

The Lewis County Catholic Times

A Weekly Bulletin for the parishes of Saint Patrick Catholic Church, Weston,
Saint Boniface Catholic Church, Camden and Good Shepherd Mission, Glenville, West Virginia
Established 1848

Merry Christmas



The Adoration of the Shepherds by Guido Reni

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<p>Real Estate Marketing Sales & Appraisals 372 US Hwy 33 E 304-269-5975</p>	<p>Pat Boyle Funeral Home and Cremation Service A Tradition of Excellence</p>	<p>DR. DANIEL D. FARNSWORTH IV Optometrist 137 Main Ave. Weston 269-2020</p>	<p>Giovanni's 304 269-4563 DINE IN-CARRYOUT-DELIVERY 451 us Hwy 33 E, Weston, WV</p>
<p>Weston Veterinary Hospital Dr. Bill Moodispaw, DVM Sunset Acres—US 33 W 269-3288</p>	<p>CUSTOM SIGNS and Graphix 304 269-7700 Rusty Allison, Owner</p>	<p>Patrick D. Boyle, Licensee In Charge Jonathan Clutter, Licensed Funeral Director PO Box 569 • 144 Hackers Creek Rd. Jane Lew, WV 26378 304-884-2400 www.patboylefuneralhome.com</p>	<p>SJMH stonewallhospital.com</p>
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To report an incidence of suspected child sexual abuse, please contact your local law enforcement agency, or you may confidentially contact WV Child Protective Services at 800-352-6513. To report suspected cases of sexual abuse by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact the Diocese at 888-434-6237 or 304-233-0880.

St. Patrick Catholic Church

210 Center Avenue
Weston, West Virginia 26452
www.spchurchweston.org
304-269-3048
304-269-1244 (fax)

St. Boniface Catholic Church

9140 US HGWY 33 W
Camden, West Virginia 26338

Good Shepherd Catholic Mission

701 Mineral Rd.
Glenville, West Virginia 26351

Pastor:

Very Rev. James R. DeViese, Jr., J.C.L., JL
pastor@spchurchweston.net

Associate Pastor:

Fr. Cody Ford
(304) 462-7130
cford@dwc.org

Secretary:

Sandra Mick, Parish Secretary
secretary@spchurchweston.net

Mass Intentions

Having the Holy Sacrifice of Mass offered is more effective than flowers or memorial gifts for your deceased loved ones or as a special intention for a living person or special occasion. Mass Intentions can be placed in a "Mass Intention" envelope and placed in the collection basket or given to the priest or the appropriate person at your parish. Please indicate if the person is living or deceased and the date you would like the Mass to be said. Mass dates are filled on a "first-come, first-serve" basis.

Now is the time to make your requests for specific dates in the upcoming year. Please get your requests to the appropriate person at your parish.

St. Patrick's Sanctuary Lamp

The Sanctuary Lamp is burning December 22, 2019—January 4, 2020 in memory of In memory of Arthur P. Capobianco Jr.. If you would like to memorialize the sanctuary lamp in honor/memory of someone for a two-week period, please call the parish office at 304-269-3048.

Prayer List

Of your charity, please offer prayers for...

- **Those who are sick: St. Patrick's Church:** Fr. Kent Durig (Ruby), Sam Aman, Nick Bakas, Jean Scott Chase, John Collins, Brad Curtis, Paul Derico, Rose Determan, Larry Dodson, Carl Ford, Theresa Francis, Marsha Garton, Beth Griffith, Lori Hamrick, Robert Hamilton, Dave Hardman, Shirley Hubbs, Mary Jo Hull, Julia Marsh, Philomena Martin, Ed and Mary Ann Murray, Susan Murray, Mary Oldaker, Delores Paugh, Raylee Rahming, Mike Riley, Brenda Riley, Shane Rowan, Sheila Sayre, Jim Shaver, Sr. Eileen Sinnott, Sr. Peggy Sinnott, John Snyder, Kimberly Snyder, Mary Taylor, Lisa Toms
St. Boniface Church: Norma Aman, Dot Butler, Anna Crim, Marguerite Dombroski, Vicki Radcliff, Rose Anita Duley
Good Shepherd Mission: Hampton Castleberry, Judi Connell, T. A. Corcoran, Wayne Falerios, Heather Griffen, Bonnie Klotz, Bettie Kritzer, Betty Maddix, Denise Mitchell, Dr. Carl Nichols, Mary Nicholson, Jean Ott, Mary Jo Pucka, Mitch Snider, Myra Spivey, Ben Timmer
Those who have died: May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.
- **All Military Personnel:** Alan Hamilton, Aaron Hamilton, Stephen Lindsey, R. Brody Springer, Justin Stark
- **Vocations to the Priesthood and Religious Life**
- **Former priests and religious of our churches**
- **Those who are homebound, in assisted living or nursing homes.**

Catholic Charities West Virginia

For Nearly 100 Years...
We have brought justice to the powerless.

The office of Catholic Charities was established in 1931. Located in Wheeling and under the direction of Reverend Joseph Daly, Catholic Charities united the many charitable outreach services already established in the Diocese and greatly expanded the scope and nature of social assistance in the State. In 1975, the office was reorganized as a self governing and incorporated agency and renamed Catholic Community Services, Inc. In 2008, the name changed to Catholic Charities West Virginia, Inc. more closely defining the agencies outreach.

Over the more than eighty years since, Catholic Charities West Virginia has become the largest private social service provider in the state, serving more than 25,000 people each year with outreach programs and services in rural and populated communities. Catholic Charities WV works with the West Virginia Alliance for Sustainable Families and is pleased to be one of the partners with Reconnecting McDowell, a comprehensive, long-term effort to make educational improvement in McDowell County the route to a brighter economic future. The agency collaborates locally with WV DHHR, several United Way agencies throughout the State, Mountaineer and Facing Hunger Food Banks, local churches and civic organizations and employs LifeBridge AmeriCorps members in seven of our outreach locations. During disasters the agency takes a lead role in West Virginia Organizations Active in Disasters (WV-VOAD).

The agency is both fiscally and administratively self-governing. Executive offices in Wheeling and the statewide governing board direct the seven regional and five program offices that are managed by professional staff that live in the communities they serve. Regional councils advise and support the regional directors and their staff.

Services are funded through a variety of sources, including congregations and community organizations, state contracts, United Way agencies, corporate and foundation grants and individual donors. The agencies sound management of an \$11 million budget results in more than 90% of every \$1 going directly to outreach services and programs. Current programs & services include: Disaster Recovery, Homemaker & Case Management services for the elderly and adult disabled in 31 West Virginia counties; in addition to 21 outreach offices which include 11 food pantries and 2 thrift stores; 18 state sponsored Child Care Food Program offices, Child Care Resource & Referral Centers, Birth to Three office, Rachel's Vineyard Retreats, Migration and Refugee services, and Adult Basic Education. Catholic Charities West Virginia has established statewide best practices in service delivery in the WellnessWorks Food Pantry Program and Case Management services. Flagship Outreach centers includes the Catholic Charities Mobile Outreach and WellnessWorks food pantry in the Parkersburg Region, the Catholic Charities Promise House Family Resource Center and in the Eastern Region and the Catholic Charities Neighborhood Center in Wheeling.

The Second Collection at all Christmas Masses is to benefit CCWV.

Christmas: the Lord's Birth

Today is the great solemnity that shows the world that the Word incarnate, the Savior of mankind, is finally born. God becoming truly man is an enormous event [....]. Something truly happens that goes beyond any evolutionary process: the fusion of man and God, the creature and the Creator. It is not the progression of another step in the evolutionary process, but the eruption of a personal action, founded on love, that from this point forward reveals to men new space and possibilities. (Joseph Ratzinger in God and the World: A Conversation with Peter Seewald, 2001, p. 197).

Christmas says to us: alone we can't profoundly change the world to remedy it. Alone, we can make the world better or worse, but we can't save it. Christ came therefore, because left to ourselves; we couldn't escape the 'mortal disease' that has enveloped us from the first moment of conception in our mother's womb. This gives us hope, true hope, and true Christian optimism: I can't do it but He is there! This is the mystery of grace synthesized in the human figure of God incarnate.

Christmas Eve and Christmas day are moments of contemplation. We consider, in many dimensions, the mystery of love that was incarnated for us. First of all, we contemplate the light and joy, without forgetting Jesus and Mary's sorrows and sufferings, and the many difficulties that had surrounded them: the cold, the uncomfortable place, the dangers.... It would be good to accompany these thoughts by reciting and meditating slowly on the Holy Rosary, preferably in front of a crib. 'Blessed grotto of Bethlehem that testified to the wonders! Who, in this hour would not turn our hearts? Who would not prefer the opulent palace of the King?' (P. Guéranger, L'Anno Liturgico, Alba 1959 [orig. franc. 1841], I, p122).

Catholics! Keep Your Trees Up!

New Year's Day promises two certainties: college football bowl games and Christmas trees on the curb. To Catholics, of course, January 1 is the Solemnity of Mary, Mother of God. It's a Holy Day of Obligation, and the final day of the Octave of Christmas.

The Church, however, is so generous with joy. She does not end our celebration of the Incarnation with the conclusion of the Octave of Christmas. She extends it to Epiphany. Twelfth Night, as our English-speaking brethren call it, is an event Catholics in America should celebrate with more enthusiasm (think: roaring bonfires, grilled meat, lots of singing, red wine, brown ale) and might very well do if it were observed here on the Liturgical Calendar on January 6 as it is England, Australia, and Canada, to say nothing of Vatican City.

But the celebrating doesn't stop there! After Epiphany, the revelry continues until the Baptism of the Lord, the first Sunday after January 6 (usually). This year, Catholics may very well wish to keep their decorations up through January 11. And if you want to be really traditional, you can celebrate what the faithful called "Christmastide" before the liturgical reforms that followed the Second Vatican Council. In the old rite, or what we today call the Extraordinary Form, Christmastide lasted for 40 days to correspond with the 40 days of Lent, and the 40 days from Easter to Ascension Thursday.

A 40-day party? Gloria in Excelsis! (And people say Trad Cats are a dour bunch.)

Christmastide ended on February 2, the Purification of the Blessed Virgin Mary, also called Candlemas Day. On this day, the faithful take candles that they will use throughout the year in their homes to Mass to have them blessed.

Here is how the brilliant Benedictine Abbot Dom Prosper Guéranger helps us understand the totality of the mystery of Christmastide:

We apply the name of Christmas to the 40 days, which begin with the Nativity of Our Lord, December 25, and end with the Purification of the Blessed Virgin Mary, February 2. It is a period, which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter or Pentecost. One same Mystery is celebrated and kept in view the whole 40 days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense joy with which She received the glad tidings from the Angels (Luke 2:10) on that glorious Night for which the world had been longing for 4000 years. The custom of celebrating the Solemnity of Our Savior's Nativity by a Feast of 40 days' duration is founded on the Holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending 40 days in the contemplation of the Divine Fruit of Her glorious Maternity, went to the Temple, there to fulfill, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel when they became mothers. The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of 40 days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church.

The feast in the new rite is called the Presentation of the Lord—same joyful event, different emphasis, but if you really want to be a "sign of contradiction" (get it?) do as they did in ages past! Keep your tree and your decorations up until Candlemas!

Reprinted from "Catholic Answers,"
December 30, 2014

Listen to the way that St Bonaventura, the seraphic doctor, invites us to contemplate this scene in his 'Meditation on the life of Jesus Christ': 'You have also lingered, bent your knee, adored the Lord God, venerated His Mother and greeted Joseph, the holy old man, with reverence. Therefore, kiss the feet of the baby Jesus, who lies in the manger, and pray that the Holy Virgin will allow you to hold Him. Take Him between your arms, hold Him and see His lovable face, kiss it with reverence and rejoice with Him. You can do this because He has come to bring salvation to sinners and He has humbly conversed with them, finally giving Himself as food'. (cit. in Guéranger, pp 136-137)

Christmas also reminds us of the great mystery of God's people, of the Church acquired through Christ's blood, animated by the life giving Spirit, governed by the legitimate shepherds in communion with the successor of Peter. On this day in which the Word came to earth, assuming human nature, body, and soul, how can we not think about His Mystical Body that is animated by the Holy Spirit? 'For this reason, by no weak analogy, [the Church] is compared to the mystery of the incarnate Word. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body' (Vatican II, Lumen Gentium, n.8).

Holy Christmas also reminds us of the mystery of Mary as Mother of God, mother of the Incarnated Word, and mother of His mystical body, the Church. Christmas encourages us to contemplate Jesus together with Mary, reflecting on Jesus with 'His mother', as recounted many times in the Gospels. If our faith must be fully evangelical, it can not neglect a sane and profound devotion to the Mother of God, as she shows us the easiest way to reach Jesus.

~From the Congregation for the Clergy

Mass Schedules for the Solemnity of Mary the Mother of God (January 1) A Holy Day of Obligation

St. Patrick's

December 31, 2019

- 5:00 p.m., Eucharistic Adoration
- 6:00 p.m., Mass

January 1, 2020

- 12:30 p.m. Latin Mass
- 6:00 p.m., Mass

St. Boniface

December 31, 2019

- 5:00 p.m., Mass

January 1, 2020

- 8:30 a.m., Mass

Good Shepherd

December 31, 2019

- 7:30 p.m., Mass

January 1, 2020

- 10:30 a.m., Mass