

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 30, 2025 FOURTH 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.



31 Monday	01 Tuesday	02 Wednesday	03 Thursday	04 Friday	05 Saturday	06 Sunday
Is 65: 17-21 Jn 4: 43-54 (244)	Ez 47 1-9, 12 Jn 5: 1-16 (245)	Is 49: 8-15 Jn 5: 17-30 (246) St. Francis of Paola	Ex 32: 7-14 Jn 5: 31-47 (247)	Wis 2:1a, 12-22 Jn 7:1-2,10,25-30 (248) St. Isidore	Jer 11: 18-20 Jn 7:40-53 (249) St. Vincent Ferrer	Is 43:16-21 Phil 3:8-14 Jn 8:1-11 (36)

PARISH INFORMATION

Date	Mass Time	Mass Intention	Lector	Extraordinary Minister(s)	Altar Servers	Rosary Leader
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
Mon Mar 31	—	—	—	—	—	—
Tue Apr 01	6:00 pm	Harry Crede By Midge Butler	Pat Romanosky	Midge Butler	—	—
Wed Apr 02	8:15 am	Rita M. Kirkwood By Tony & Mary Jane Gertz	Pat Tabor	Tom Liberatore	—	—
Thu Apr 03	8:15 am	Roger Randolph By Grace Randolph & Family	School Students	Lynn Fenimore (X)	School Students	—
Fri Apr 04	6:00 pm	Rosy Xavier By Dave & Terry DeLuca	Dawna Kessler	Suzanne Farley	—	—
Sat Apr 05	5:00 pm	Cecil Broom By Donna Hebb	Fred Heindl	Midge Butler (X) Suzanne Farley (C) Helen Musrock (C)	Volunteers	Dave DeLuca
Sun Apr 06	11:00 am	Intentions of the people of the parish	Mark Muchow	Shaun Lopez (X) Mark Muchow (C) Paul Niedbalski (C)	Gia Lopez Aubree Wriston Reed Wriston	Paul Niedbalski

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

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 / ginooffice@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 JOY OF RECONCILIATION



There were two brothers who had a long-standing conflict. The elder brother had been the cause of the dispute, and over the years, bitterness grew between them. They stopped speaking to each other, and their hearts became hardened. Each harbored resentment, refusing to take the first step toward reconciliation. Years passed, and the younger brother moved abroad, distancing himself from the past.

One day, the younger brother returned home. The elder brother, after much contemplation, gathered the courage to visit him. With humility, he spoke to his younger brother, breaking the silence that had kept them apart for so long. In that moment, the ice of estrangement melted, and their relationship was restored. The entire family rejoiced, celebrating the beauty of reconciliation.

This story reflects today's Gospel, where Jesus shares the parable of the Prodigal Son. As we journey through Lent, today's readings offer us a profound reflection on reconciliation—God's invitation to return to Him, to be healed, and to experience His mercy. The story of the Prodigal Son (Luke 15:11-32) is one of the most beautiful portrayals of God's boundless love and forgiveness. The second reading from 2 Corinthians 5:17-21 reminds us that in Christ, we are made new, and God has entrusted us with the ministry of reconciliation. Meanwhile, the first reading from Joshua 5:9-12 speaks of the Israelites finally entering the Promised Land, marking a new beginning for them.

All these readings point to one truth: God rejoices when we turn back to Him, and He invites us to extend that same joy of reconciliation to others.

1. Returning to the Father: The Prodigal Son's Journey: The Gospel presents a familiar yet deeply moving parable. The younger son, after wasting his inheritance in reckless living, finds himself in misery. It is in his brokenness that he realizes the love he had left behind. With humility and repentance, he makes his way back home.

The moment that changes everything is when "while he was still a long way off, his father caught sight of him, and was filled with compassion" (Luke 15:20). The father does not wait for an apology; he runs to embrace his son, a sign of divine mercy.

This is how God welcomes us! No matter how far we have strayed, the moment we turn back, He runs toward us with open arms.

2. The Call to Be Reconciled: A New Creation in Christ: St. Paul, in the second reading, tells us, "Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come" (2 Corinthians 5:17). Through Christ, God does not hold our sins against us. Instead, He transforms us and calls us to be ambassadors of reconciliation.

Lent is a time to embrace this transformation. We are invited not only to seek God's mercy but also to extend that mercy to others. How often do we hold grudges, refusing to forgive? The father in the parable teaches us that love rejoices in reconciliation, not in punishment.

3. The Older Son: The Danger of a Hardened Heart: While we often focus on the younger son, the reaction of the older son is equally important. He refuses to celebrate, resentful that his father welcomed back his sinful brother. He represents those who struggle to forgive, who feel entitled to God's blessings but lack mercy for others.

Sometimes, we too are like the older son—unwilling to let go of resentment, thinking we are more deserving than others. But the father reminds him: "My son, you are here with me always; everything I have is yours" (Luke 15:31). God's mercy does not diminish His love for us. Rather, He invites us to share in His joy when a lost soul is found.

4. A New Beginning: The Israelites Enter the Promised Land: The first reading from Joshua speaks of the Israelites finally eating from the land of Canaan, marking the end of their dependence on manna. This was not just a physical change but a spiritual one—a transition from wandering to belonging, from slavery to freedom.

Lent is our journey toward this same renewal. When we reconcile with God, we step into a new life. Like the Israelites, we move from spiritual dryness to a place of abundance in God's love.

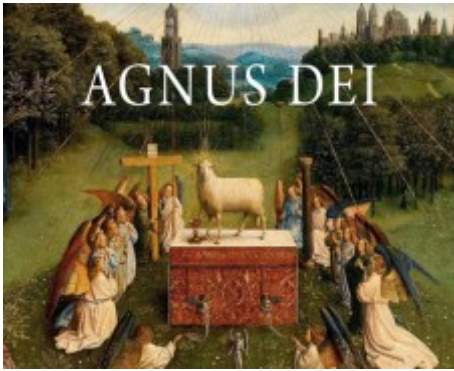
Today's readings assure us that no matter how lost we feel, God is always ready to welcome us home. His mercy is greater than our failures, and His love transforms us into something new.

As we continue this Lenten journey, let us ask ourselves:

- Do I need to return to the Father?
- Is there someone I need to forgive?
- Am I truly rejoicing in God's mercy, or am I like the older son?

May we all experience the joy of reconciliation, not only receiving it but also extending it to others. Then, like the father in the parable, we will truly understand what it means to celebrate and say, "This child of mine was lost, but now is found."

MASS EXPLAINED...THE FRACTION RITE– THE AGNUS DEI (“Lamb Of God”)



As the *Commingling Rite* takes place, the congregation prays or sings the **Agnus Dei**, a prayer that echoes through Scripture and the heavenly liturgy. This prayer is packed with deep meaning, drawing from the Old and New Testaments, the worship of the angels in heaven, and the sacrificial mission of Jesus as the Lamb of God.

1. The Biblical Background of the Agnus Dei: The Agnus Dei (Latin for “Lamb of God”) comes from a rich biblical tradition, especially from the Book of Revelation and the words of **John the Baptist** in the Gospel of John.

A. Jesus as the Victorious Lamb in Revelation: The Book of Revelation describes a heavenly vision where thousands of angels and all creation worship Jesus as the Lamb of God:

“To the one who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” (Revelation 5:13)

When we pray the **Agnus Dei**, we are joining in this heavenly worship. The Mass is not just an earthly event—it is a participation in the **eternal liturgy of heaven**, where Christ is adored as the victorious Lamb.

B. Jesus as the New Passover Lamb: In the Old Testament, the Passover lamb was sacrificed so that the Israelites could be saved from death and delivered from Egypt (Exodus 12). In the New Testament, Jesus is revealed as the true Passover Lamb, sacrificed to free us from sin and death.

“For Christ, our Passover lamb, has been sacrificed.” (1 Corinthians 5:7)

“Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” (Revelation 5:12)

This imagery is especially powerful because, in Jewish tradition, the **lamb’s blood** was a sign of protection and deliverance. Similarly, **Christ’s Blood** washes the saints and conquers evil:

“They have washed their robes and made them white in the blood of the Lamb.” (Revelation 7:14)

“They have conquered him [Satan] by the blood of the Lamb.” (Revelation 12:11)

When we say, *“Lamb of God, who takes away the sins of the world,”* we are recognizing Christ as the perfect sacrificial Lamb whose blood brings salvation.

2. John the Baptist and the Agnus Dei: The prayer’s exact words come from John the Baptist, who pointed to Jesus and declared:

“Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29)

“Behold, the Lamb of God!” (John 1:36)

John recognized Jesus as the fulfillment of **Isaiah’s prophecy** of the Suffering Servant, who would be “led like a lamb to the slaughter” (Isaiah 53:7).

By repeating John’s words in the **Agnus Dei**, we acknowledge that Jesus is the one who was **sacrificed for our sins** and that through Him, we receive mercy and peace.

3. The Repetition of the Agnus Dei: The **Agnus Dei** is repeated **three times**, which has both biblical and liturgical significance.

In Scripture, prayers and praises are often repeated three times to emphasize their **intensity and completeness**. For example:

The **Sanctus** (“Holy, Holy, Holy” – Isaiah 6:3)

The **Kyrie** (“Lord, have mercy”)

In the **Agnus Dei**, the first two invocations are pleas for mercy:

“Lamb of God, who takes away the sins of the world, have mercy on us.”

“Lamb of God, who takes away the sins of the world, have mercy on us.”

The third time, however, the plea changes from **mercy** to a **petition for peace**:

“Lamb of God, who takes away the sins of the world, grant us peace.”

This shift is significant because it links the **Agnus Dei to the Sign of Peace** that has just been exchanged among the faithful. It also **anticipates the unity** that will be brought about as we prepare to receive Christ in the Eucharist.

4. Connection Between the Agnus Dei and the Eucharist: The **Agnus Dei** is prayed right before **Communion**, reminding us that:

Jesus is the Lamb of God – Just as the Israelites ate the Passover lamb, we are about to receive **the true Lamb, Christ, in the Eucharist**.

Jesus’ sacrifice is the source of our peace – True peace is not just the absence of conflict, but **union with God**. This is why we pray for peace before receiving the Eucharist.

Jesus unites us as one Body – By receiving the Eucharist, we are joined to Christ and to one another, forming **one Church, one Body of Christ**.

Conclusion: The Profound Meaning of the Agnus Dei: The **Agnus Dei** is far more than just a short prayer—it is a powerful **proclamation of faith** that:

Unites us with the **heavenly worship** of Christ, the victorious Lamb

Recognizes Jesus as the **true Passover Lamb**, sacrificed for our salvation

Echoes **John the Baptist’s testimony**, declaring Jesus as the one who takes away our sins

Calls upon Jesus for **mercy and peace**, preparing us to receive Him in the Eucharist

Links the prayer to the **Sign of Peace**, emphasizing that true peace comes from Christ

Thus, when we pray the **Agnus Dei** at Mass, we are not just reciting words—we are joining in the **eternal hymn of heaven**, worshipping Jesus as the Lamb of God who brings **mercy, peace, and salvation** to the world.

THE BAPTISTRY AND BAPTISMAL FONT IN THE CATHOLIC CHURCH



The Catholic Church building is more than just steel and stone; it is a sacred space that allows people to perceive, through their senses, that God has fulfilled His promise to be present with His people. For this reason, a church is a “sacramental building”—one that makes visible the otherwise unseen realities of the Catholic faith and leads the faithful to their deeper spiritual meaning.

While every part of a church plays a role in this sacred purpose, each element, like a member of a body, has a specific function that contributes to the whole. Because of baptism’s vital role in the Christian life, which is the first sacrament of the Christian life, marking a person’s entrance into the Church as a child of God, through it, one is united with Christ in His death and resurrection, receives the Holy Spirit, and becomes a member of the Body of Christ, the Church documents unanimously affirm the baptistry as one of the most essential areas of a church. The term “baptistry” belongs to the building, chapel, or place where baptisms occur. The “font” is the actual vessel where the water of baptism is poured or contained. Many baptisteries in older cities are buildings separate from a church or cathedral, within which the font

is located, and the rites are celebrated. However, in the present time, Churches may not have a separate building but a baptistry within the Church placed in the prominent place.

The word *baptism* comes from the Greek *baptizein*, meaning “to plunge” or “immerse.” The Church recognizes three valid forms of baptism:

Immersion – The baptized person is fully submerged in water.

Pouring (Affusion) – Water is poured over the head.

Sprinkling (Aspersion) – Less common but still valid in extraordinary circumstances.

Baptism symbolizes both death and new life—a burial into Christ’s death and a resurrection as a new creation. It also signifies purification, as water cleanses sin and brings about spiritual rebirth through the Holy Spirit (*Titus* 3:5).

Why is the Baptismal Font Placed at the Rear or Centre of the Church?

The location of the baptismal font carries deep symbolism: Traditionally, fonts were placed near the entrance to symbolize that baptism is the “gateway” to the Christian life. Just as one enters the Church building through the doors, one enters the Church spiritually through baptism. In some churches, the font is centrally placed to emphasize that baptism is at the heart of Christian life and the Church community. The *Book of Blessings* rightly recommends that in setting up the church, “everything must be arranged to bring out the connection of baptism with the word of God and with the Eucharist, the high point of Christian initiation” (BB, 1083). The United States bishops’ text *Built of Living Stones* uses biblically-inspired language to make the point: “the baptismal font and its location reflect the Christian’s journey through the waters of baptism to the altar”

The Meaning of Water in Baptism: Water in Scripture has multiple symbolic meanings, all of which find fulfillment in baptism:

Creation – God’s Spirit hovered over the waters (Genesis 1:2).

The Flood – Water brought death but also new beginnings with Noah (Genesis 6-9).

The Red Sea – The Israelites passed through water from slavery to freedom (Exodus 14).

The Jordan River – Israel entered the Promised Land through water (Joshua 3).

Christ’s Baptism – Jesus sanctified the waters through His own baptism (Matthew 3:13-17).

Thus, Baptism continues this biblical pattern, leading the faithful from sin to grace, death to life, and slavery to freedom in Christ. It is the foundation of the Christian journey, making the baptistry a sacred and significant space in every church.

NEWS AND UPDATES



HOLY WEEK PROGRAM APRIL 13—APRIL 20, 2025



PALM SUNDAY, APRIL 13-14
5:00 pm- Holy Eucharist (Sat. April 13)
 Blessing of the Palms outside the Church, procession to the Church and the Holy Eucharist
11:00 am- Holy Eucharist (Sun. April 14)
 Blessing of the Palms outside the Church, procession to the Church and the Holy Eucharist

HOLY THURSDAY, APRIL 17
6:00 pm- The Lord's Supper
 Washing of the feet
 Adoration in the place of the Reposition of Sacred Species until midnight



GOOD FRIDAY, APRIL 18
5:00 pm- Live Stations of the Cross (Youth)
6:00 pm- Commemoration of the Lord's Passion
 Liturgy of the Word
 Veneration of the Cross
 Holy Communion

EASTER VIGIL, SAT. APRIL 19
8:00 pm- Easter Vigil Service
 Service of the Light— outside the Church
 Solemn Holy Eucharist



PENITENTIAL SERVICE
APRIL 15 AT 6PM

EASTER SUNDAY, APRIL 20
11:00 am Solemn Holy Eucharist

NEWS AND UPDATES

ATTENTION TO ALL INVOLVED IN ANY CHURCH MINISTRY

YEAR OF THE JUBILEE OF HOPE AND REFRESHER ON LITURGICAL MINISTRY

Mrs. Bernadette McMasters, Director of Worship and Sacraments for the Diocese of Wheeling-Charleston, will be joining us to lead a session on the Year of Hope and provide a refresher on liturgical ministry, including altar serving, the role of Extraordinary Ministers of Holy Communion, and the responsibilities of lectors during Mass. All those involved in any ministry within the Church are encouraged to attend this important program. The session will take place on Sunday, April 14 (Palm Sunday), immediately following Mass.

Mary Nichols will have snacks prior to the start of the session.

Father Sojan is looking for volunteers to have their feet washed on Holy Thursday. We are in need of 5 more volunteers. If you are interested, please call the Church office at 304-727-3033
304-727-3033



EVANGELIZATION MEETING

The Evangelization Committee will hold their meeting at the home of Pat Romanosky, 2134 Pennsylvania Ave. on Monday, April 7th, 9am



Thursday Mass:
Readers, new
Altar servers
with experienced
Altar servers!

“ 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

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

Immediate Prayer List

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 22 & 23, 2025

Collection for Church Operation.....	\$3,398.00
School.....	75.00
Flowers.....	\$443.00
Votive Candles.....	90.00
Diocese.....	\$359.00

Total.....\$4,365.00

Weekly Mass Attendance

Sat- 67 Sun- 133 TOTAL-200

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 APRIL 4TH & APRIL 11TH 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.