas y espirituales, promoviendo especialmente la dignidad de las mujeres y la reconciliación entre los grupos tribales. Murió el 25 de agosto de 1969 en Sucúa, Ecuador, en un accidente de avioneta mientras se dirigía a un retiro.

-- El beato Bartolo Longo fue un abogado italiano y terciario dominico laico. Nacido el 10 de febrero de 1841 en Latiano, experimentó una conversión dramática tras un periodo de implicación en una secta espiritista, que incluyó su consagración como sacerdote satánico. Dedicó su vida a promover el rosario y a servir a los campesinos pobres, tanto material como espiritualmente, de las cercanías de Pompeya, donde fundó el Santuario de Nuestra Señora del Rosario de Pompeya y varias instituciones benéficas para niños. Murió el 5 de octubre de 1926 en Pompeya.

(Junno Arocho Esteves escribe para OSV News desde Malmö, Suecia.)

Para denunciar presuntos casos de abuso sexual de menores:

La diócesis de Wheeling-Charleston te exhorta a denunciar cualquier delito ante las autoridades civiles. Para realizar una denuncia en contra de cualquier obispo en todos los Estados Unidos, favor de reportarlo en la página web www.repostbishopabuse.org. Y si, además, existen motivos para creer que un obispo ha cometido alguna conducta sexual inapropiada favor de comunicarse con las autoridades civiles de la jurisdicción correspondiente y también puede realizar un reporte en la página web antes mencionada. **Para informar a las autoridades civiles:** comuníquese con la policía local; los números varían según su ubicación. Si considera que alguien está en peligro inmediato, favor de llamar al 911. Para informar de forma confidencial sobre cualquier sospecha de abuso o negligencia infantil, incluido el abuso sexual, favor de comunicarse con la Oficina de Servicios de Protección Infantil de Niños y Familias de West Virginia, llamando a la línea directa de abuso infantil al 1-800.352.6513. **Para informar a las autoridades diocesanas:** La diócesis exhorta a informar primeramente a las autoridades civiles correspondientes, cuando la denuncia incluye un delito, y también alienta a informar a las autoridades eclesiásticas correspondientes. Para reportar casos sospechosos de abuso sexual de menores por parte del personal de la Diócesis de Wheeling-Charleston, comuníquese directamente con la diócesis a los teléfonos 1.888.434.6237 o 304.233.0880 para hablar con cualquiera de las siguientes personas asignadas: Sr. Bryan Minor, ext. 263; Sr. Tim Bishop, ext. 353; y si desea hablar en español con Sor Martha Gómez, ext. 264. También puede llamar a la Oficina de Ambiente Seguro de la diócesis al 304.230.1504 o a la línea di-

recta de abuso sexual de la diócesis al 833.230.5656. Los formularios de quejas están disponibles en línea en la página web www.dwc.org, favor de hacer clic en "Diócesis" en la barra de menú, luego en "Oficinas", en "Ambiente seguro" y en "Descargar archivos y formularios". El formulario se titula "Formulario de queja para denuncias de abuso sexual de menores". El formulario se puede enviar por correo en Estados Unidos a: Office of Safe Environment, Diocese of Wheeling-Charleston, PO Box 230, Wheeling WV 26003. **Para informar al Coordinador de Asistencia a Víctimas de la Diócesis:** Favor de llamar a Erin McFarland, M.Ed., LPC, al 304.559.6742. Además de las vías mencionadas anteriormente para denunciar el abuso sexual, la diócesis se ha asociado con la compañía Navex Global que ofrece la plataforma EthicsPoint para informar cualquier inquietud adicional, como sospecha de mala conducta financiera, profesional y personal de un sacerdote, diacono, religioso, o empleado laico de la diócesis o cualquier parroquia o escuela católica en West Virginia. Puede acceder a la plataforma EthicsPoint a través de la página web www.dwc.org, en "Rendición de cuentas", luego "Informar mala conducta" o llamando al 844.723.8381. EthicsPoint es una herramienta de denuncia confidencial y anónima, ellos se encargarán de transmitir su denuncia directamente a las autoridades civiles y a las autoridades diocesanas correspondientes, y lo más importante al denunciar a través de ellos, la identidad de la persona que denuncia está 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 a menores: 304-293-6400.

Diocese of Wheeling-Charleston Confirmation Schedule, Fall 2025 Bishop Mark Brennan, Celebrant

Saturday, Oct. 18: St. Anthony Parish, Charleston, 5 p.m.

Sunday, Oct. 19: Sacred Heart Parish, Huntington, 9 a.m.

Saturday, Nov. 15: St. Francis Xavier Parish, Parkersburg, 5 p.m.

Tuesday, Nov. 18: St. Patrick Mission, Bancroft, 6 p.m.

Saturday, Dec. 6: St. Anthony Parish, Follansbee, 4 p.m.

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Sunday Mornings

- 6:30 WTOV FOX 9 Wheeling-Steubenville
- 6:30 WOWK CBS 13 Huntington-Charleston
- 8:00 WBOY NBC 12 Weston-Clarksburg-Fairmont
- 6:30 WOAY ABC 4 Beckley-Bluefield-Oak Hill (Lewisburg)
- 8:30 WVNS FOX 59 Beckley-Bluefield-Oak Hill (Lewisburg)
- 9:30 WVVA NBC 6 Beckley-Bluefield-Oak Hill (Lewisburg)
- 11:00 WDVM 25 Hagerstown-Washington D.C.

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