

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

August 30, 2020

22nd Sunday in Ordinary Time

Issue No. 202



St. Anthony Catholic Church
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General Directory

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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 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

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What did Jesus' death achieve?

First, Jesus' death "manifested" the Resurrection, to use the new words of the second Eucharist Prayer. We would not have known about the resurrection of Jesus without its being dramatized for us.

Second, Jesus' death actualized the Lord's acceptance of human nature and the world on suffering within which humankind had been mired since the fall. Jesus is the Second Adam, to use the words of St. Paul.

Third, Jesus' death was a sacrifice. It represented a passing over (passover) on his part through sin, death, and suffering. The shedding of his blood caused the angel of death to pass over us and leave us alone. This is why the Passover story is so essential to Christian understanding, and why the theology of the Lamb is central to Christian symbolism and speech.

Fourth, Jesus' death was an act of atonement. He made humankind "at one" with the Father. His death and resurrection united the human and the divine.

Fifth, Jesus' death was an act of satisfaction. This does not mean that the Father required the death of Jesus — as some early medieval theologians like St. Anselm of Canterbury suggested (though some moderns have sought with some success to rehabilitate Anselm's theory).

Sixth, Jesus' death was an act of reparation. It repaired the broken relationship between God and humankind.

Seventh, Jesus' death was an act of expiation. This means a pouring out of his life as an act of love.

In all this, we have to remember that Jesus' death achieved nothing apart from the Resurrection. And, by the same token, the Resurrection would have achieved nothing for humanity had Jesus not assumed human nature and died "within it," so to speak. That is why the Church and the liturgy nowadays speak of the "paschal mystery," one unified reality of suffering, death, resurrection and exaltation.

~ By Msgr. M. Francis Mannion

Mass Schedule August 29 — September 6

Saturday 08/29: 22nd Sunday in Ordinary Time	SA Mass 5:30 p.m. People of the Parish
Sunday 08/30: 22nd Sunday in Ordinary Time	OLH Mass 8:30 a.m. †John & Eleanor Kozera SA Mass 10:30 a.m. †Donald G. McKeny
Thursday 09/03:	SA Mass 9:00 a.m. †Holy Souls in Purgatory (prayer gift)
Friday 09/04:	SA Mass 9:00 a.m. †Reparation to Divine Justice (prayer gift)
Saturday 09/05: 23rd Sunday in Ordinary Time	SA Mass 5:30 p.m. People of the Parish
Sunday 09/06: 23rd Sunday in Ordinary Time	OLH Mass 8:30 a.m. †Holy Souls in Purgatory (prayer gift) SA Mass 10:30 a.m. †David Wibberg

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!!



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.

Mass Intentions—In accordance with the guidelines from the Diocese of Wheeling-Charleston, Mass stipends are deposited in a separate checking account. **If you are writing a check, please make it payable to St. Anthony Mass Account.**

The current suggested level of giving is **\$20 for a weekend Mass or \$10 for a daily Mass.** Any offering, however, is most welcome, and, if you do not have funds to offer, you are encouraged to request your Mass intention.

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, Lorie Collingwood

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, Lorie Collingwood

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 August 22 — 23, 2020

St. Anthony

Offering	\$ 1,497.80
Food For The Poor	703.00
Other	118.50
Attendance	Saturday—15 Sunday—34

Our Lady of the Hills

Offering	\$ 865.00
Food For The Poor	10.00
Building Fund	100.00
Other	105.00
Attendance	Sunday—24

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.



"To pray is to allow yourself to be looked at by God without illusions, excuses, or justifications. Because from the devil come darkness and lies, from God come light and truth."

~Pope Francis tweet on 08/24/20

Music for Liturgy



Entrance:	Lift High the Cross (instrumental) — #703
Gloria:	Mass of Renewal — #860
Offertory:	Loving and Forgiving — #654
Communion:	The Supper of the Lord — #350
Recessional:	Christ Before Us (instrumental) — #409



Holy Land Collection—August 29 & 30: The Pontifical Good Friday for the Holy Land Collection has been rescheduled from April 10th to this weekend due to parish closings during the COVID-19 pandemic. This collection is in support of the Holy Places, but above all for those pastoral, charitable, educational and social works which the Church supports in the Holy Land for the welfare of their Christian brethren and of the local communities. If you have already donated this year to the Holy Land Collection, thank you for your gift. If you have not donated yet, please be generous. Remember to make your check payable to your parish and write “Holy Land” in the memo line of your check.



Holy Baptism **Congratulations**—Congratulations to Carter Allen Wells, son of Christopher and Caroline Wells, who was baptized on Saturday, August 29. Let us pray for God’s light to guide him as he begins his spiritual journey.

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!!

Fish Available to Purchase—Due to the ongoing pandemic, St. Anthony has fish available to purchase. If you are interested, please call Moya Doneghy at 304-345-4101 or Katy Layne at 304-380-3260.

COLORS WORN BY CARDINALS AND BISHOPS

A look at artwork through the centuries shows that attire for the clergy has changed greatly over the two millennia of the Church. However, the color purple is of ancient origin and has traditionally been used mostly by royalty since it was among the most difficult of colors to produce, and hence expensive and affordable only to royalty.

Within the Church, an overlay of theological or spiritual meaning is often added to practices or customs centuries after those customs arise out of convenience or common usage. For instance, it is almost certain that the use of purple attire by bishops was originally intended to show that the bishops possessed religious and spiritual authority equal to the temporal and civil authority of princes and kings. Pious commentators later came to suggest that bishops wore purple in imitation of the purple cloak placed on the shoulders of Jesus during his trial on Good Friday.

The Gospel of Matthew states that the soldiers placed a scarlet robe on Jesus (see 27:28), but the Gospels of Mark (15:16-17) and John (19:2) indicate that the soldiers, mocking Jesus as a king, clothed him in purple.

Interestingly, at least one commentary suggests that the robe was probably red when it was new, but had faded and become soiled so that it seemed to be purple.

The wearing of red clothing by cardinals, according to some accounts, arose from a medieval custom in Lyons, France, where the canons of the cathedral wore red to distinguish themselves from other clergy.

The office and title of canon is an honorary appointment by the diocesan bishop, usually conferred on older or retired priests today, but historically the canons were a diocesan bishop’s closest advisers and filled an important role.

In time, probably in the late Middle Ages or very early Renaissance, the cardinals of the Church came to wear red, undoubtedly as a means to distinguish themselves from other clerics. A later, pious explanation led to today’s understanding that the cardinals wear scarlet red as an outward sign of their willingness to shed their blood in defense of the Catholic faith.

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COLORS WORN BY CARDINALS AND BISHOPS *(continued from page 3)*

The purple worn by bishops today is not a true purple, but rather a magenta color. During liturgical ceremonies a bishop or cardinal will wear the “choir” cassock, which is entirely purple or red; otherwise, the cassock worn is the “house” cassock, which is black with purple or red buttons and *fascia*, or sash.

Is it incorrect to suggest that bishops wear purple in imitation of the sufferings of Jesus, or that cardinals wear red in witness of their willingness to die for the Faith? No, certainly not, but these pious explanations came centuries after the colors actually began to be worn by bishops and cardinals. Perhaps not the original reasons for selecting these colors, they are today the reasons these colors remain in use.

~Rev. Msgr. William J. King

Can angels speak or sing?

It's true that angels have no voice box, because they have no physical bodies. But that doesn't prevent their communicating with human beings.

Angels who serve God on earth have the capacity for assuming human form in carrying out their divine missions. We see many instances of this in the Old Testament.

Hebrews 13:2 refers to those occasions when it teaches, “Do not neglect hospitality, for through it some have unknowingly entertained angels.”

In ways keeping with their own nature, angels indeed can speak and sing. Sacred Scripture repeatedly refers to angelic choirs around the heavenly throne. All the prefaces in our liturgy invoke the example of the angels glorifying and praising God. The Epiphany preface thus joins us with the angels' worship: “Now, with angels and archangels, and the whole company of heaven, we sing the unending hymn of your praise.”

They in their way, we in ours. But there are hints in divine revelation that in heaven we shall have with the angels a common medium of communication.

~Father Ray Ryland



Why do Catholics make the sign of the cross?

Most commonly and properly the words “sign of the cross” are used of the large cross traced from forehead to breast and from shoulder to shoulder, such as Catholics are taught to make upon themselves when they begin their prayers, and such also as the priest makes at the foot of the altar when he commences Mass with the words: “In the name of the Father and of the son and of the Holy Spirit.” Another kind of sign of the cross is that made in the air by bishops, priests, and others in blessing persons or material objects. This cross recurs also many times in the liturgy of the Mass and in nearly all the ritual offices connected with the sacraments and sacramentals. A third variety is represented by the little cross, generally made with the thumb, which the priest or deacon traces for example upon the book of the Gospels and then upon his own forehead, lips, and breast at Mass, as also that made upon the lips in the breviary prayer, or again upon the forehead of the infant in Baptism, and upon the various organs of sense in the Sacrament of the anointing of the sick etc.

We have positive evidence in the early Fathers that such a practice was familiar to Christians in the second century. The Church has always attributed effects of grace and power to the use of the holy sign of the cross. It reminds us that God has loved us so much as to give up His only Son for our sake to suffer on the Cross, and that we must love Him with our whole hearts. It recalls to us that he is bound to imitate in his daily conduct the penance, mortification, humility, meekness, patience, detachment, chastity, agape love and obedience of Jesus his Lord and Master. It revives our faith with belief in the Unity and Trinity of God and the Incarnation and Redemption. It strengthens our hope by recalling that all blessings come through the Cross and by fostering a habit of seeking aid through the Cross.