

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 23, 2025 THIRD SUNDAY OF LENT

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.

THIRD SUNDAY OF LENT



24 Monday	25 Tuesday	26 Wednesday	27 Thursday	28 Friday	29 Saturday	30 Sunday
2 Kgs 5: 1-15b Lk 4: 24-30 (237)	Is 7:10-14; 8:10 Heb 10: 4-10 Lk 1:26-38 (545) The Annunciation of the Lord	Dt 4:1, 5-9 Mt 5: 17-19 (239)	Jer 7: 23-28 Lk 11:14-23 (240)	Hos 14: 2-10 Mk 12: 28-34 (241)	Hos 6: 1-6 Lk 18: 9-14 (242)	Jos 5:9a, 10-12 2 Cor 5: 17-21 Lk 15: 1-3 11-32 (33)

PARISH INFORMATION

Date	Mass Time	Mass Intention	Lector	Extraordinary Minister(s)	Altar Servers	Rosary Leader
Sat Mar 22	5:00 pm	Marylyn Arose By Kim Kieffer	Lisa Desposito	Midge Butler (X) Helen Musrock (C) Tom Liberatore (C)	Volunteers	Dave DeLuca
Sun Mar 23	11:00 am	Intentions of the people of the parish	Dawna Kessler	Bill Tabor (X) Mark Muchow (C) Shaun Lopez (C)	Mary Pauley Lily Palmer Hadley Heumann	Midge Butler
Mon Mar 24	—	—	—	—	—	—
Tue Mar 25	6:00 pm	Jane Duran By Paul Duran	Pat Romanosky	Midge Butler	—	—
Wed Mar 26	8:15 am	Genevieve Sweeney By Midge Butler	Pat Tabor	Tom Liberatore	—	—
Thu Mar 27	8:15 am	Josephine Taylor By Vickie Gruse	School Students	Lynn Fenimore (X)	School Students	—
Fri Mar 28	6:00 pm	Jim Romeo By Phyllis Romeo	Dawna Kessler	Suzanne Farley	—	—
Sat Mar 29	5:00 pm	Tom & Liz Liberatore By Mary Dilley	Helen Musrock	Tom Liberatore (X) Midge Butler (C) Leslie Huffman (C)	Volunteers	Helen Musrock
Sun Mar 30	11:00 am	Intentions of the people of the parish	Fred Heindl	Paul Niedbalski (X) John Carnell (C) Mark Muchow (C)	Knights of Columbus	Tom Williams

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

WAKEUP CALL TO BEAR FRUITS IN OUR SPIRITUAL LIFE



Imagine a farmer who plants a fruit tree in his garden, hoping that it will one day bear good fruit. He waters it, cares for it, and waits patiently. However, year after year, the tree produces nothing. Frustrated, he decides to cut it down. But a kind gardener pleads with him, saying, *“Give it one more year. I will take care of it, nourish it, and do everything possible to help it bear fruit. If it still doesn’t, then you can cut it down.”*

This is the message of today’s Gospel (Luke 13:1-9): God is the patient gardener, always giving us another chance to bear fruit in our spiritual lives. But we must respond before it’s too late.

Repentance and God’s Mercy: In the Gospel, Jesus uses the parable of the barren fig tree to emphasize two key points:

The urgency of repentance – We do not know how much time we have.

God’s patience and mercy – He gives us many opportunities to turn back to Him.

Just like the fig tree, we sometimes become spiritually barren—we fall into sin, neglect our prayers, and lose sight of our purpose. Yet, God does not immediately “cut us down.” Instead, He nurtures us through the **Sacraments, Scripture, and His grace**, inviting us to grow in holiness. However, Jesus warns us that **God’s patience is not endless**. If we keep ignoring His call, we risk missing the opportunity for true conversion.

The Alarm Clock of Life: Think of a morning alarm clock. It rings to wake us up, but we often **hit the snooze button**—wanting just a few more minutes of sleep. Eventually, if we keep ignoring the alarm, we may wake up too late and miss something important.

God’s call to repentance is like an alarm ringing in our lives. He warns us through Scripture, through the Church, and even through personal experiences—yet we sometimes hit “snooze,” telling ourselves, *“I will change later,”* or *“I have plenty of time to repent.”*

But **what if later never comes?** What if we wait too long and realize that our time is up?

The barren fig tree was given one last opportunity. Similarly, **Lent is a season of grace, a time to wake up and respond to God’s call.**

The Call to Conversion: The theme of repentance is central to the teachings of the Church. The **Catechism of the Catholic Church (CCC 1431)** explains that:

“Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed.”

This means repentance is not just about feeling sorry—it requires **action**. Like the gardener in the parable, we must **cultivate our spiritual lives** through:

- * **Prayer** – Deepening our relationship with God
- * **Confession** – Seeking His mercy for our sins
- * **Charity** – Showing love to others
- * **Fasting and self-discipline** – Removing obstacles that keep us from God

In the **First Reading (Exodus 3:1-8, 13-15)**, God appears to **Moses in the burning bush** and calls him to lead His people out of slavery. Just as God called Moses to free the Israelites, He also calls **each of us to free ourselves from sin** and walk in newness of life.

St. Paul, in the **Second Reading (1 Corinthians 10:1-6, 10-12)**, reminds us that even those who were blessed by God (like the Israelites) fell into sin when they took His grace for granted. He warns us: *“Whoever thinks he is standing secure should take care not to fall.”*

This is a strong reminder that we **cannot be complacent** in our faith. Just because we go to church does not mean we are spiritually safe. True faith requires continuous conversion and renewal.

How Do We Bear Fruit in Our Lives?: If God is calling us to repentance, how do we respond? How can we be **fruitful trees** instead of barren ones?

Bear fruit in your heart – Start with daily prayer and Scripture reading.

Bear fruit in your words – Speak with kindness, avoid gossip, and encourage others.

Bear fruit in your actions – Help those in need, be forgiving, and practice charity.

The good news is that God never gives up on us. But we must not take His mercy for granted. If we remain unresponsive, there comes a time when the opportunity for change may no longer be available. Jesus calls us today: **Do not delay repentance. Take advantage of God’s mercy. Begin bearing fruit in your life. Lent is our second chance and its not to be wasted.**

Catechetical Corner

THE FRACTION RITE— THE COMMINGLING OF THE BODY AND BLOOD OF CHRIST



After the Breaking of the Bread (Fraction Rite), the priest performs a small but deeply significant ritual: he takes a small piece of the consecrated Host and places it into the chalice of the Precious Blood. While doing this, he prays:

“May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.”

This action, called the **Commingling Rite**, is rich in theological meaning and historical tradition. It expresses the unity of Christ’s Body and Blood, symbolizes the Resurrection, and represents the unity of the Church.

1. Theological Meaning of the Commingling Rite

A. The Unity of Christ’s Body and Blood: During the consecration at Mass, the bread and wine are separately consecrated. This separate consecration symbolizes the separation of Christ’s Body and Blood at His death on the Cross. However, in His Resurrection, His Body and Blood were reunited. The

commingling of the Host with the Precious Blood signifies this **reunion**, reminding us that Christ is **alive, risen, and fully present** in the Eucharist.

Thus, while the consecration recalls the sacrifice of Calvary, the commingling proclaims the victory of the Resurrection.

B. The Unity of the Church: The Eucharist is not just about Christ’s presence but also about **our unity in Him**. Just as Christ’s Body and Blood are reunited, so too is the Church called to unity. The Eucharist makes us one with Christ and with each other.

St. Paul teaches: **“Because there is one bread, we who are many are one body, for we all partake of the one bread.”** (1 Corinthians 10:17)

This unity is reflected in the **Commingling Rite**, which signifies that all who partake in the Eucharist are joined together in Christ.

2. The Ancient Tradition of Sending the Fermentum: In the early Church, especially in Rome, there was a beautiful tradition connected to this rite.

The Pope would **send a small portion of the consecrated Host** (called the **fermentum**) to priests in different churches.

The priests would then place this fragment into their chalices as a sign of their unity with the Pope, the Bishop of Rome, and the universal Church.

This practice reinforced the idea that the Eucharist unites all Christians in one Body under Christ.

While this specific custom is no longer practiced, the **Commingling Rite continues to symbolize the unity of the Church**, both in heaven and on earth.

3. The Prayers Attached to the Commingling Rite: As the priest places the small fragment of the Host into the chalice, he silently prays:

“May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.”

A. “May this mingling...”: This prayer expresses the belief that Christ is fully present under both species (bread and wine).

It emphasizes that by receiving the Eucharist, we participate in the fullness of Christ—His Body, Blood, Soul, and Divinity.

B. “Bring eternal life to us who receive it.”: The Eucharist is the **Bread of Life** (John 6:51), meant to nourish us not just for earthly life but for eternal life.

Through this prayer, the priest expresses the hope that the Eucharist will **sanctify and transform** those who receive it, preparing them for everlasting communion with God.

4. Symbolism of Death and Resurrection: The structure of the Mass itself reflects the mystery of Christ’s Passion, Death, and Resurrection:

The Separate Consecration of the Bread and Wine

Symbolizes the separation of Christ’s Body and Blood at His Death on the Cross.

It is a reminder of His Sacrifice, offered for our salvation.

The Commingling of the Host with the Precious Blood

Symbolizes the reunion of Christ’s Body and Blood in His Resurrection.

It signifies that Christ is **alive and present among us**.

Thus, the Commingling Rite is not just a small gesture—it is a **powerful sign of the Paschal Mystery**, reminding us that Christ has conquered death and that we, too, are called to share in His victory.

Conclusion: The Profound Meaning of the Commingling Rite

The Commingling Rite is a **simple yet powerful ritual** in the Mass. It brings together the themes of **unity, resurrection, and eternal life**:

It **recalls the Resurrection**, where Christ’s Body and Blood were reunited.

It **expresses the unity of the Church**, past and present, and our communion with Christ.

It **signifies our participation in the divine life**, as we receive the Risen Lord in the Eucharist.

Though small in appearance, this rite carries a **profound connection to the entire history of salvation**, from the early Church to today. It reminds us that when we receive the Eucharist, we are **united with Christ’s Passion, Resurrection, and His Mystical Body, the Church**.

THE ALTAR OF SACRIFICE AND THE AMBO IN THE CATHOLIC CHURCH



What is the Altar of Sacrifice? The Altar of Sacrifice is the sacred table where the Eucharistic sacrifice takes place during Mass. It represents:

Christ Himself: The altar symbolizes Christ, who is both the priest and the sacrifice.

The Cross: Just as Jesus offered Himself on the cross, the altar is where His sacrifice is made present in the Eucharist.

Communion with God: It is the place where the faithful partake in Christ's Body and Blood, uniting with Him and one another.



What is the Ambo? The Ambo is the elevated lectern where the Word of God is proclaimed. It signifies:

The Voice of God: From the ambo, Sacred Scripture is read, revealing God's message to His people.

The Presence of Christ: Just as Jesus is present in the Eucharist, He is also present in His Word (cf. Sacrosanctum Concilium, 7).

Teaching and Instruction: The homily is preached from the ambo, helping the faithful understand and live out the Gospel.

The Relationship Between the Altar of Sacrifice and the Ambo: The Altar of Sacrifice and the Ambo are deeply connected, representing the two essential parts of the Mass: The Liturgy of the Word (proclaimed at the ambo) and the

Liturgy of the Eucharist (celebrated at the altar).

Liturgy of the Word (Ambo) – God speaks to His people through Scripture, preparing their hearts for the Eucharist.

Liturgy of the Eucharist (Altar) – The faithful respond to God's Word by offering themselves with Christ in the Eucharistic sacrifice.

Vatican II emphasized their connection, teaching that **Christ is present both in His Word and in the Eucharist**, nourishing His people in both ways.

Both the Word and the Eucharist **nourish the faithful**: The ambo **feeds the soul** with divine truth, which is "living and effective" (Heb 4:12) before they receive Him Sacramentally. The altar **feeds the faithful with the body of Christ** with Christ's real presence.

Together, they form a **seamless unity**, leading the faithful from hearing God's Word to fully encountering Him in the Eucharist.

Thus, the altar and ambo are **complementary**, leading the congregation from hearing God's Word to participating in the Eucharistic sacrifice, uniting worship in a single, sacred action.



The Symbols of the Four Evangelists on the Ambo

The four Gospel writers—Matthew, Mark, Luke, and John—are traditionally represented by four symbols:

St. Matthew – A Divine Man: Matthew's Gospel emphasizes Christ's humanity, beginning with His genealogy and birth. This reflects Jesus as the Son of Man, fulfilling Old Testament prophecies.

St. Mark – A Winged Lion: Mark opens with John the Baptist's voice "crying out in the wilderness," likened to a lion's roar. The lion represents Christ's royal dignity and His mission as the powerful Son of God.

St. Luke – A Winged Ox: Luke's Gospel highlights Christ's priestly role and sacrificial love. The ox, a symbol of sacrifice, recalls both temple offerings and Christ's ultimate sacrifice for humanity's redemption.

St. John – A Rising Eagle: John's Gospel soars to theological heights, focusing on Jesus' divine nature. The eagle symbolizes the Gospel's deep spiritual insight, especially in its opening prologue about the Word made flesh.

These symbols originate from Ezekiel's vision (Ez 1:1-21) and are echoed in Revelation (Rev 4:6-8). St. Irenaeus (2nd century) connected them to the Evangelists, emphasizing how each Gospel presents a unique aspect of Christ. By embracing all four Gospels, we gain a complete vision of our Lord.

THE TABERNACLE IN THE CATHOLIC CHURCH



The word “**tabernacle**” comes from the Latin *tabernaculum*, meaning “**dwelling place**.” Just as God’s presence filled the **Ark of the Covenant** in the Old Testament (*Exodus 40:34*), Christ now **dwells among His people** in the tabernacle, making every Catholic church a true **House of God**.

The **tabernacle** is a sacred, secure container where the **Eucharist (consecrated hosts)** is reserved after Mass. It serves as the **dwelling place of Christ’s Real Presence**, allowing for both the **distribution of Holy Communion outside of Mass** and **personal prayer before the Lord**.

Why is the Tabernacle There?

- **To Preserve the Eucharist** – The tabernacle stores consecrated hosts for the **sick, homebound, and those unable to attend Mass** (*Catechism of the Catholic Church [CCC] 1379*).

- **To Foster Prayer and Adoration** – Since Catholics believe in the **Real Presence of Jesus** in the Eucharist, the tabernacle allows the faithful to come and **adore Him in prayer** (*Exodus 25:8*).
- **To Remind the Faithful of Christ’s Presence** – The tabernacle serves as a **visible sign** that **Jesus dwells in His Church**, fulfilling His promise: “*I am with you always, until the end of the age*” (*Matthew 28:20*).
- **For the Distribution of Holy Communion** – The Eucharist is reserved so it can be given to those in **hospitals, nursing homes, or in emergencies**.

Where is the Tabernacle Placed?

- It is typically in a **central, prominent location** in the church or in a **side chapel** dedicated to prayer and adoration (*Canon Law 938§2*).

A **sanctuary lamp (red candle)** burns near the tabernacle to signify the **presence of Christ**.

The Tabernacle as a Symbol

The **table or structure** on which the **tabernacle** is placed is called the “**Altar of the Tabernacle**” or the “**Tabernacle Stand**.” In many churches, the tabernacle is positioned on the **High Altar** (main altar) or on a specially designated “**Altar of Reservation**” in a **prominent and dignified location**.

How Should the Tabernacle and Its Stand Be Kept?

The Church prescribes that the **tabernacle and its surroundings** be treated with the **highest reverence and beauty**:

- **A Place of Prominence and Honor** – The tabernacle should be placed in a **central, visible, and noble location** within the church (*CIC 938§2*). If not on the main altar, it should be housed in a **designated chapel or distinguished area** to encourage prayer and adoration.
- **Dignified and Decorated with Reverence** – The tabernacle should be **solid, immovable, opaque, and locked** to ensure the security of the **Blessed Sacrament** (*CIC 938§3*). The altar or stand should be covered with a **clean, dignified altar cloth**. It is often adorned with **candles, flowers, and sacred artwork** (such as angels) to direct attention to the **Real Presence of Christ**.
- **Tabernacle Lamp (Sanctuary Lamp)** – A **sanctuary lamp (red candle)** must burn **constantly** near the tabernacle to signify Christ’s presence in the **Eucharist** (*CIC 940*). This candle should be made of **pure wax or oil**, symbolizing reverence and purity.
- **A Place for Prayer and Adoration** – The area around the **tabernacle** should foster **silence and devotion**, encouraging the faithful to **pray and adore Christ** in the **Blessed Sacrament**.

Thus, the **tabernacle and its stand** serve as the **heart of the church**, a **visible sign of Christ dwelling among His people**, and must always be treated with the **utmost reverence and beauty**.

NEWS AND UPDATES

SECOND COLLECTION

March 22-23— Diocesan Priests' Retirement fund

It is always a matter of love; there is no other path.
— Pope Francis

Scan Here for Tickets!

St. Francis of Assisi School
Ceili Dinner
& Silent Auction

Saturday, March 29, 2025 6-10 p.m.
Angela's on the River
2 6th Avenue, Saint Albans, West Virginia

Father Sojan is looking for volunteers to have their feet washed on Holy Thursday. We are in need of 6 more volunteers. If you are interested, please call the Church office at 304-727-3033



ST. FRANCIS
WELCOMES
EMMETT
GUTHRIE
INTO OUR
CHURCH



“ 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

Welcome new altar servers for Sunday mass. Many thanks to you and to your parents for volunteering to serve in this ministry.

Reed Wriston, Aubree Wriston, Felicity Arcadipane, Nathan Serna, Alyssa Lake, Reagan Buscher, Eliza Berry, Fischer Bramble, Sadie Palmer, Jonah White, Elizabeth Fisher, Cason McComas

Prayer List

Please review our prayer list in the bulletin. Contact the Church office at 304-727-3033 to add or remove names.



BLESSING BOX

St. Francis Blessing Box is located at the corner of 6th Avenue and Park Street.

Your donation is a gift to someone in need. A blue bin has been placed in the back of church to collect donated items. Items greatly needed are canned goods, noodles, toiletries, and socks.

-Uphold them in your prayers-

David DeLuca, Jay Dlugos, Suzanne Farley, Nona Fields, Jo Fletcher, Debbie Flinner, 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 Lerose, 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, Teresa Tomas

Matthew Velazquez
Nanette Martin
Alaina Rae Gilbert
Rick Robinson
Terry DeLuca
Margaret McEvoy
Anna Ng
John Carnell

Josephine Fletcher
Chuck Powers
Matt Sowers
Dave Lucas
Ralph Holand
Darlene Holland
Mary Sanney
Michele Sturgeon

Patty Young
Peggy Shelton
Jason Haught
Katie Sayre

NEWS AND UPDATES

Sharing our Treasury

Listed below are collections for March 15 & 16, 2025

Collection for Church Operation.....	\$2,930.00
School.....	20.00
Flowers.....	\$30.00
Votive Candles.....	64.00

Total.....\$3,044.00
Weekly Mass Attendance

Sat- 84 Sun- 105 TOTAL-189

Collections for Church Operations



Collections for Church Operations as of March 16, 2025

EASTER FLOWERS

Donations are now being accepted for Easter Flowers. If you would like to make a donation you can either use your "EASTER FLOWER ENVELOPE" or put your donation in an envelope with how you would like your donation directed, example: in memory of, and drop it in the collection basket.

CHURCH NURSERY

We will now have a nursery for our 11am mass beginning this week. If you have a child that is 5 or younger (not started kindergarten yet) you may drop them off before mass and pick them up after. It will be 1 adult and 1 teen helper. It will be in the pre-school class near the water fountains. Please see Jennifer Lopez if you would like to be an adult volunteer, you must be Virtus trained.

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

FRIDAY MARCH 28TH 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

STATIONS OF THE CROSS WILL BE HELD EVERY FRIDAY DURING LENT AT 1:30pm WITH THE SCHOOL CHILDREN AND AT 6:30pm FOLLOWING THE 6pm MASS



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.

