

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

July 5, 2020

14th Sunday in Ordinary Time

Issue No. 194



St. Anthony Catholic Church
1000 6th Street
Charleston, WV 25302
www.stanthonywv.com

Facebook
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General Directory

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(Priest in Residence)

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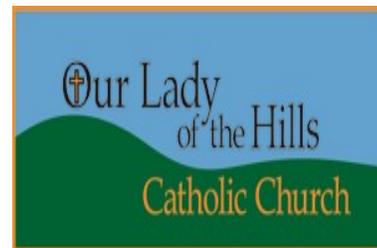
Email: secretary@stanthonywv.com Phone: 304-342-2716

Office Hours:

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

Sacrament of Reconciliation:

St Anthony by appointment. Our Lady of the Hills by appointment.



Our Lady of the Hills Catholic Church
100 Jackson Drive
Elkview, WV 25071
www.ourladyofthehills.com

Facebook
www.facebook.com/ourladyofthehillswv

WHAT IS THE CATHOLIC VIEW ON CREMATION?

Cremation of the dead body is something new to Catholic Christian tradition. The early Church retained the Jewish practice of bodily burial. The basis for this rule was simply that God has created each person in His image and likeness, and therefore the body is good and should be returned to the earth at death (Gen 3:19). Moreover, our Lord Himself was buried in the tomb and then rose in glory on Easter. A strong belief in the body as the temple of the Holy Spirit, as well as the belief in the resurrection of the body, support the Church's continued reverence for the human body.

From early Christian days cremation was viewed as a pagan practice and a denial of the doctrine of the Resurrection. That's why cremation was expressly forbidden by the Catholic Church until recent years. Therefore, Christians buried their dead both out of respect for the body and in anticipation of the resurrection at the Last Judgment. The old 1917 *Code of Canon Law* (No. 1203) prohibited cremation and required the bodies of the faithful to be buried. The new *Code of Canon Law* (1983) stipulates, "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching" (No. 1176.3). In 1997 the Holy See granted permission to U.S. bishops to allow funeral Masses in the presence of cremated remains. A rite of committal for cremated remains is provided as an alternative in the current funeral rite. The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

Mass Schedule July 4 — 12

Saturday 07/04: 14th Sunday in Ordinary Time	SA Mass 5:30 p.m. People of the Parish
Sunday 07/05: 14th Sunday in Ordinary Time	OLH Mass 8:30 a.m. †Reparation to Divine Justice (prayer gift) SA Mass 10:30 a.m. †Holy Souls in Purgatory (prayer gift)
Saturday 07/11: 15th Sunday in Ordinary Time	SA Mass 5:30 p.m. †Reparation to Divine Justice (prayer gift)
Sunday 07/12: 15th Sunday in Ordinary Time	OLH Mass 8:30 a.m. †Holy Souls in Purgatory (prayer gift) SA Mass 10:30 a.m. People of the Parish

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!!

Hand Sanitizer and Disinfectant Donations

We are accepting donations of hand sanitizer and disinfectant for both St. Anthony and Our Lady of the Hills. There will be a basket at the church entrances for donations. Thank you!!



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.

Prayer List for the Sick & Homebound

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

Our Lady of the Hills—Bert Zodorozny, Margaret Hancock, Violet Edwards, Marilyn Spencer, William Spencer, Katie Caroli, Jeanne Rollins, Steven Spencer, Doug Spencer, Harry Crede

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.

Stewardship Report for June 27 — 28, 2020

St. Anthony

Offering	\$ 1,369.50
Solidarity Fund for Africa	65.20
Other	100.00
Attendance	Saturday—17 Sunday—30

Our Lady of the Hills

Offering	\$ 520.00
Solidarity Fund for Africa	310.00
Other	130.00
Attendance	Sunday—18

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

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 (SA parishioners) or Cindy Mosier (OLH parishioners).

Music for Liturgy



Entrance:	Gather Us In (instrumental) — #303
Gloria:	Mass of Renewal — #860
Offertory:	The Summons — #383
Communion:	Like a Shepherd — #606
Recessional:	America the Beautiful (instrumental) — #731



Lorie's Music Notes

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart..." This passage is taken from Matthew's gospel today. These words can also be found in our Communion song. The closing song is a patriotic one. Happy 4th of July!

Directive from the Diocese of Wheeling-Charleston: Faithful are required to wear masks during Mass, except in the moment of receiving Holy Communion. Please follow this directive. Thank you!



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 June 2020, St. Anne's has served 13 children.

Balance as of <u>12/31/19</u>	\$ 3,936.49
Contributions Received	745.00
Less: Expenses	(99.96)
Balance as of <u>06/30/20</u>	\$ 4,581.53

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.*



 David Wibberg passed away on Wednesday, June 24, 2020. A Memorial Mass was held at St. Anthony on Thursday, July 2, 2020 at 11:00 a.m. When COVID-19 guidelines permit, the choir will celebrate a singing Memorial Service for David. Please pray for David and his family and friends. May he rest in peace.

“Only those who see with the heart see things well, because they know how to ‘look into’ each person: to see a brother or sister apart from his or her mistakes, hope amid difficulty. They see God everywhere.”
~Pope Francis tweet on 06/26/20

What are the common doctrines of the Protestants?

The five *solas* (*alones*) are five fundamental beliefs of all Protestant denominations. These five reject or counter the traditional teachings of the Catholic Church. 1) Sola scriptura (Scripture alone): It means that **Bible** (66 books) is the only **inspired** and authoritative word of **God**, and the only source for Christian doctrines. Catholics accept the Bible (73 books), apostolic Tradition and the teaching authority of the Church (Magisterium) as basis of its teachings. Protestants believe that Holy Spirit living in each believer explains the Bible to him or her. Hence there is no need of a teaching Church authority to do that. The sad result of the absence of a central teaching authority is the splitting of the Protestants into 30,000 denominations in 600 years. 2) Sola fide (Faith alone): The Protestants believe that we are saved or justified by God only on the basis of our faith. Hence good works are not needed for salvation. They believe that “Faith yields justification and good works” while the Catholic Church teaches that “Faith and good works yield justification.”

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What are the common doctrines of the Protestants? *(continued from page 3)*

3) *Sola gratia* (Grace alone) is the Protestant teaching that salvation comes by divine grace or “unmerited favor.” Hence man cannot cooperate with grace to “merit” greater graces for himself. The Catholic view is that man can cooperate with grace to “merit” greater graces for himself. 4) *Solo Christo* (“Christ alone”): Christ is the only mediator between God and man and the mediation of Mary or saints is not biblical. Sacraments are also not necessary. Catholics believe that although Christ is the only mediator between God the Father and us, Mary and saints act as mediators between the God-man Jesus Christ and believers. Catholics consider the sacraments as channels of God’s grace. 5) *Soli Deo Gloria* (To the glory of God alone): Christians are expected to honor and give glory only to God. Priests, bishops and pope are unnecessary and they don’t deserve honor or glory.

How Best To Explain The Faith?

A couple of years ago I was part of a small group talking to an archbishop about evangelization.

The archbishop, a very intelligent shepherd, remarked on the challenges facing Catholics in a secularized, postmodern world. “How are we,” he pondered, “to reach people who do not share a common culture or a common language?” Americans once could assume a common understanding, at least generally, regarding the objective nature of truth and goodness, the reality of a transcendent order, the existence of God, and even the divinity and uniqueness of Jesus Christ. No longer. The public square is now shorn and stripped of such common understanding and language. Most Americans are biblically illiterate, and precious few know or care about theology, philosophy and the permanent things. What is the best way to explain and defend the Faith? This is a question that every Christian should ponder and seek to answer.

Years before becoming Catholic, I was introduced to apologetics through the writings of Francis Schaeffer, C.S. Lewis, Ronald Nash, James Sire and similar evangelical or Anglican thinkers. Now, having been a Catholic for nearly 20 years, I continue to read the works of certain evangelical thinkers. One such writer and scholar is Os Guinness, a prolific author who was educated at Oxford and now lives in the United States where he attends an Anglican parish. His first book, “The Dust of Death” (1973), was an outstanding analysis of the counterculture of the 1960s; it dug deeply into the philosophical foundations of belief systems ranging from atheism to existentialism to pantheism.

His new book, “Fool’s Talk: Recovering the Art of Christian Persuasion” (InterVarsity), is an exceptional reflection on apologetics and evangelization. “We are all apologists now,” writes Guinness. But, he notes, most “apologetics” today are secular in nature, often taking the form of online discussions and debates and facilitated through relentless social media. On one hand, Christians have an opportunity to witness in ways never dreamed of before; on the other hand, “there are oddities in the age of communication that make it actually harder to communicate well today.” We must, Guinness insists, regain the art of Christian persuasion. An essential problem is that most Christians assume “that people are open to what we have to say, or at least are interested.... Yet most people quite simply are not open, not interested and not needy.” In fact, many people are increasingly hostile toward Christianity and the Church.

What to do? First, Christians must work to employ “prophetic persuasion,” which is marked by both creativity and fidelity to the Gospel. It is informed by examples in Scripture and in the history of the Church. The prophets were remarkable for getting people to see and hear what they didn’t want to see or hear. To accomplish this, they directly raised the questions and issues that made people uncomfortable. However, doing so did not ensure success, at least not in terms that we might accept or understand. Second, we must be “more decisively Christian in our communication.” This is not relying on rote formulas but is “a communication of the gospel that is shaped by our understanding of God’s communication in Christ, just as God’s communication in Christ is shaped by God’s understanding of the condition of our hearts.” Guinness posits that our witness must be shaped by the great truths of salvation history: “creation, the fall, the incarnation, the cross, and the Spirit of God.” In doing so, we recognize the place of reason but also acknowledge “the primacy of the human heart.” This, in fact, is a deeply biblical approach to witness. Finally, Guinness argues that all good thinking involves three questions: “What is being said? Is it true? What of it?” Unfortunately, most people are preoccupied with the third question and ignore the other two. A major reason for this is how technology has shaped our perception of how things work and should be understood. Technique rules. Yet Christian persuasion and witness is not a matter of technique; it is an art rooted in a biblical worldview and aimed at revealing Jesus Christ.

~ Carl E. Olson