

Catholic Parishes of St. Anthony and Our Lady of the Hills

April 5, 2020

Palm Sunday of the Passion of the Lord

Issue No. 181



St. Anthony Catholic Church
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Office Hours:

Monday-Tuesday-Thursday-Friday from 9:00 am to 12:00 pm; Closed Wednesday and holidays.

Sacrament of Reconciliation:

St Anthony: Saturday 4:45 pm to 5:15 pm or other times by appointment. Our Lady of the Hills by appointment.

Palm Sunday of the Lord's Passion

As we celebrate Palm Sunday of the Lord's Passion, we are reminded that Lent is coming to close and the Resurrection is nearing. What have you learned about yourself this Lent? What have you learned about your relationship with God?

Palms vs. Passion

Each year at around this time, as Lent draws to a close, and Easter nears, Catholics everywhere look at their parish bulletins, missalettes, and publications, and wonder why the last Sunday in Lent is called "Passion Sunday" and not "Palm Sunday."

The formal designation changed in 1970; still, many people are much more accustomed to calling it "Palm Sunday."

The palms, of course, are a commemoration of the ancient custom of covering the path of an honored person as he passed by. In many parts of the Near East, this was among the highest honors, often reserved for royalty. All four of the Gospels speak of Jesus receiving this honor as he entered triumphantly into Jerusalem, days before his execution. In Matthew, Mark, and Luke, the crowds are said to have laid their cloaks in the street, as well as cut rushes. Only John's Gospel specifically mentions palm fronds.

It's the custom in Catholic churches to give people palms that are blessed at the beginning of the liturgy and carried in procession at the start of the mass. It is many people's private custom to weave these palms into crosses or other shapes during the liturgy. I would like to believe that they're not doing this during my homily, but experience tells me they are.

Ultimately, the celebration of this day isn't about the palms, any more than the celebration of Christmas is about decorated evergreen trees. As the prayers and scripture readings make clear, the liturgy is really about Christ's passion—his willingness to suffer for our salvation and the forgiveness of our sins. By the end of the reading of the passion narrative, the palms seem sad and ironic, as the crowds who welcomed Jesus into Jerusalem would be transformed into the crowd shouting "Crucify him!" during his trial. Human fickleness and *(continued on pg. 2)*

Prayer List for the Sick & Homebound

St. Anthony—Mary Canterbury, Mary Hanson, David Dodd, Nazira Joseph, Zachariah Kushner, Christina Lopez, Senaida Garcia, Michael McCallister, Maya Clark, Daniel Bishop, Robin Holly, Mike Layne

Our Lady of the Hills—Bert Zodorozny, Margaret Hancock, Violet Edwards, Marilyn Spencer, William Spencer, Katie Caroli, Jeanne Rollins, Steven Spencer, Jerry A. Legg, Doug Spencer

Please call Father Tijo George at 304-342-2716, ext. 406 if you would like a visit and to receive communion or a home blessing.



Safe Environment—The Diocese of Wheeling-Charleston is committed to the protection of its children and young people. The Diocese complies with the United States Conference of Catholic Bishops' *Charter for the Protection of Children and Young People* by maintaining an Office of Safe Environment. To report an incidence of suspected child sexual abuse, please contact your local law enforcement agency, or you may confidentially contact the West Virginia Bureau for Children and Families/Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. To report suspected cases of sexual abuse by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact one of the Bishop's designees at 888.434.6237 (toll free) or 304.233.0880: Sister Ellen Dunn, ext. 264; Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Fr. Dennis Schuelkens, ext. 270 or call the Office of Safe Environment at 304.230.1504. For more information on the Diocese's Office of Safe Environment, please go to www.dwc.org, then click the "Diocese" tab, then click "Office of Safe Environment" under the "Offices" menu. To learn more about the Catholic Church's efforts in preventing sexual abuse of children in the United States, please visit <http://www.usccb.org>. Under "Issues and Action," click "Child and Youth Protection" from the drop down menu.

Stewardship Report for March 27—April 2, 2020

St. Anthony

| | |
|--------------------------------|-------------|
| Offering | \$ 1,296.50 |
| Building Fund | 95.00 |
| Diocesan Priests' Retire. Fund | 35.00 |
| Other | 75.00 |

Our Lady of the Hills

| | |
|--------------------------------|-------------|
| Offering | \$ 2,525.00 |
| Diocesan Priests' Retire. Fund | 350.00 |
| Catholic Relief Services | 255.00 |

Thank you for your generosity! Please remember to continue to support your parish during this difficult time. May God bless you!

Bulletin & Mass Announcements—The deadline this week for bulletin announcements is Wednesday at 5:30 p.m. and for Mass announcements is Friday at 9:00 a.m. Thank you!!

USCCB Responds to Coronavirus

Please visit <http://www.usccb.org/coronavirus> for information and resources from the U.S. Catholic Conference of Bishops.

DWC Mass Online

The Diocese is live-streaming daily Mass at 12:05 p.m. Monday—Friday and weekend Mass at 6:00 p.m. every Saturday from the Cathedral of St. Joseph at <https://dwc.org/home/mass/>.



St. Anne's Outreach Center

Thursday: 8:30 a.m.—12:00 p.m.

Our Lady of the Hills

Serving families and young expecting single mothers in Big Chimney, Clay, Clendenin, Elkview and Pinch areas. Children—newborn to 4 yrs.

Visit us or call 304-965-7670

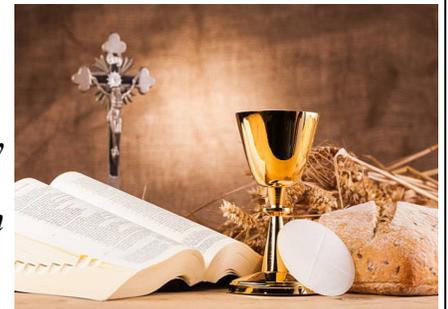
As of March 2020, St. Anne's has served 9 children.

| | |
|-------------------------------|-------------|
| Balance as of <u>12/31/19</u> | \$ 3,936.49 |
| Contributions Received | 350.00 |
| Less: Expenses | (99.96) |
| Balance as of <u>03/31/20</u> | \$ 4,186.53 |

Thank you for your generosity!

Act of Spiritual Communion

*My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my
heart.
I embrace You as if You were already
there and unite myself wholly to You.
Never permit me to be separated from
You.
Amen.*



Palm Sunday of the Lord's Passion (continued from pg. 1)

and frailty are contrasted with Jesus' integrity and courage.

So, it makes sense to call it "Passion Sunday." Still, old customs and old terminology don't change easily.

~ By Father Larry Rice

This Sunday is Palm Sunday, the Passion of the Lord. Because we can not gather as a community of faith until after Easter Sunday, we will try to preserve the blessed palms and distribute them when we are able worship together once again.

Homily

This most solemn week of the liturgical year was once called the '*Great Week*' but nowadays we call it '*Holy Week*.' In it, we witness the total self-giving of Jesus. St Paul describes it as his *kenosis*, the act of self-emptying by which Jesus made himself entirely receptive to the divine will. ("He emptied himself, taking the form of a slave.") Paul goes on to affirm to total vindication of Jesus: "God highly exalted him and gave him the name that is above every name."

This week we will try to follow Jesus every step of the way, beginning with his triumphant entry into Jerusalem. There he was welcomed, applauded and acclaimed by a crowd of admirers. On Thursday we will join him at table, to receive his gift of himself in the eucharistic bread and wine. After dining with him we will, in our reflections, go with him along the trail from the Upper Room to the Garden of Olives. There we will see him struggling with fear and anxiety about the cruel death that awaits him. On Good Friday we will be standing in spirit beside his mother at the foot of the cross, while he hands his spirit back to the Father who sent him.

On Saturday we will be quiet and silent around his tomb, as we remember the injustice and cruelty of humanity, for which he died. Then, late on Saturday, we will move from the darkness of our Passion journey to the place of the bright Easter fire. There we will join the procession of the great Paschal Candle, representing the risen Christ, as he lights up the darkness of our church and lives.

The pain of our compassion with Jesus to Calvary will give way to the hope and joy of Easter. Jesus Christ is not dead and gone. No, he is risen, strong and powerful, alive in himself, and alive in us. Then we can hold in our hearts those assuring words that Juliana of Norwich in her vision of Christ Crucified. From his own lips she heard this promise: '*All will be well, all will be well, all manner of things will be well.*'

After hearing the Passion narrative there is no need to retrace in detail the events there described. But we might reflect how Christ was no stranger to hardship, privation and suffering, long before that final day of his life. "Being in the form of God," as St Paul says, from the moment he came on earth, Jesus emptied himself, taking the form of a slave, becoming as human beings are (Phil 2:6f). He, the most high God, suffered the hardships of the poor, at times not even having a place to lay his head. He endured hunger and thirst, and after long days surrounded by crowds seeking a cure, he often spent whole nights at prayer in the hills. Despite his compassion for all who came to him, he met with hatred and rejection, in particular from Pharisees and priests, who planned to have him killed. How this rejection and hatred must have grieved him. King Lear knew "How sharper than a serpent's tooth it is, to have a thankless child;" and how must Jesus have felt at being rejected by the people he had chosen, above all others.

In prayer we realize that the sweat-stained features of Jesus were the features of the Son of God. The forehead streaming with blood, the hands and feet nailed to the cross, the body wounded, the side pierced with a lance, were the flesh of the eternal Word, who dwelt among us. Why did he suffer so much? In the words of Isaiah, "On him lay the punishment that brings us healing, through his wounds we are made whole."

May the grace of his Passion bring healing to us. Amen.



Healing Prayers Offered for Covid-19 Victims

If you have a family member/friend who has been infected by the Coronavirus, Fr. Tijo would like to pray for the infected person during the private daily Masses and Sunday Masses. A votive candle will also be lit for his/her healing. Please call the parish office or Fr. Tijo to have their names included in his prayers and a votive candle lit.

"We are Here for You"

We would like to help our parishioners who are not able to leave your homes. We have several parishioner volunteers, who can help you by running essential errands or picking up food items from the grocery store. Our aim is to help our parishioners-in-need during this difficult time while limiting exposure for all involved. We want you to know that your fellow parishioners are here to help you. If you are in need this type of service, please call:

Parish Office/ Fr. Tijo George or

Katy Layne (St. Anthony)- 304 380 3260 (cell)

Cindy Mosier (Our Lady of the Hills) -304 437 0643 (Cell)

18 Questions on the Paschal Triduum

The following eighteen questions address the most commonly received questions concerning the Sacred Paschal Triduum, and may be freely reproduced by diocesan Offices for Worship, parish Liturgy Committees, and others seeking to promote the effective celebration of these most sacred days.

1. When does the Triduum begin and end?

The Easter Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday.

2. May another Mass besides the Mass of the Lord's Supper be celebrated on Holy Thursday?

Ordinarily, no other Mass may be celebrated on Holy Thursday. However, by way of exception, the local Ordinary may permit another Mass in churches and oratories to be celebrated in the evening, and, in the case of genuine necessity, even in the morning. Such Masses are provided for those who in no way are able to participate in the evening Mass.

3. How are the Holy Oils, consecrated and blessed at the Chrism Mass, to be received in the parish?

A reception of the oils may take place before the Mass of the Lord's Supper. The oils, in suitable vessels, can be carried in procession by members of the assembly. Go to the [Order for the Reception of the Holy Oils](#) page for more information.

4. Is the *Mandatum*, the washing of feet at the Mass of the Lord's Supper, required?

The *Roman Missal* only indicates, "After the Homily, where a pastoral reason suggests it [*ubi ratio pastoralis id suadeat*], the Washing of Feet follows."

5. When should the Good Friday Celebration of the Lord's Passion take place?

Normally it should take place in the afternoon, at about 3:00 PM, to enable people to assemble more easily. However, pastoral discretion may indicate a time shortly after midday, or in the late evening, though never later than 9:00 PM. Depending on the size or nature of a parish or other community, the local Ordinary may permit the service to be repeated.

6. May a deacon officiate at the Celebration of the Lord's Passion?

Although the Celebration of the Lord's Passion appears to be a service of the Word with the distribution of Holy Communion, the *Roman Missal* does not permit a deacon to officiate at the celebration. Historically, even though the Eucharist is not celebrated on this day, the liturgy of Good Friday bears resemblance to a Mass. At one time it was called the "Mass of the Presanctified" (referring to the pre-consecrated hosts used at Communion, even when only the priest received Communion). This is also reflected in the prescribed vesture for the priest: stole and chasuble. The liturgy of Good Friday, as an integral part of the Triduum, is linked to the Holy Thursday Mass of the Lord's Supper and the Easter Vigil on Holy Saturday. While there may be cases where a parish with multiple churches or chapels (g., mission churches or a cluster of parishes under one pastor) might rotate the liturgies among the various locations, it would not be appropriate for a community to celebrate only part of the Triduum.

7. May any of the readings at the Celebration of the Lord's Passion be omitted?

The *Lectionary for Mass* does not indicate that any readings may be omitted at the Celebration of the Lord's Passion. All three readings (Isaiah, Hebrews, and the Passion according to John) are required. It should be noted, however, for Palm Sunday of the Lord's Passion, the *Lectionary* indicates that while all three readings provided *should* be used, there may be circumstances in which one or more of the readings at Mass could be omitted: "Given, however, the importance of the account of the Lord's Passion, the priest, having in mind the character of each individual congregation, is authorized to choose only one of the two readings prescribed before the Gospel, or if necessary, he may read only the account of the Passion, even in the shorter form. This permission applies, however, only to Masses celebrated with a congregation." Thus, the account of the Passion is never omitted.

8. Does the Church encourage any other liturgical celebrations on Good Friday?

On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches. Note that Evening Prayer is only prayed by those who do not participate in the Celebration of the Lord's Passion.

9. Do devotions have a particular importance on Good Friday?

The *Directory on Popular Piety and the Liturgy* (2002) provides the proper perspective in (continued on page 5)

18 Questions on the Paschal Triduum (continued from pg. 4)

paragraphs 142-145. Clearly the central celebration of this day is the Good Friday Celebration of the Lord's Passion. In no way should manifestations of popular piety, either by the time or manner in which they are convoked, substitute for this solemn liturgical action. Nor should aspects of the various acts of piety be mixed with the Good Friday celebration, creating a hybrid. In recent times, Passion processions, celebrations of the Stations of the Cross, and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. Care should be taken, however, to point out to the faithful that a Passion Play is a representation which is commemorative and they are very different from "liturgical actions" which are *anamnesis*, or the mysterious presence of the redemptive event of the Passion.

10. How does the Adoration of the Holy Cross on Good Friday begin?

The Adoration of the Holy Cross begins with one of two forms of the Showing of the Holy Cross. The First Form begins as the deacon or another suitable minister goes to the sacristy and obtains the veiled Cross. Accompanied by two ministers with lighted candles, the veiled Cross is brought to the center of the sanctuary in procession. The priest accepts the Cross and then, standing in front of the altar and facing the people, uncovers the upper part of the Cross, the right arm, and then the entire Cross. Each time he unveils a part of the Cross, he sings the acclamation, *Behold the wood of the Cross*. In the Second Form of the Showing of the Holy Cross, the priest or deacon goes to the church door, where he takes up the uncovered Cross. Accompanied by two ministers with lighted candles, he processes to the sanctuary, stopping at the door of the church, in the middle of the church, and before entering the sanctuary, to sing the acclamation, *Behold the wood of the Cross*.

11. How is the cross venerated by members of the congregation on Good Friday?

After the showing of the Cross, the priest or deacon may carry the Cross to the entrance of the sanctuary or another suitable place. The first person to adore the Cross is the priest celebrant. If circumstances suggest, he takes off his chasuble and his shoes. The clergy, lay ministers and the faithful then approach the Cross. The personal adoration of the Cross is an important feature in this celebration and every effort should be made to achieve it. The rubrics remind us that "only one Cross" should be used for adoration. If the numbers are so great that all cannot come forward, the priest, after some of the clergy and faithful have adored the Cross, can take it and stand in the center before the altar. In a few words he invites the people to adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it in silence. It should also be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The foot of the Cross as well as the right and left arm can be approached and venerated. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion.

12. When should the Easter Vigil take place?

The Vigil, by its very nature, must take place at night. It is not begun before nightfall and should end before daybreak on Easter Sunday. The celebration of the Easter Vigil takes the place of the Office of Readings of Easter Sunday. The Easter Vigil begins and ends in darkness. It is a *nocturnal vigil*, retaining its ancient character of vigilance and expectation, as the Christian people await the Resurrection of the Lord during the night. Fire is blessed and the paschal candle is lighted to illumine the night so that all may hear the Easter proclamation and listen to the word of God proclaimed in the Scriptures. For this reason the Solemn Beginning of the Vigil (*Lucernarium*) takes place before the Liturgy of the Word. Since sunset varies at different locations throughout the country, local weather stations can be consulted as to the time of sunset in the area, keeping in mind that twilight concludes (*e.*, nightfall occurs) somewhat later.

13. What considerations should be given for the paschal candle used at the Easter Vigil?

This candle should be made of wax, never be artificial, be replaced each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world. The paschal candle is the symbol of the *light of Christ, rising in glory*, scattering the darkness of our hearts and minds. Above all, the paschal candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color should be made in relationship to the sanctuary in which it will be placed.

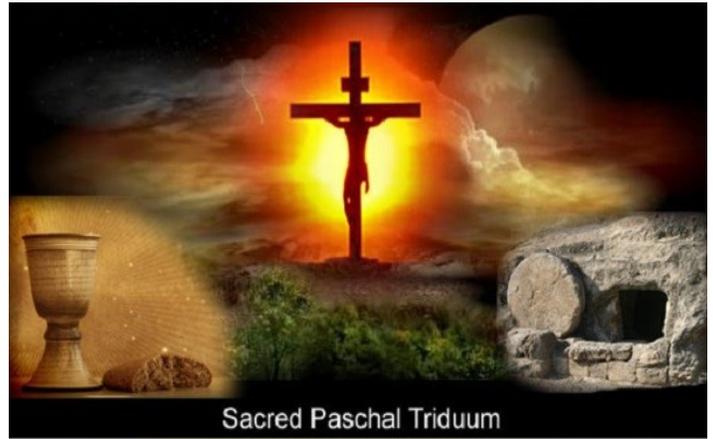
14. In the case of mission churches and cluster parishes, can multiple paschal candles be used for the Service of Light?

The *Roman Missal*, not envisioning the pastoral situation of mission churches or cluster parishes, specifies that only one paschal candle is used. To accommodate the particular circumstances, the Secretariat of Divine Worship might suggest that the candles from the mission churches or other parish churches could be present at the Easter Vigil, having been prepared in advance, and blessed alongside the main candle

(continued on pg. 6)

18 Questions on the Paschal Triduum (continued from pg. 5)

(perhaps having deacons or other representatives holding them). In keeping with the rubrics, for the lighting and procession only one candle should be lit (the principal one, or the one which will remain in that particular church). As the other candles in the congregation are lit, the other paschal candles could be lit and held (but not high, in order to maintain the prominence of the one principal candle) by someone at their place in the assembly. Once all the candles are extinguished after the singing of the *Exsultet*, the other paschal candles are put aside. On Easter Sunday morning, those candles could be taken to each of the missions and carried, lit, in the entrance procession at the first Mass at each church and put in place in the sanctuary.



15. How many readings should be proclaimed at the Easter Vigil?

One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. These deeds are related in seven readings from the Old Testament chosen from the law and the prophets and two readings from the New Testament, namely from the Apostle Paul and from the Gospel. Thus, the Lord meets us once again on our journey and, “beginning with Moses and all the prophets” (Lk 24:27) opens up our minds and hearts, preparing us to share in the breaking of the bread and the drinking of the cup. The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause, and then by the celebrant’s prayer. Meditation on these readings is so significant for this night that we are strongly urged to use all the readings whenever it can be done. Only in the case of grave pastoral circumstances can the number of readings be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14.

16. How is the First Communion of the neophytes to be emphasized during the Easter Vigil?

The celebrant, before he says, *Behold the Lamb of God*, may make a brief remark to the neophytes about their first Communion and about the importance of so great a mystery, which is the climax of initiation and the center of the Christian life. This is a night when all should be able to receive Holy Communion under both forms.

17. What directions are given for the celebration of Masses on Easter Sunday?

Mass is to be celebrated on Easter Day with great solemnity. A full complement of ministers and the use of liturgical music should be evident in all celebrations. On Easter Sunday in the dioceses of the United States, the rite of the renewal of baptismal promises may take place after the homily, followed by the sprinkling with water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other song of baptismal character should be sung. (If the renewal of baptismal promises does not occur, then the Creed is said. The *Roman Missal* notes that the Apostles’ Creed, “the baptismal Symbol of the Roman Church,” might be appropriately used during Easter Time.) The holy water fonts at the entrance to the church should also be filled with the same water. On the subsequent Sundays of Easter, it is appropriate that the Rite for the Blessing and Sprinkling of Water take the place of the Penitential Act.

18. Where is the paschal candle placed during Easter Time?

The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer. After Easter Time the candle should be kept with honor in the baptistery, so that in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals the paschal candle should be placed near the coffin to indicate Christ’s undying presence, his victory over sin and death, and the promise of sharing in Christ’s victory by virtue of being part of the Body of Christ (see *Order of Christian Funerals*, no. 35). The paschal candle should not otherwise be lit nor placed in the sanctuary outside Easter Time.

“If you remain in my Word, you will indeed be my disciples’ (Jn 8:31). The disciple is someone who is free because he or she remains in the Lord. To remain in the Lord means allowing oneself to be guided by the Holy Spirit.”

~ Pope Tweet 04/01/2020

The Chaplet

Of The Divine

Mercy

Jesus I trust in You.

Jesus said later to Sister Faustina:

...When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person not as the just judge but as the Merciful Savior".

<http://LasTresAveurias.blogspot.com>

Our Divine Shield

All of you may pray the Divine Mercy Chaplet at 3 pm – the hour of our divine Savior's death – each day until Divine Mercy Sunday (April 19th). While praying this powerful prayer, let us ask our Lord for Protection & Healing for our families, our community, our nation, and the whole world.