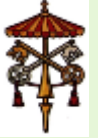


SAINT FRANCIS OF ASSISI ROMAN CATHOLIC CHURCH

(Diocese of Wheeling-Charleston)

524 Holley Street, St Albans, WV 25177 304-727-3033

www.stfranciswv.org parish@stfranciswv.org www.facebook.com/stfrancisofofassisaintal



MARCH 2, 2025 EIGHTH SUNDAY OF ORDINARY TIME

OUR MISSION

-In the spirit of Saint Francis, we, the church family, strive to discover Christ's peace in us and in each aspect of creation by welcoming and walking hand in hand with our brothers and sisters on our faith journey-



"IF GOD CAN WORK THROUGH ME, HE CAN WORK THROUGH ANYONE" - SAINT FRANCIS OF ASSISI

A WARM WELCOME TO SAINT FRANCIS OF ASSISI PARISH!

To register as a new or returning member of the parish, please contact the parish office at 304-727-3033. The parish community will be indeed delighted to have you.

What does
your heart
speak?

03 Monday	04 Tuesday	05 Wednesday	06 Thursday	07 Friday	08 Saturday	09 Sunday
Sir 17: 20-24 Mk 10: 17-27 (347)	Sir 35: 1-12 Mk 10: 28-31 (348) St. Casimir	Jl2: 12-18 2 Cor 5:20—6:2 Mk 6: 1-6, 16-18 (212) Ash Wednesday	Dt 30: 15-20 Lk 9:22-25 (220)	Is 58: 1-9a Mt 9: 14-15 (221) World Day of Prayer	Is 58: 9b-14 Lk 5:27-32 (222) St. John of God	Dt 26: 4-10 Rom 10: 8-13 Lk 4: 1-13 (24)

PARISH INFORMATION

Date	Mass Time	Mass Intention	Lector	Extraordinary Minister(s)	Altar Servers	Rosary Leader
Sat Mar 01	5:00 pm	Bertha DeLuca By Dave & Terry DeLuca	Fred Heindl	Midge Butler (X) Suzanne Farley (C) Helen Musrock (C)	Volunteers	Pat Romanosk
Sun Mar 02	11:00 am	Intentions of the people of the parish	Mita Larson	Shaun Lopez (X) Mark Muchow (C) Paul Niedbalski (C)	Ethan Knapp Mairin Knapp Hadley Heumann	Mary Sanney
Mon Mar 03	—	—	—	—	—	—
Tue Mar 04	6:00 pm	Michael Regalla By Mr. & Mrs. Larry Blackson	Pat Romanosky	Suzanne Farley	—	—
Wed Mar 05	8:15 am 6pm	Intentions of the people of the parish Christine Crede By Midge Butler	School Students Pat Tabor	Lynn Fenimore Tom Liberatore	School Students Danny Kessler Tom Liberatore	—
Thu Mar 06	8:15 am	Roger Randolph By Grace Randolph & Family	Tom Liberatore	Tom Liberatore (X)	—	—
Fri Mar 07	6:00 pm	Michael Regalla By Mr. & Mrs. Keith Manock	Dawna Kessler	Midge Butler	—	—
Sat Mar 08	5:00 pm	Marylyn Arose By Kim Kieffer	Jacque Switzer	Helen Musrock (X) Suzanne Farley (C) Midge Butler (C)	Volunteers	Amanda Hall
Sun Mar 09	11:00 am	Intentions of the people of the parish	Shaun Lopez	Jennifer Lopez (X) Mark Muchow (C) Bill Tabor (C)	Mighty Lopez Sagrada Lopes Gia Lopes	Tamara Buel

LITURGY SCHEDULE

Saturday

Rosary: 4:30 pm
Mass: 5:00 pm

Sunday

Rosary: 10:30 am
Mass: 11:00 am

Weekdays

Tue: 6:00 pm
Wed: 8:15 am
Thurs: 8:15 am
Fri: 6:00 pm

Adoration

Friday 5:00 pm

For rental of church facilities (parish center, gym, cafeteria), please contact:

Mary Nichols
304-727-9832

St Francis of Assisi Parish And School Staff

Father Sojan Xavier, Pastor..... (304) 435-4342 / sxavier@dwc.org
Liz Liberatore, Parish Secretary..... (304) 727-3033 / parish@stfranciswv.org
Gwen Muchow, Bookkeeper..... (304) 727-3033 / gwenbmuchow@stfranciswv.org
Nanette Martin, Music Director..... (304) 727-3033 / nmartin@stfranciswv.org
Sandi Hudson, Religion Director.....(304) 549-4009 / shudson@stfranciswv.org
Erin Sikora, Principal..... (304) 727-5690 / esikora@sfsww.com
Kelly Oxley, School Office Manager..... (304)727-5690 / koxley@sfsww.com
Paul Niedbalski, Knights of Columbus.....(304)545-5100 / ginoffice@aol.com
Shaun Lopez, Pastoral Council President..... (681) 439-0421 / shnlopez@gmail.com
Fred Heindl, Property Manager.....(304)415-5942

Pastoral Availability

Father Sojan is available any time of day or night for spiritual guidance. If you or a family member is sick / homebound & require Communion or Sacrament of Anointing, contact him (304-435-4342) or the parish office.

Marriage Preparation

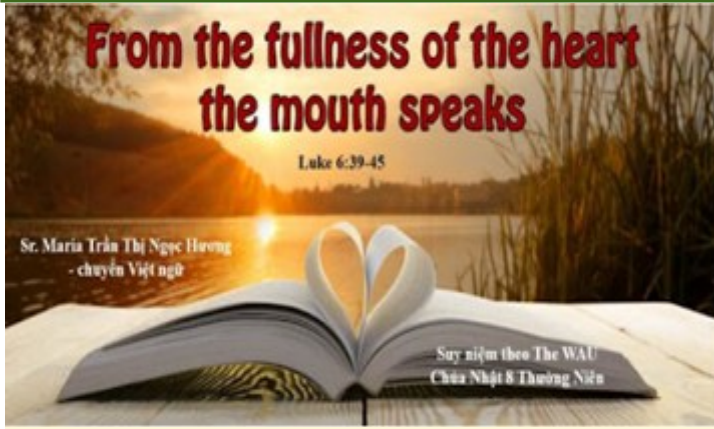
Engaged couples planning to marry at St. Francis should be practicing Catholics & are required to participate in a Marriage Preparation Program. 6 months notice is required. Contact the office to discuss date of marriage.

Order of Christian Initiation

Children ages 7-17& adults who have not been baptized or baptized but not confirmed go through a faith formation program before they are admitted to the sacraments.

Parish Office Hours Tues-Fri 9:00 am to 1:00 pm

“THE FRUIT OF THE HEART: LIVING WITH INTEGRITY AND LOVE”



On the 8th Sunday in Ordinary Time, the readings invite us to reflect on the condition of our hearts and the fruit our lives bear. Both Sirach and the Gospel of Luke challenge us to examine the integrity of our actions, the clarity of our vision, and the authenticity of our love.

In the first reading from Sirach, we are reminded that “the fruit of a tree shows the care it has had; so too does a person’s speech disclose the bent of one’s heart.” Our words and actions reveal who we truly are. Just as a sieve sifts out impurities, life’s trials reveal our character. Sirach warns us that hypocrisy and deceit will eventually be exposed, for what is in our hearts cannot remain hidden forever.

The gospel of the day is the third and final section of Luke’s Sermon on the Plain: There are actually four parables, three of which we read today. They are all about how to be a good disciple. Jesus builds on this theme, using vivid imagery to teach us about authenticity and self-awareness. He asks, “Can a blind person guide a blind person? Will not both fall into a pit?” He challenges us to examine our own lives before attempting to guide others. Then, with the parable of the speck and the plank, He humorously yet pointedly reminds us to address our own faults before criticizing others. Finally, Jesus tells us, “A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit.”

In this Sunday’s reading, Jesus shows himself to be the unparalleled practical philosopher, giving us sound wisdom for how to live our lives. In other words, these readings call us to live with integrity, to cultivate goodness in our hearts, and to bear fruit that reflects the love of Christ. But how do we do this in a world filled with distractions, temptations, and challenges?

Let me share a story that illustrates this call to authenticity and integrity. There was once a wise old monk who lived in a remote monastery. One day, a young man came to him, seeking guidance. The young man said, “Father, I want to live a holy life, but I find it so hard. I struggle with anger, pride, and selfishness. How can I change?”

The monk took the young man to a garden and handed him a small, withered plant. “Take this plant and care for it,” the monk said. “Water it daily, give it sunlight, and remove the weeds around it. In time, it will grow strong and bear fruit.”

The young man did as he was told. He tended to the plant every day, and over time, it grew healthy and produced beautiful fruit. When he returned to the monk, he said, “Father, the plant has flourished! But what does this have to do with my struggles?”

The monk smiled and said, “Just as you cared for this plant, you must care for your soul. Tend to it daily through prayer, humility, and acts of love. Remove the weeds of sin and selfishness. In time, your heart will bear good fruit, and your life will reflect the goodness of God.”

This story reminds us that spiritual growth requires intentional effort and daily care. We cannot expect to bear good fruit if we neglect our souls. Like the young man, we must tend to our hearts, removing the weeds of pride, anger, and judgment, and nurturing the seeds of faith, hope, and love.

Jesus calls us to be people of integrity—to live in such a way that our words and actions correspond with the truth of the Gospel. He challenges us to examine our own hearts before judging others and to strive for clarity of vision so that we can guide others with humility and love.

As we go forth from this Mass, let us ask ourselves: What fruit is my life bearing? Are my words and actions a reflection of God’s love? Am I tending to my soul with the care it deserves? Let us commit to living with integrity, to removing the planks from our own eyes, and to bearing fruit that glorifies God and serves others. May the Lord grant us the grace to cultivate hearts full of love, so that our lives may be a living testament to His goodness and mercy.



JUBILEE YEAR OF HOPE PRAYER— WHAT DOES IT CONTAIN?

An Explanation

The *Jubilee Prayer for the Year of Jubilee* is a powerful invocation that centers on the themes of faith, hope, charity, and transformation. It invites the faithful to reflect on the deep significance of the Jubilee year, a time traditionally associated with renewal, reconciliation, and the celebration of God's mercy.

- 1. Invoking God the Father:** The prayer begins by addressing *God the Father*, acknowledging the faith that has been given to humanity through His Son, Jesus Christ, and the flame of charity ignited in our hearts by the Holy Spirit. This establishes the foundation of the prayer—the recognition that faith and love are gifts from God. The request for a "reawakening" of the *blessed hope* speaks to the anticipation of the coming of God's Kingdom, which is at the heart of the Christian journey.
- 2. A Prayer for Transformation:** The prayer asks for God's grace to transform us into "tireless cultivators of the seeds of the Gospel." This metaphor suggests that Christians are called to sow the Word of God in the world, patiently nurturing it so that it can grow and bear fruit. The idea of the Gospel transforming humanity and the cosmos highlights the comprehensive nature of Christ's redemptive mission—not just personal salvation, but a cosmic restoration that includes the entire created order.
- 3. The Expectation of New Creation:** The prayer also expresses a profound hope in the promise of a *new heaven and a new earth*, where evil will be vanquished, and God's glory will shine eternally. This reference to the *new creation* recalls the vision in the Book of Revelation (21:1-4), where God will dwell with His people in a world free from suffering, sin, and death. It is a prayer for the ultimate fulfillment of God's promises.
- 4. Embracing the Grace of the Jubilee:** The prayer calls for the *grace of the Jubilee* to "reawaken in us, Pilgrims of Hope, a yearning for the treasures of heaven." The Jubilee year itself is an opportunity to reflect on God's grace, seek reconciliation, and renew one's commitment to living in alignment with God's will. The phrase *Pilgrims of Hope* emphasizes the Christian life as a journey toward heaven, a pilgrimage of faith marked by hope and trust in God's promises.
- 5. Spreading Joy and Peace:** The prayer concludes with a plea for God's grace to spread the joy and peace of Jesus Christ throughout the world. The prayer envisions a world where the joy of redemption and the peace of Christ fill every corner of the earth. This reflects the mission of the Church to evangelize and share the good news of Christ's salvation with all people.
- 6. Offering Glory and Praise to God:** The prayer ends with a doxology, giving glory and praise to God, acknowledging that He is eternally blessed and worthy of all worship. This final statement is a recognition that everything we do, including this prayer, is ultimately for God's glory.

Thus, the *Jubilee Prayer* captures the essence of the *Year of Jubilee* as a time of spiritual renewal, calling Christians to live out their faith with renewed hope, joy, and a commitment to spreading the peace of Christ throughout the world. It emphasizes the transformative power of God's grace and the expectation of a new creation where God's glory will reign forever. The prayer invites all believers to reflect on their role as *pilgrims of hope*, journeying toward heaven and participating in the building of God's Kingdom on earth.

THE STATIONS OF THE CROSS DURING LENT: A JOURNEY OF COMPASSION AND CONTEMPLATION



Introduction: The Stations of the Cross, a deeply rooted Lenten devotion in Catholicism, invites believers to walk spiritually with Jesus Christ on His path to Calvary. Through 14 poignant moments from His Passion, this practice fosters meditation on Christ's suffering, sacrifice, and redemptive love. A cornerstone of Lenten spirituality, the Stations blend prayer, art, and communal reflection, offering a timeless bridge between the faithful and the mystery of salvation.

Historical Roots and the Spread of the Church from Jerusalem to the Global Church: The devotion originated in the early Christian practice of pilgrims traveling to Jerusalem to retrace Jesus' steps along the *Via Dolorosa* (Way of Sorrows). By the 4th century, pilgrims like St. Jerome documented visits to holy sites linked to Christ's Passion. After the Crusades, Franciscan friars were entrusted as custodians of Jerusalem's holy sites in 1342. They formalized the route of the *Via Dolorosa*, nurturing devotion for those unable to pilgrimage.

Recreation in Local Churches (15th-17th Century): Since many Christians couldn't travel to the Holy Land, the Franciscans began erecting replicas of the Stations of the Cross in European churches. By the 17th century, Pope Innocent XI and later Pope Clement XII granted permission for Stations to be placed in churches worldwide. In 1731, Pope Clement XII gave the Franciscans exclusive rights to erect the Stations in churches and recognized the 14 stations. Later, Pope Benedict XIV (1741) encouraged the devotion, leading to its widespread adoption. Eventually, the practice was extended to all Catholic churches, not just Franciscan ones. Missionaries carried the devotion to Africa, Asia, and the Americas, making it a global Catholic tradition. Today, the Stations of the Cross are a universal Lenten devotion, especially on Fridays and Good Friday, helping the faithful spiritually walk with Christ in His Passion.

Structure and Symbolism: The Fourteen Stations: The Stations depict key events from Jesus' condemnation to His burial:

1. Jesus is condemned to death
2. Jesus takes up His Cross
3. Jesus falls the first time
4. Jesus meets His Mother
5. Simon of Cyrene helps carry the Cross
6. Veronica wipes Jesus' face
7. Jesus falls the second time
8. Jesus meets the women of Jerusalem
9. Jesus falls the third time
10. Jesus is stripped of His garments
11. Jesus is nailed to the Cross

13. Jesus is taken down from the Cross
14. Jesus is laid in the tomb

Artistic Depictions: Churches often display each station as paintings, carvings, or plaques, inviting visual meditation. While some stations (e.g., Jesus' condemnation, crucifixion) are scriptural, others (e.g., Veronica's veil) derive from pious tradition.

The Stations of the Cross: A Path to Spiritual Renewal

Lent calls Catholics to repentance and self-denial. The Stations provide a framework to "take up one's cross" (Matthew 16:24) by uniting personal struggles with Christ's Passion.

Each station includes a prayer, Scripture reading, and reflection, often accompanied by hymns. This structure guides participants to internalize Christ's love and mercy.

Parishes often pray the Stations communally on Lenten Fridays, fostering solidarity. Individuals might also practice the devotion privately, using devotional guides like St. Alphonsus Liguori's *Way of the Cross*.

By contemplating Christ's suffering, believers are moved to repentance (metanoia) and acts of charity. The Stations inspire empathy for those who suffer today, linking Christ's agony to modern injustices

Modern Adaptations and Expansions: In 1991, Pope John Paul II introduced a scriptural version, replacing traditional stations (e.g., Veronica's veil) with entirely Gospel-based events, such as Jesus' agony in Gethsemane. Some communities reimagine the Stations to address issues like poverty, racism, or environmental crisis, reflecting Christ's solidarity with the marginalized. Virtual Stations, multimedia presentations, and outdoor "living Stations" performances engage younger generations while preserving the devotion's essence.

What do Walking the Way of the Cross Today do to in our life? The Stations of the Cross are more than a historical reenactment; they are an invitation to:

Deepen Faith: By entering into Christ's Passion, believers confront the depth of divine love.

Cultivate Hope: The journey ends not at the tomb but anticipates Easter's resurrection joy.

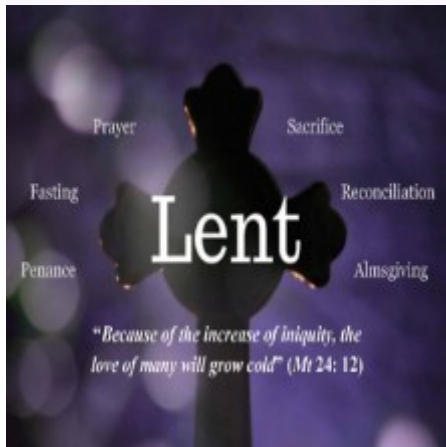
Live Charity: Moved by Christ's self-giving, participants are spurred to serve others.

St. Francis of Assisi encapsulated this spirit: "We adore You, O Christ, and we bless You, because by Your Holy Cross You have redeemed the world."

Conclusion: As Lent draws Catholics into the desert of introspection, the Stations of the Cross offer a roadmap to Calvary—and beyond. This ancient devotion, rich in history and symbolism, remains a vibrant means of uniting with Christ's sacrifice. Whether prayed in a candlelit church, a bustling city street, or a quiet room, the Stations transform the faithful from observers into companions on the road to redemption. In the words of Pope Benedict XVI, "The Way of the Cross is the way of mercy, which reverses the way of selfishness." Through this Lenten practice, the sorrow of the Cross becomes the seed of Easter hope.

"Do join the parish community... experience the Christ' love for us"

LENT IN THE CATHOLIC CHURCH: A TIME OF REPENTANCE AND RENEWAL



Introduction: Lent is one of the most solemn and grace-filled seasons in the Catholic liturgical year. It is a 40-day period of prayer, fasting, and almsgiving that prepares the faithful to celebrate Christ's Resurrection at Easter. Rooted in ancient traditions, the Catholic Church observes Lent as a journey of spiritual purification, inviting believers to deepen their relationship with God through repentance, self-denial, and acts of mercy.

Duration and Significance of Lent: Lent begins on Ash Wednesday and concludes at sunset on Holy Thursday, when the Easter Triduum (the three-day observance of Christ's Passion, Death, and Resurrection) begins. The 40-day period (excluding Sundays) symbolizes Jesus' 40 days of fasting in the desert (Matthew 4:1–11) and echoes the 40 years the Israelites wandered in the wilderness. **Sundays are not counted as days of penance, as they are always celebrations of the Resurrection.**

Ash Wednesday: Marked by the imposition of ashes on the forehead, this day calls Catholics to remember their mortality ("Remember you are dust, and to dust you shall return") and commit to repentance. The ashes, made from blessed palm branches from the previous year's Palm Sunday, signify humility and sorrow for sin.

Holy Week: The final week of Lent includes: **Palm Sunday:** Commemorating Jesus' triumphal entry into Jerusalem. **Holy Thursday:** Celebrating the Last Supper and the institution of the Eucharist. **Good Friday:** A day of fasting and mourning Jesus' crucifixion. **Holy Saturday:** A time of quiet reflection before the Easter Vigil.

Key Practices of Lent

Fasting and Abstinence: Fasting: Required for Catholics aged 18–59 on **Ash Wednesday** and **Good Friday**. Fasting means eating one full meal and two smaller meals that together do not equal a full meal. Abstinence: Catholics aged 14+ abstain from meat on Ash Wednesday, Good Fridays, and all Fridays during Lent. Fish is permitted, reflecting historical and penitential practices. These fasting and abstinence are meant to encourage spiritual discipline, repentance and solidarity with Christ's sacrifice. Exceptions are made for those with health conditions, pregnant or nursing mother etc.

Prayer and Spiritual Growth: Catholics are encouraged to intensify their prayer life through: Daily Mass: Many parishes offer additional services.

Stations of the Cross: A devotional practice meditating on Jesus' Passion (common on Fridays).

Sacrament of Reconciliation (Confession): Lent is considered a prime time to seek forgiveness and spiritual healing.

Personal Devotions: Rosary, Scripture reading, or retreats.

Almsgiving: Acts of charity (e.g., donating to the poor, volunteering) embody Christ's call to love one's neighbor. Many parishes organize food drives or support global initiatives like Catholic Relief Services.

Sacrificial Practices ("Giving Up"): Catholics often voluntarily give up luxuries (e.g., sweets, social media) or take on positive habits (e.g., daily kindness) to foster self-discipline and focus on God.

Liturgical Elements and Symbols

Liturgical Color: Purple vestments and altar cloths symbolize penance, humility, and preparation.

Simplified Decorations: Flowers are removed from altars, and statues may be veiled, especially during Passiontide (the final two weeks of Lent), to emphasize solemnity.

Silence of the Gloria and Alleluia: These joyful hymns are omitted during Mass to reflect the penitential tone, returning with exuberance at the Easter Vigil.

The Order of Christian Initiation (OCIA) in Lent

Lent holds special significance for catechumens (those preparing for baptism) and candidates (already baptized Christians joining the Church). They undergo: **Scrutinies:** Special prayers at Masses on the 3rd, 4th, and 5th Sundays of Lent, asking God to purify them of sin. **Election:** A formal enrolment of names, often celebrated at the Rite of Election led by the bishop. Their journey culminates in receiving the sacraments of initiation (Baptism, Confirmation, Eucharist) at the Easter Vigil.

The Focus of Lent: Repentance and Renewal: Lent is not merely about external sacrifices but interior conversion. The Church emphasizes: **Metanoia** (a Greek term for "change of heart"): Turning away from sin and recommitting to Gospel values. **Solidarity with the Suffering:** Uniting personal sacrifices with Christ's Passion and the struggles of the poor. **Preparation for Easter:** Lent's austerity makes the joy of Christ's Resurrection more profound.

While traditional practices remain central, many Catholics embrace contemporary approaches: **Digital Fasting:** Reducing screen time to prioritize prayer. **Eco-Lent:** Caring for creation through sustainable habits. **Social Justice Focus:** Advocating for marginalized communities.

Conclusion: A Journey Toward Easter Joy: For Catholics, Lent is a spiritual pilgrimage that mirrors Christ's own journey to the Cross. Through prayer, fasting, and charity, believers strip away distractions to rediscover their dependence on God. As Pope Francis reminds us, Lent is a time to "open the doors to Christ" through concrete acts of love. When the Lenten season culminates in the light of the Easter Vigil, the Church proclaims that repentance and sacrifice are not ends in themselves—they are the path to resurrection and new life. **"Even now, return to me with your whole heart. —Joel 2:12"**

NEWS AND UPDATES

\$15 PER PERSON
KIDS 5-11 \$5

FRIDAY
MARCH 7TH
5:00PM-7:00PM

**ST FRANCIS OF ASSISI
KNIGHTS OF COLUMBUS**

FISH FRY

Dinner Includes: Fish (baked or fried), Shrimp, French Fries, Hush Puppies, Baked Potatoes, Green Beans, Mac & Cheese, Cole Slaw, Rolls, Homemade Desserts and Drinks

Homemade Desserts!

COME AND ENJOY THE BEST FISH FRY IN THE VALLEY

EVANGELIZATION MEETING

Monday March 3rd, at 9:00am, will be at the home of Mary Sanney, 2126 Lincoln Ave, St Albans. For more information: contact Mary at 304.932.5674.

Thank you to the late Miguel Matheus family for the flowers to the Church the last few weeks. They are beautiful!



“ Let this Year of Hope energize our mission to lead others to Jesus. Place your trust in God who created you to do good works.”

-Bishop Mark Brennan

If you have any meetings or important information you would like in the bulletin, please email it to: parish@stfranciswv.org by Wednesday at noon to be printed in that weeks bulletin.

SPECIAL COLLECTION

March 1-2 for Flood Disaster Relief

SECOND COLLECTION

March 22-23— Diocesan Priests' Retirement fund

CONSECRATION AND BLESSING OF SACRED OBJECTS

We are pleased to announce that Bishop Mark Brennan has graciously agreed to preside over the Eucharistic Celebration at our parish on March 9th at the 11am Mass. During the Mass, he will consecrate the new altar and bless the baptismal font along with other sacred objects.

Women's Club Meeting

Monday, March 10th at 4:00 pm in the Church. We will be having the Rosary and a Prayer service for the intension of peace in the world. Hostess for the evening will be Brenda Dlugas and Billie Kirk. Come and join the women of the parish.



Prayer List

Please review our prayer list published in the bulletin. Contact the church office to add or remove names. Thank you!

304-727-3033 or parsh@stfranciswv.org



-Uphold them in your prayers-

David DeLuca, Jay Dlugos, Suzanne Farley, Nona Fields, Jo Fletcher, Debbie Flinger, Liz Gadd, Barbara George, Alaina Rae Gilbert, Robin Gothard, Aubrie Hebb, Donna Hebb, Nancy Hillen, Diane Holley-Brown, Jane Howley, Max Huck, Kenny Huck, Virgil Huck, Bud Humphreys, Carmelina Kessler, Dawna Kessler, Tooter Kirk, Barbara Lambert, Larry Lerosé, Madison Lopez, Susan Lopez, Nanette Martin, Sue Martin, Brent Marsteller, Mary McNeely, Joe McQuaide, Lillian Matheny, Kim McBurney, Mario Mendez, Jack Myatt, Susan Robinson, Diana Rossi, Scarlett (child), Lillian Schilling, Michael Scott, Peggy Shelton, Matt Sowers, Becky Vannatter Smith, Elizabeth Stonestreet, Joseph Swanson, Valerie Tabit, Pat Tabor, Colleen Ullmer, Joyce Weiskircher, Roberta VanHorn, Pat Vannatter, Robbie Vannatter, Barbara Yeager, Jack Myatt, Kraig Stutes

Immediate Prayer List

Matthew Velazquez	Josephine Fletcher	Patty Young
Nanette Martin	Chuck Powers	Peggy Shelton
Alaina Rae Gilbert	Matt Sowers	Jason Haught
Rick Robinson	Dave Lucas	
Terry DeLuca	Ralph Holand	
Margaret McEvoy	Darlene Holland	
Anna Ng	Mary Sanney	
John Carnell	Michele Sturgeon	

NEWS AND UPDATES



Ash
Wednesday

March 5, 2025
Mass 8:15 am and 6:00 pm

LENTEN SEASON

	MARCH 5	ASH WEDNESDAY
	MARCH 9	FIRST SUNDAY OF LENT
	APRIL 13	PALM SUNDAY
	APRIL 17	HOLY THURSDAY
	APRIL 18	GOOD FRIDAY
	APRIL 19	HOLY SATURDAY
	APRIL 20	EASTER SUNDAY


 DIOCESE OF WHEELING-CHARLESTON
 www.dwc.org



Sharing our Treasury

Listed below are collections for February 23 & 24, 2025

Collection for Church Operation.....	\$3,234.00
School.....	\$25.00
Diocese.....	1,519.00
Votive Candles.....	\$117.00

Total.....\$4,895.00

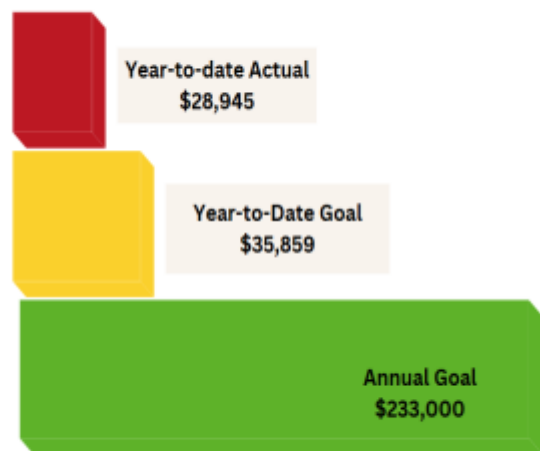
Weekly Mass Attendance

Sat- 68 Sun- 100 TOTAL-168

**STATIONS OF THE
CROSS WILL BE
HELD EVERY FRI-
DAY DURING LENT
AT 6:30pm FOL-
LOWING THE 6pm
MASS**



Collections for Church Operations



Collections for Church Operations as of
February 23, 2025

Safe Environment Reporting Statement

The Diocese of Wheeling-Charleston maintains an Office of Safe Environment in accordance with the USCCB's Charter for the Protection of Children and Young People. **To Report Suspected Cases of Sexual Abuse of Children:** The Diocese of Wheeling-Charleston encourages reporting to civil authorities first and foremost if a crime has been committed. We also encourage utilizing www.reportbishopabuse.org to make a report about any bishop in the U.S. If you have reason to believe that a bishop has engaged in sexual misconduct, please contact civil authorities in the applicable jurisdiction and visit www.reportbishopabuse.org. **To Report to Civil Authorities:** Contact your local law enforcement; numbers will vary based on your location. If you believe someone is in immediate danger, call 911. **To confidentially report any incidence of suspected child abuse or neglect, including sexual abuse,** contact the West Virginia Bureau for Children and Families' Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. **To Report to Diocesan Authorities:** In addition to civil authorities, the diocese 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; Sr. Martha Gomez, ext. 264. Or you may call Rev. Don Higgs, 304.685.2367, the Office of Safe Environment at 304.230.1504, or Victims Assistance Coordinator Erin McFarland at 304.559.6742. In addition to the methods listed above for reporting sexual abuse, the Diocese also has partnered with Navex Global to offer the **EthicsPoint** platform to report other, additional concerns, such as suspected financial, professional, and personal misconduct of a priest, deacon, religious, or lay employee of the Diocese or any Catholic parish or school in West Virginia. The **EthicsPoint** platform can be accessed via www.dwc.org, under "Accountability", then "Report Misconduct" or by calling 844.723.8381. **EthicsPoint** is a third-party reporting system that reports to civil authorities where applicable and Diocesan authorities, and the identity of the person reporting is protected.