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<p><b>Parish Staff:</b></p> <p>Rev. James R. DeViese, Jr., J.C.L.  pastor@spchurchweston.net</p> <p>Mary Mazza Hendricks, Pastoral Associate  pa@spchurchweston.net</p> <p>Sandra Mick, Parish Secretary  secretary@spchurchweston.net</p>	<p><b>St. Patrick Catholic School</b></p> <p>Pre-School – 7th Grade  224 Center Ave.  Weston, WV 26452  www.stpatswv.org  304-269-5547</p> <p>Maureen Gildein, Principal</p> <p>Regina Frazier, Secretary  email: st.pats@stpatswv.org</p>
<p><b>Weekend Masses:</b> Saturday, 6:00 p.m.  Sunday, 9:30 a.m., 12:30 p.m. (Latin)</p>	
<p><b>Weekday Masses:</b> M, T, Th, F, 8:15 a.m.  Wed., 6:00 p.m.</p>	
<p><b>Confessions:</b> Wednesday, 5:00 p.m.,  Saturday, 5:00 p.m.  Sunday, 8:45 &amp; 11:45 a.m.</p>	
<p><b>Eucharistic Adoration:</b> Friday, 9 a.m. to Noon</p>	

January 15, 2017	Second Sunday in Ordinary Time	Volume II, Issue 3
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# The Lewis County Catholic Times

*A Weekly Bulletin for Saint Patrick Catholic Church, Weston, West Virginia*

*Established 1848*

## Making Ordinary Time Anything But!

The rhythm of the liturgical seasons reflects the rhythm of life — with its celebrations of anniversaries and its seasons of quiet growth and maturing.

Ordinary Time, meaning ordered or numbered time, is celebrated in two segments: from the Monday following the Baptism of Our Lord up to Ash Wednesday; and from Pentecost Monday to the First Sunday of Advent. This makes it the largest season of the Liturgical Year.

In vestments usually green, the color of hope and growth, the Church counts the thirty-three or thirty-four Sundays of Ordinary Time, inviting her children to meditate upon the whole mystery of Christ – his life, miracles and teachings – in the light of his Resurrection.

If the faithful are to mature in the spiritual life and increase in faith, they must descend the great mountain peaks of Easter and Christmas in order to "pasture" in the vast verdant meadows of *tempus per annum*, or Ordinary Time.

Sunday by Sunday, the Pilgrim Church marks her journey through the *tempus per annum* as she processes through time toward eternity.

Life can become complicated with worldly cares, and too much materialism and involvement in secular values. Living the year with the Church is a stabilizer, the way to keep first things first. We are part of the Church and therefore we have a liturgical year to live. Christ is our life and we should pattern our lives

after His. Each season of the year provides us with numerous opportunities to incorporate the Church year into our own domestic churches. Thus the making of wreaths, baking of cakes, crowning of kings, dressing of dolls, cutting, pasting, sewing, planting becomes our way of transforming ordinary activities into supernatural opportunities. We hope you will find this section helpful and that you will glean a few practices which will benefit your family and lead you deeper into the mystery of the Mystical Body.

Ordinary Time briefly touches the winter season right after Christmas from the Baptism of the Lord to Ash Wednesday. We have just celebrated the birth of Our Savior and now, just as everything is dead and dormant, we are looking toward our Lord's Passion and death on the cross.

As the evenings grow longer and we are forced by the weather to stay indoors we can use this time to grow closer to our family. Depending on taste and talent you can choose to have family entertainment nights. If anyone can play an instrument or can sing you can have your own show. Group singing is also fun and no one has to have a great voice to participate. Reading aloud to children (even older ones) can provide an evening of pleasure. Be sure to pick a book that you like to read. And if all else fails don't forget the practice of storytelling. Children enjoy this activity immensely.

If the children are led by stages from the fairy-tale age to Winnie the Pooh, Little Women, Oliver Twist — to mention but a few of the childhood

classics — they will come to demand another such session every winter. In later years they will refer to those times as "the winter we were reading *Great Expectations*" or "that winter when we were plowing through *War and Peace*."

Quite apart from acquainting us with the best works of the world's great writers, it cannot be stressed enough that reading as a group is altogether different from reading for oneself. Family reading provides another valuable thing in great danger of dropping out of our lives — the ability to form an opinion and state it — which is the very essence of group discussion. As the children grow up, the books will change in character. There will be biographies of saints, books on the spiritual life, and books of philosophical character. The discussions that grow quite naturally from our readings may later be long to our children's most cherished memories.

w [excerpted from CatholicCulture.org]

## What's Inside...

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**UpFront**  
**with Mary Hendricks**

2<sup>nd</sup> Sunday in Ordinary Time  
January 15, 2017 Year A

*John 1:29-34*

Sheep are mentioned in the Bible more than any other animal—over 500 times. They were important to the Israelite culture as a source of food, clothing, and employment, as well as in religious life as a symbol of God’s people and a sacrificial animal.

One reason to offer sacrifice is to give thanks to God, and we read about it as far back as Cain and Abel. Cain, a farmer, offered the fruit of the ground while Abel, a stock herder, offered the “fatty portion” of the firstlings of his flock. Abram caught a ram in the bushes and sacrificed it when God stopped him from stabbing his son Isaac.

Passover is one of the more important sacrifices in the Old Testament. Before Moses led God’s people into the desert, God punished the Egyptians with the tenth plague, the death of the firstborn. The specific instructions to avoid this tragedy were to take a year-old male lamb without blemish and slaughter it during the evening twilight. It was to be roasted with its head, shanks, and inner organs. The blood from the lamb spread on the doorposts would keep the angel of death away from those houses.

The purpose of all these sacrifices, in addition to thanking God, was to atone for sin, reconciling sinful man to God. When a sacrifice was offered in the temple here’s how it went, according to Fr. Ray Ryland: It began as the offeror approached the altar with the animal victim. He placed his hands on the head

of the victim to identify himself with the victim. He said, in effect, “The life which is about to be surrendered is my life.” Then he slew the victim by slitting its throat and drained the blood into altar receptacles. Then the priest sprinkled the blood around the altar and placed the animal’s flesh on a fire. The smoke went into God’s presence, and God received the sacrifice. The person making the offering then ate some of the flesh from the fire, symbolically taking a meal with God, who forgives the sinner.

Any of that sound familiar to you? Maybe, like...our participation in Holy Communion?

Okay, so that takes us to today’s Gospel where St. John the Baptist talks about the “Lamb of God.” We know the Lamb to be Jesus, and we know he will be sacrificed to atone for sins. But here’s the important addition that St. John makes: “Who takes away the sins of the world.”

Every other lamb sacrificed before Jesus took away the offeror’s personal sin. *This* sacrifice, this pure, holy, spotless victim would take away *everyone’s* sins, the whole world’s sins, in one perfect action. By dying on the cross, no other sacrifice would ever be necessary.

We hear St. John’s words at every Mass when the priest holds up the Body of Christ and says, “Behold the Lamb of God, behold him who take away the sins of the world.”

And then he adds the most exciting part: “Blessed are those called to the supper of the Lamb.”

That’s when, like the offeror in ancient Israel, we eat the flesh of the sacrificed Lamb.

Yes, we truly are blessed. And, yes, we are called to the supper of the Lamb.

**Parish Prayer List**

**Of your charity, please offer prayers for...**

- ◆ **Those who are sick:** Shelly Kraus, Larry Lowe, Shannon Kiro, George Kiro (Nick Kiro’s sister and father), Randy Campbell, Shawn Campbell, Sal Carmona, Rose Determan, Robert Fealy, Carl Ford (Lynne Shaver’s father), Sara Jane Huntz, Mary Ann Murray, Matt McCauley, Julieta Rilling, Burke Riley, Mike Riley, Jane Taylor, and Megan Westfall.
- ◆ **Those who have died:** Hunter Osborn (Erica Weaver’s brother) May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.
- ◆ **Vocations to the Priesthood and Religious Life**
- ◆ **All Military Personnel:** Ryan Faulkner, Fr. Jeff Paveglio, Alan Hamilton

**MULLADY SCHOLARSHIP TIME AGAIN**

Applications are now being accepted for the Mullady Scholarship Award. This fund was started by Edwin and Mary Mullady to help Catholic students in Lewis County go to an accredited college. Applications are in the vestibule and can be emailed to you. Please contact the parish office to receive an application.

Applicants must be Lewis County residents and enrolled in college or graduate school (no high school students). Application deadline is February 1, 2017. Checks will be mailed to the student’s address. Completed applications can be returned in the church collection basket or to the parish office. Funds will be distributed in February or March.

**Mass Intentions**

Please contact the parish office or use one of the envelopes in the vestibule to schedule your Mass Intentions. Intentions are assigned on a first-come, first-served basis.

***2017 CALENDARS***

*The 2017 parish calendars are still available in the vestibule. Please pick one up today.*

**NOTEWORTHY EVENTS**

**January – Soup**

- 15 Sun: 10:30, GIFT, cafeteria  
DTS-6pm  
19 Thu: 6pm, SoulCore exercise, cafeteria  
22 Sun: 10:30, Confirmation Class, Cafeteria  
10:30 RCIC Class, cafeteria  
DTS-6pm  
29 Sun: DTS-6pm

**February -**

- 12 10:30, GIFT, cafeteria  
19 Sun: 10:30, Confirmation Class, Cafeteria  
10:30 RCIC Class, cafeteria

***Pastoral Notes & Ramblings***

*A Calendrical Conundrum?*

As many of you have probably noticed, with the beginning of the new liturgical year at the start of Advent, several adjustments were made with regard to the Sacred Liturgy. Most notably among these has been the addition of a regular, weekly Mass according to the Missal of 1962, commonly referred to as the Traditional Latin Mass or the Extraordinary Form of the Roman Rite, as Pope Benedict XVI called it when he freed up its celebration to all priests in all parishes.

For several years now, the Latin Mass Community of North Central West Virginia has made St. Patrick’s its spiritual home, gathering on a monthly basis for the celebration of the Latin Mass, usually importing a priest from another parish (there aren’t many who are capable of celebrating the older rites). Upon my arrival, I was struck by the number of adherents to the Old Mass—both from our own parish, as well as from neighboring parishes, and some even traveling from as far away as Wheeling! It seemed

to me that these people, having a desire to worship God according to one of our most ancient and venerable rites, deserved some greater sense of stability and community, and so the decision was made to attempt to integrate them more fully into the life of our own parish. This decision was made as a means of more fully following the command of Pope Francis to go out “to the peripheries” and bring back the “lost sheep” who, for one reason or another, had not found a spiritual home in which to worship God.

As a result of this ‘merger’ several parishioners have come back to Mass regularly, and some others have found in St. Patrick’s a more welcoming and comfortable community in which to worship.

As we continue to be a parish that celebrates the Roman Rite in both its acceptable forms, you may notice both some similarities between the two forms as well as some differences—most notably in the liturgical calendars. In 1969, as part of the reform of the Mass, the General Roman Calendar underwent a transformation, shifting many feasts, eliminating some, and even the adjustment of some entire seasons. Since time immemorial, the period between Christmas and Lent was referred to as Time after Epiph-

any, in which the prayers and readings of Mass were assembled in the context of the great Feast of Epiphany, and demonstrated Jesus’ manifestation of Salvation to the world in His ministry From Pentecost until Advent, the period was called Time after Pentecost, and similarly the prayers and readings focused on the work of the Church and the Second Coming of Christ. With the reform these two seasons were replaced by what we now call Ordinary Time. It is not ordinary in the sense that it is plain or uneventful, but in the sense of *ordinal direction*. Despite the lack of the monikers “after Epiphany” and “after Pentecost,” Ordinary Time is a period in which we move forward from one mystery of Christ’s life to the next.

As the year progresses, I encourage everyone to take a glance at the published liturgical calendars and the variations between them, as they show us a great deal about the mind of the Church, the development and history of how we worship God, and maybe even a few saints that we’ve never heard of. The year-long rhythm of the Church’s worship is the very heartbeat of Catholicism, and we should all keep our finger on that pulse if we are to begin to live our Faith in a more meaningful and personal way.

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Stewardship Thoughts
By Mary Hendricks

A few weeks before Christmas, there was a tree in the church vestibule with tags on it. This Angel Tree had the names of children in need, and parish-ioners could select a tag and purchase clothing and toys appropriate for the age of the child listed.

The givers brought the gifts to the church office, and many of them men-tioned how much they enjoyed choosing gifts for the children. Not only were they helping others, they, themselves, got much in return—a great feeling of satis-faction and the pleasure of knowing their sacrifice was appreciated by some-one they probably would never meet. They were loving their neighbor.

Ah, isn't that part of the Greatest Commandment? "Love God and love your neighbor as yourself."

That's why we are called to be stew-ards—to care for God's creation proves that we love God and our neighbor. Love isn't a feeling; it's an action. Oth-erwise, love is meaningless. I can tell any number of people "I love you," but until I follow up with action, it's just a word.

As the Catechism of the Catholic Church says, "The development of eco-nomic activity and growth in production [is] meant to provide for the needs of human beings. Economic life is not meant solely to multiply goods produced and increase profit or power; it is or-

Weekly Attendance & Collection (01/01/2017)

Sat: 116	Sun: 135
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General:	\$3084
Loan:	\$1118
School:	\$350
Latin Mass:	\$

Upcoming Collections and Appeals  
Jan 28/29: Church in Latin America


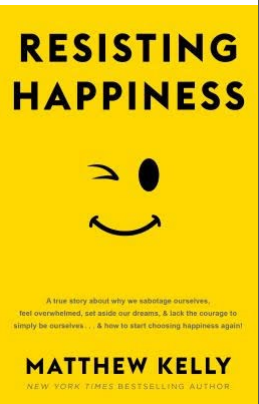
dered first of all to the service of persons, of the whole man, and of the entire hu-man community." We don't work to in-crease goods; we work to serve others.

The children whose names were on the Angel Tree have the fundamental rights to life, adequate housing, clothing, food, and moral respect. By making sure their Christmas was as bright as any other kid's, our parishioners were loving them, making sure they respected their dignity.

Here's a story for you: A young man saw an older, poor man on the side of the road. He offered the man his lunch and offered to take him to a truck stop where he could get a ride. On the way to the truck stop, the young man suggested that since it was close to dinnertime, the older traveler could join him at home for din-ner. During the meal, the younger man and his family enjoyed conversation with the older man and learned that he was an itinerant farmer on his way west to help with a walnut harvest. The family invited the traveler to stay for the night. They gave up their room, and when the traveler protested, the couple pointed out that the young children would awaken during the night. It would be better if the couple slept on the couch so the older man would not be disturbed. The wife washed the man's clothes while he enjoyed sitting on the porch with a cool drink. Early the next morning, the wife prepared a hearty breakfast and packaged a good portion of food for him, and her husband drove him to the truck stop to help him find a ride. Before parting, the young man offered the poor man all the money in his wallet, which was less than \$20.00. The traveler refused the money with the words, "You have given me more than anyone has ever given me in this life. You have given me my dignity as a human being."

Isn't that exactly what Jesus would do? Every time he healed a blind man or a leper, cast out demons or welcomed the tax collector, he restored dignity to that person. Aren't we called to do the same?

Free copies of Matthew Kelly's *Re-sisting Happiness* are still availa-ble in the vestibule of the church, as well as in the parish of- fice. It's never too late to start asking yourself how you can truly attain hap-piness. Do yourself a favor and read this accessible and informative work to help catapult you into some awesome spiritual habits for 2017!



**Knights of Columbus**  
*In service to One,  
In service to all*

**Monthly Meeting** is the first Tuesday of the each month @ 7 pm.

**Officers' Meeting** (everyone is wel-come!) is the last Tuesday of each month @ 7 pm. (01/31/17)

**Join us for service, fellowship, and spiritual growth!**



**Catholic Daughters of the Americas**

The Catholic Daughters of the Americas (CDA) meet on the third Monday at 6pm in the parish meeting room.

The next regular monthly meeting will be Monday, January 16. ALL Catholic women 18 and older are invited to join the Catholic Daughters. Find out more by going to catholicdaughters.org.

This Week's Liturgical Calendar

**Saturday—January 14th**  
Saturday of the First Week in Ordinary Time

5:00p Confessions  
6:00p Anticipated Sunday Mass for People of the Parish  
RDGS: Heb 4:12-16; PS 19:8, 9, 10, 15; Mk 2:13-17

**Sunday — January 15th**  
SECOND SUNDAY IN ORDINARY TIME

8:45a Confessions  
9:30a Mass for †Edwin and Mary Mullady  
RDGS: Is 49:3, 5-6; Ps 40:2, 4, 7-8, 8-9, 10; 1 Cor 1:1-3; Jn 1:29-34  
11:45 Confessions  
12:30p Mass (Latin) for Community of the Monastere Saint-Benoît  
*2nd Sunday after Epiphany*

**Monday — January 16th**  
Monday of the Second Week in Ordinary Time

8:15a Mass for †Bettie Jo Newhouse by family  
RDGS: Heb 5:1-10; Ps 110:1-7; Mk 2:18-22

**Tuesday — January 17th**  
Saint Anthony, Abbot

8:15a Mass for †Most Rev. Francis Bible Schulte, O.H.S  
RDGS: Heb 6:10-20; Ps 111:1-4, 4-5, 9, 10c; Mk 2:23-28

**Wednesday — January 18th**  
Wednesday of the Second Week in Ordinary Time

5:00p Confessions  
5:30p Rosary and Miraculous Medal Novena  
6:00p Mass for †Roland Daugherty and Thomas Dolan by Barbara Daugherty  
RDGS: Heb 7:1-13, 14-17; Ps 110:1-4; Mk 3:1-6

**Thursday — January 19th**  
Thursday of the Second Week in Ordinary Time

8:15a Mass for † Cesidio Federico  
RDGS: Heb 7:25-8:6; Ps 40:7-10, 17; Mk 3:7-12

**Friday — January 20th**  
Friday of the Second Week in Ordinary Time  
*Saint Fabian, Pope, Martyr; Saint Sebastian, Martyr*

8:15a Mass for †Mavis and Spencer Hamilton  
RDGS: Heb 8:6-13; Ps 85:8, 10-14; Mk 3:13-19

**Saturday—January 21st**  
Saturday of the Second Week in Ordinary Time  
Saint Agnes, Virgin, Martyr

5:00p Confessions  
6:00p Anticipated Sunday Mass for †Harry Hendricks by family  
RDGS: Heb 9:2-3, 11-14; Ps 47: 2-3, 6-9; Mk 3:20-21

**Sunday — January 22nd**  
THIRD SUNDAY IN ORDINARY TIME

8:45a Confessions  
9:30a Mass for People of the Parish  
RDGS: Is 8:23—9:3; Ps 27:1, 4, 13-14; 1 Cor 1:10-13, 17; Mt 4:12-23  
11:45 Confessions  
12:30p Mass (Latin) for †Ray and Judy Stamper  
*3rd Sunday after Epiphany*

<b>Liturgical Calendar for the Traditional Latin Mass During the Week</b>	1/20	Ss. Fabian, Pope, & Sebastian, Martyrs
	1/21	St. Agnes, Virgin and Martyr

1/16	St. Marcellus 1, Pope and Martyr
1/17	Saint Anthony, Abbot
1/18	St. Prisca, Virgin, Martyr
1/19	St. Canute, King and Martyr

**Ministry Schedule for January 20 and 21, 2017**

**Saturday, Jan. 20, 2017**

Greeters: Karen and Deanna Pascasio  
Servers: Drew Moodispaw and Blake Francis  
Reader:  
Offertory: Theresa Francis and Tom and Margaret Blake  
EMHC: Valerie Corley, Micki Snyder, Brooklyn Queen  
Cantor: K. Sims

**Sunday, Jan. 21, 2017**

Greeters: Marissa and Jordyn Aman  
Servers: Jacob Aman and Payton Aman  
Reader: J. J. Jordan  
Offertory: Jordan family  
EMHC: Jeremy and Jenny Garton, Rose Neal  
Cantor: John Collins

**January Linens:** Barbara King  
**January Funeral Greeters:** Gennette Casto, Barbara King

## You're Invited!

**Bernadette Law will be 90 on Sunday, January 22. The family is having an open house for her on that day at West Hall from 2 to 5. We are asking no gifts, cards are welcome.**

## The Dead Theologians Society



The Dead Theologians Society is a Catholic apostolate for high school-aged teens. "Through the Saints of yesterday, the Dead Theologians Society inspires the youth of today to become the saints of tomorrow." A chapter of the DTS has recently been chartered here at St. Patrick's in order to provide a solid catechetical environment where our high school youth may gather to grow in holiness together through social activity, prayer and reflection, and deepening their understanding of the Faith.

**The Next Meeting will take place on  
Sunday, January 15 at 6:00 p.m.  
in the downstairs Parish Meeting Room**

All high school teens from St. Patrick's and the surrounding parishes are invited and encouraged to attend.

For more information, check out  
[www.deadtheologianssociety.com](http://www.deadtheologianssociety.com)

## G.I.F.T

(Growing In Faith Together)

Our next inter-generational faith formation session will be Sunday, January 15 at 10:30 in the cafeteria. We will be learning about vocations. Each G.I.F.T. session begins with a delicious meal. If you have never been to a session, now is the time! If you have been, bring a friend—the more the merrier!



### RCIC Class

RCIC (Rite of Christian Initiation of Children) will meet on Sunday, January 22 at 10:30 in the parish meeting room in the back of the parish office building. These classes are for children 7—18 who want to become Catholic. The sessions are led Sheila West.

### **Pope Francis "Tweets" @ Pontifex**

"We don't have to go far or come up with grand projects to be charitable. Often the people closest to us could use our help."

### **Need Help? Get Help!**

#### **Alcoholics Anonymous**

AA - Tues., Thurs., & Sat.,  
8pm school basement.

#### **Narcotics Anonymous**

NA - Mon., 8pm school  
basement

*Use the door on the side of the  
school building facing the rectory  
for AA and NA meetings.*

## Calendar Cash Tickets

### Available Now

The annual February "Calendar Cash" fundraiser for the St. Patrick School PTO is under way. A winner will be chosen by random draw every day in February. If you win, your name will be put back in the bin so you are eligible for future drawings. The total prize money is \$3100 in cold, hard cash. The minimum amount you can win is \$75.

Tickets are \$5 and can be purchased through the church and school offices or through any student or staff member of the school.

### Confirmation Class

Confirmation class will meet on Sunday, January 22 at 10:30 in the cafeteria. This class is for baptized Catholics in the 6th grade or older who have not been confirmed. The Confirmation instructor is Judy Jerden.

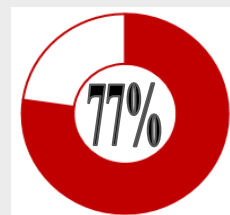
### **I'M IN! CAMPAIGN UPDATE**

**Goal: \$345,000.00**

**145 Pledges and gifts to Date:  
\$266,504.50**

If you prefer not to make a pledge, please give through the diocese to the Catholic Sharing Appeal. Since we have reached the 50% mark of that goal, all donations given will be returned 100% to our parish throughout the coming months.

"For it is in giving that we receive."  
— Francis of Assisi



## *Liturgical Musings*

*Pulling Back the Veil (2)*  
By Fr. J. DeViese

In introducing the topic of veils within Catholic liturgical tradition, I touched briefly last week on the veil of the Temple in Jerusalem. As I mentioned, veils performed—and still do perform—a variety of functions within our liturgical worship. They are used to conceal something precious, something of value, something consecrated to a specific and holy purpose.

In Exodus (Ch. 25), God instructed Moses to craft the Ark of the Covenant and how to house it. God tells Moses that a purple veil should cover the entrance to the Holy of Holies. Later the construction of the Temple is detailed in significant portions of the Books of 1 Kings (Ch. 5-8) and 2 Chronicles (Ch. 1-7), in which it is reasonable to presume that Solomon acted at the direction of God Himself, not unlike His instructions to Moses. The Scriptures take great pains to detail the manner in which the Temple is both constructed and appointed (decorated) as a way of impressing upon us the importance of the environment in which we worship God—a sacred space, set apart, and filled with items of a sacred nature whose use is only for the worship of God. (In some ways we have waned in our adherence to this principle in recent years as attitudes toward worship have become regrettably horizontal in nature.)

In the very heart of the Temple was the Holy of Holies, the Inner Sanctum, in which was kept the Ark of the Covenant, which contained the tablets of the 10 Commandments (as well as Aaron's staff and a pot of manna, according to some Hebrew texts). This most sacred of objects was housed in a room (called the Tabernacle) filled with incense, into which the High Priest of the Temple was only permitted to enter once a year on Yom Kippur, the Day of Atonement, to offer sacrifice on the "mercy seat" which was the top of the Ark of the Covenant itself.

There was no door to the Holy of Holies, but a veil supported by four columns. This veil was more than just a barrier—it symbolized the delineation between this world and the next, between our human existence and the Divine Presence, between Heaven and Earth.

The color of the veil is also significant. God commands Moses that the veil be purple in color. While no specific reason is given, we know from history that purple was the color of royalty—the result of purple dye being quite precious and very expensive to attain. What may have been lost on the ancients but should not be lost on us is that purple is also a color of penance, of atonement. Within the Holy of Holies, the great sacrifice of atonement for the sins of Israel was made by the High Priest on the Day of Atonement. It was a sorrowful act in which the Hebrews sought to make amends for their transgressions, and the Holy of Holies clad in purple highlights the penitential nature of the act.

From a Christian perspective the most significant aspect of the Temple veil is tied to the Crucifixion. At the moment of Christ's death, the Gospels relate that the sky blackened, there was an earthquake, and the veil of the Temple was torn in half, which would have exposed the Holy of Holies. The importance of this imagery cannot be overstated, and it is heralded by the Fathers of the Church as the moment at which "heaven is opened," (Pseudo-Jerome). Theophylactus writes: "God by the rending of the veil implied that the grace of the Holy Spirit goes away and is rent from the temple, so that the Holy of Holies might be seen by all. This also is a figure of the living temple, that is, the body of Christ, in whose Passion His garment is torn, that is, His flesh." St. Ambrose suggests that the old veil is rent that the Church might "hang up the new walls of faith...[and] that we might behold with the eyes of the mind the inward mysteries of religion now revealed to us."

In light of the teaching of the Fathers of the Church, one thing is quite clear: the veil of the Temple being torn in two at the moment of Christ's death shows the revelation (the unveiling) of God's salvation to man. Yet it is quite curious that, despite the veil having been taken away, the Church has, since the earliest of days, continued to make use of them. Over the next few weeks we will explore the various ways in which the Church continues to employ the use of veils and their significance in our worship of God.

## *SoulCORE*

SoulCore is coming to Saint Patrick's beginning in January 2017 on the 1st and 3rd Thursdays of every month at 6:00 p.m. in the school cafeteria. A \$10 donation is requested per session.

SoulCore is a contemporary core workout that pairs exercise with the prayers of the rosary. Feel free to check out the website: [www.soulcore.com](http://www.soulcore.com) for additional information, or contact Rachel at [rachelfweber@yahoo.com](mailto:rachelfweber@yahoo.com)!



All boys and girls ages 9 to 14 are invited to participate in the local level of competition for the 2017 Knights of Columbus Free Throw Championship. The local competition will be held 01/15/17 at 12:00 pm at St. Pat's Gym.

The Knights of Columbus Free Throw Championship is sponsored annually, with winners progressing through local, district, and state competitions. International champions are announced by the K of C international headquarters based on scores from the state-level competitions. All boys and girls 9 to 14 years old are eligible to participate and will compete in their respective age divisions. Last year more than 120,000 sharpshooters participated in over 3,600 local competitions.

All contestants on the local level are recognized for their participation in the event. Participants are required to furnish proof of age and written parental consent. For entry forms or additional information contact: Jim Mehr at 304-672-0430.