

ST. PATRICK'S CHURCH

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." -Matthew 5:3

UPCOMING EVENTS

Sunday, February 8

Donut Sunday

Saturday, February 14

5:00 p.m., Mass

6:15 p.m., Mardi Gras Party

Wednesday, February 18

Ash Wednesday

Lent Begins

8:15 a.m., Mass

6:00 p.m., Mass

March 8

Donut Sunday

March 14 & 15

Gifts from the Holy Land

Sunday, April 5

Easter Sunday

Joe's Address

Joseph Derico

Pontifical North American College

00120 Vatican City State

Europe

The Beatitudes are some of Jesus' most famous and beloved words. Yet we can brush them off in a pious but dismissive way. In piety, we revere them, but how often do we take them seriously, as if they truly applied to our lives today?

As the Second Vatican Council proclaims, Jesus teaches us fully what it means to be human. Jesus is the answer to the question that is every human life. In truth, this is on display in the beatitudes, which foreshadow Jesus' life and the truth of discipleship. In the words of St. John Paul II, the Beatitudes are "a self-portrait of Christ and ... are invitations to discipleship and communion" (*Veritatis Splendor* 16).

Each of the beatitudes begins with the Greek word *makarios*, which is often translated "blessed" or "happy." We should take note of their traditional title —Beatitudes, which perhaps ironically suggests that herein lies the path to true happiness, or beatitude. In this vein, some scholars suggest that a better translation of the Greek word might be "flourishing," such that the beatitudes would read: "Flourishing are the poor in spirit," etc.

Human flourishing is closely tied to virtue in the classical tradition, as found in the writings of Plato, Aristotle, and St. Thomas Aquinas. Here, the ethical life is not merely about external deeds but a journey toward becoming a certain kind of person, a process of the full flowering of human nature—of living the fully human life. This full-flowering of human life is simultaneously about living in accordance with truth, justice, and the moral virtues and



Church of the Beatitudes, Galilee

attaining happiness, since the latter comes about through the objective perfecting of our human nature, as opposed to more modern notions of happiness as mere subjective contentment. For, in the classical sense, happiness is ultimately the fruit of one's character.

The Beatitudes and the Spiritual Life

Blessed are the poor in spirit. The first beatitude is traditionally tied to humility. In fact, in the lectionary, this passage is paired with Zephaniah 2:3 and 3:12, both of which emphasize humility as the character of the authentic people of God. Humility is the bedrock of the spiritual life: coming face to face with our brokenness—our true poverty—is precisely what allows the divine physician to enter into the deepest crevices of our hearts. As many of the saints have insisted, what produces sanctity is not just to "will it." Rather, the saints generally point in two directions: (1) the importance of recognizing our brokenness; and (2) taking seriously the infinite mercy of God. If we only think about the former —our brokenness—we can despair. But if we only focus on the latter—God's mercy—we can fall into presumption. The combination of both inclines us toward the Lord in our weakness, but it does so with a filial boldness—childlike confidence in the Father's love and mercy. This dynamic is at play in the second beatitude as well. *(continued inside)*

WELCOME TO OUR CHURCH. WE'RE GLAD YOU'RE HERE!

St. Patrick Catholic Church

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210 Center Ave.

Weston, West Virginia 26452

304-269-3048

Pastor

Rev. Fr. Douglas A. Ondeck

ondeck.douglas@gmail.com

Permanent Deacon

Rev. Mr. Mike Brumley

brumleyma@gmail.com

Religious Ed. & Sacramental Prep

Megan White

mwhite.stpats@gmail.com

Secretary

Sandra Mick

secretary@spchurchweston.net

Parish Office Hours

Monday & Tuesday, 9 - 4

Wednesday, 12 - 5

Thursday and Friday, 9 - 1

St. Patrick Catholic School

<https://stpatswv.org/>

www.facebook.com/StPatsSchoolWestonWV

Pre-School – 8th Grade

224 Center Ave.

Weston, WV 26452

304-269-5547

Pastor

Rev. Fr. Douglas A. Ondeck

Principal

Mr. John Riley IV

jriley@saintpatricks.school

Secretary

Mrs. Regina Frazier

Rfrazier@saintpatricks.school

Mass Schedule

Monday - 8:15 a.m.

Tuesday - 6:00 p.m.

Wednesday - 6:00 p.m.

Thursday - 8:15 a.m.

Friday - 8:15 a.m.

Saturday Vigil - 5:30 p.m.

Sunday- 10:30 a.m.

(See the Weekly Schedule for changes to Mass times or location!)

Sacrament of Reconciliation

Tuesday & Wednesday: 5:00 - 5:45 p.m.

Saturday: 5:00 - 5:20 p.m.

Sunday: 10:00 - 10:20 a.m.

Adoration

Tuesday & Wednesday - 5 - 5:45 p.m.

(During Lent - Adoration begins at 1pm on Wednesdays.)

Sacrament of the Sick & Last Rites

The anointing of the sick is administered to bring spiritual and even physical strength during an illness, especially near the time of death. It is most likely one of the last sacraments one will receive.

Please call the parish office to schedule or if you are in danger of death, please call 304-691-0537

Protecting God's Children

St. Patrick Church takes seriously this 'VIRTUS' pursuit of excellence in our community. With the Diocese of Wheeling-Charleston, we are committed to making every environment – a safe environment. All employees and volunteers are required to complete VIRTUS Training. Participants of this training complete short video modules to learn how to best protect the vulnerable in our community. These short sessions empower participants to accurately identify and correctly report all instances of suspected child abuse. To create or update your account, please go to virtusonline.org/.

Thank you for your continued support in making the environment at St. Patrick Church and school safe for everyone.

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. In addition to civil authorities, to report suspected cases of sexual abuse of children by personnel of the Diocese of Wheeling-Charleston to the Diocese, contact one of the following designees at 1.888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Sr. Martha Gomez, ext. 264. Or you may call Rev. Don Higgs, 304.685.2367, the Office of Safe Environment at 304.230.1504, or Victims Assistance Coordinator Erin McFarland at 304.559.6742. Please visit www.dwc.org under "Accountability" for additional information and reporting methods.

"Forward, always forward, everywhere forward! We must not be held back by debts, bad years or by difficulties of the times. Man's adversity is God's opportunity."

Archbishop Boniface Wimmer, O. S. B.



WEEKLY MASS SCHEDULE, PRAYER LIST & COLLECTION

Saturday, January 31, 2026	5:30 PM	Mass for the People of the Parish
Sunday, February 1, 2026	10:30 AM	Mass for †Lorin Albin by Joe Derico
Monday, February 2, 2026	8:15 AM	No Mass
Tuesday, February 3, 2026	6:00 PM	Celebrant's Intentions
Wednesday, February 4, 2026	6:00 PM	Mass for †Mr. & Mrs. John (Rosalee) Jordan Jr.
Thursday, February 5, 2026	8:15 AM	Mass for †Rob, Larry & Lucille Dodson by Scott Garton
Friday, February 6, 2026	8:15 AM	Mass for †John Butcher by Mary Lynn Catsam
Saturday, February 7, 2026	5:30 PM	Mass for †Alexandra Moody Hamrick by Mike and Anna Lee Determan
Sunday, February 8, 2026	10:30 AM	Mass for the People of the Parish

Contact the parish office to sponsor the sanctuary lamp for a two week period!



The sanctuary lamp is burning in memory of Emma Pascasio, February 1 - 28, 2026.

Prayer List

Those who are sick: Catherine Ratliff (Ruby), Pam Gross (moon), Cyndee Becker, Bill Bennett, Allen Butcher, Kelsea Butcher, Margaret Carr, Carol Conrad, Jody Craig, Bonnie Detamore, Emily Donaldson, Libby Ferrell, Sara Ferrell, Eric Folio, Charles Frame, Katie Frazer, Greg Garton, Josh and Marsha Garton, Dave Gissy, Tim Haggan, LaDonna Heckert, Michael James, Mark Jamison, Coretta Jefferson, Brice Johnston, Cristy Lloyd, Pat Kiddy, Dave King, Bernadette Law, Tom Law, David Lewis, Beth Linger, Rochelle Long, Matt McCauley, James McClain, Lisa Marlow, Louise Mehr, Lydia Moodispaw, Judy Nicholas, David Nuzum, Raymond Oliverio, Amy Price, Raylee Rahming, Mike Ramsey, Paula Reynolds, Brenda Riley, Kaycee Rinehart, Ann Rowan, Gage Ruley, Cody and Lindsey Skinner, Mary Smith, Micki Snyder, Nile Straley, Marge Tierney, Deborah Underwood, Kyle Wilkinson

Those who have died: Jim Henline, May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

All Veterans and Military Personnel:

Vocations to the Priesthood and Religious Life

All seminarians: Especially Joe Derico, and Andrew Dean

Former priests and religious of and from our parish.

Those who are homebound, in assisted living or nursing homes.

Those who are participating in OCIA.

Those in our First Communion Preparation classes.

To add or remove names to the prayer list, please call or email Sandy at the parish office!

Attendance & Collections

Saturday	187
Sunday	9
Total	196
Saturday	
Sunday	\$2478
Mail/Drop Box	\$
Total	\$2478
School	\$45
Votives	\$44.75
Maintenance	\$655
Loan	
Organ	\$9435
Wesbanco Balance	\$28,040.29
Organ Loan Balance	\$58,120.58



Mardi Gras Update

If you plan to attend our Mardi Gras celebration, please purchase your dinner tickets soon so we can have an accurate count when ordering our food supplies.

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Blessed are those who mourn. "Mourning" here is associated with sadness over our sin. Commenting on this passage, Pope Benedict XVI describes two kinds of mourning—one exemplified in Peter, the other in Judas. Both men betrayed Jesus, but they differ in what happened afterward. In the face of Peter's brokenness, he experiences the "healing tears" of repentance, while Judas falls tragically into despair. Benedict writes: *"There are two kinds of mourning. The first is the kind that has lost hope, that has become mistrustful of love and of truth, and that therefore eats away and destroys man from within. But there is also the mourning occasioned by the shattering encounter with truth, which leads man to undergo conversion and to resist evil. This mourning heals, because it teaches man to hope and to love again. Judas is an example of the first kind of mourning: Struck with horror at his own fall, he no longer dares to hope and hangs himself in despair. Peter is an example of the second kind: Struck by the Lord's gaze, he bursts into healing tears that plow up the soil of his soul. He begins anew and is himself renewed."* (Jesus of Nazareth, vol. I, p. 86, emphasis added)

The link between the first two beatitudes then is this: In seeing our poverty of spirit, our brokenness, we "mourn" over the reality of our sin. But in confidence we turn to the Lord for healing and transformation; and in the Holy Spirit—in the Father's love—we find true comfort (see Matthew 5:4).

Blessed are the meek. This beatitude alludes to Psalm 37:11, where the "meek shall inherit the land" (the words used in both the Hebrew and Greek original texts mean "land" and "earth"). The Hebrew word for "meek" here is anawim, which refers to the faithful and humble of ancient Israel—it is a word that captures the righteous remnant, the people of God as God desires them to become. In this sense, Mary quintessentially embodies the anawim, as is manifest in her Magnificat (see Luke 1:46-55). And Jesus of course is later said to be "gentle" and "lowly" (see Matthew 11:29).

Blessed are those who hunger and thirst for righteousness. Our physical hunger is a sign that points to a deeper hunger. Hunger reveals that we are not self-sufficient; we are creatures, in need of God and others. Our physical hunger, then, is a sign of our deep spiritual longing for the Infinite, for God. We all worship something. We need only look at how we spend our time, money, and mental and emotional energy. There are some things we simply will not "miss"—things we continually make time for. This beatitude beckons us to discern the movements of our heart and foster a deep yearning for what truly matters. Only by rightly ordering our desires at the deepest level will we ever truly be "satisfied" (see Matthew 5:6).

In the next three beatitudes, we begin to see how authentic love of God produces genuine love of neighbor.

Blessed are the merciful. Merciful people have received God's love and forgiveness; they saw their brokenness and came to the divine physician. After coming to grips with their weakness and their deep need for grace, they now have a posture of love and mercy toward others. They pity—rather than condemn—the sinner. Nonetheless, merciful people still call sinners to a higher standard because they know that sin leads to sadness; it destroys our lives and wrecks any possibility of true and lasting happiness. In being conformed to the image of God, the forgiven sinner images divine mercy for others. In fact, this seems to be a condition for full entrance into the kingdom:

"Forgive us our trespasses as we have forgiven those who trespass against us" (see also 18:23-35).

Blessed are the pure in heart. In the Bible, the "heart" is the core of a person—it is our "unified center," a combination of intellect and will. The "heart" in the Bible is not a reference to our feelings or sentiment. The "pure" in heart are undivided in heart. Subsequent passages in the Sermon on the Mount track closely with this idea. For example, in Matthew 6:22 we read about a "sound eye." The word translated here as "sound" is haplous, which is sometimes taken either as "healthy" (hence "sound") or "generous." The two ideas actually come together: First, the "eye" in Jewish tradition is connected to greed—an evil eye sees things it wants and covets them. Second, this saying is sandwiched between two passages dealing directly with money and treasure: Matthew 6:21 ("where your treasure is, there will your heart be also") and Matthew 6:24 ("No one can serve two masters ... you cannot serve God and mammon").

In other words, the "sound eye" is both healthy and generous because this person is attached to the right things in an undivided way. They are seeking first the kingdom (see Matthew 6:33). And this is precisely what Jesus means when he says, "Be perfect as your heavenly Father is perfect" (Matthew 5:48). The Greek word here for "perfect" is teleios, a word that has deep resonance in the virtue tradition, referring to that full "flourishing" of human nature mentioned above. The Hebrew roots behind this idea refer to being "complete" or "whole." The pure in heart are undivided because they anchor their lives on God and thereby live with integrity or wholeness—becoming "perfect" in that sense, for they have now found healing in the Lord and have come to rest in him. Conversely, the divided in heart are anxious, the opposite of the "wholeness" or "completeness" mentioned above (see Matthew 6:25-34).

Blessed are the peacemakers. Those who are "complete" in the Lord find peace—and become sources of peace for others. "Peace" here is not merely the absence of conflict, but what St. Augustine describes as the "tranquility of order" (see CCC 2304). Peace is the fruit of an undivided life.

Since the reward of the eighth beatitude is the same as the first ("for theirs is the kingdom of heaven," see Matthew 5:3, 10), some consider the Beatitudes better enumerated as seven, as opposed to eight. If we consider this last one an eighth beatitude ("Blessed are those who are persecuted for righteousness' sake"), we should see in it the fact that the Christian life is always an imitation of Christ; as St. Paul puts it, we are "conformed" to the image of Christ (Romans 8:29). In fact, the Christian life is ultimately a matter of Jesus' life being reproduced in us (see Galatians 2:20). Hopefully, we can learn to see the Beatitudes not as lofty but unattainable aphorisms but as the heart and soul of the Christian life. Indeed, the Beatitudes enable and empower us to live the truly human life by bringing about genuine human flourishing, both on a natural and supernatural level. For grace does not abolish or destroy nature but builds upon it—that is, grace heals, perfects, and elevates our fallen human nature.

How can we make the Beatitudes real in our lives today?

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14

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\$30

MUST BE 21 OR
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4. NEED NOT BE PRESENT TO WIN.

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Thank You for Your Contributions to the Organ Fund!

Thank you to everyone who contributed to the organ fund! Your generous donations—together with the remarkable dollar-for-dollar matching gift from an anonymous donor—have allowed us to pay off our organ loan, helping to ensure the continued presence of sacred music in our parish for generations to come.

Together, we have raised **\$29,237** since the start of the matching campaign. Once again, thank you for your generosity and support. We truly could not have accomplished this without you.

Blessing of the Throat: Feb 3rd

In honor of the Feast of St. Blaise, the traditional Blessing of Throats will be offered at Mass on February 3rd. Through the intercession of St. Blaise, we ask God's protection from illnesses of the throat and every other evil.

Ash Wednesday- Feb. 18th

Masses with the Imposition of Ashes will be offered on Ash Wednesday at **8:15 a.m. and 6:00 p.m.**

Ash Wednesday marks the beginning of Lent and is a day of fasting and abstinence for Catholics. Fasting means one full meal and two smaller meals that together do not equal a full meal, while abstinence means refraining from meat. We observe these practices as an act of penance and preparation for Easter.

KofC & CDA Upcoming Meetings

The Knights of Columbus will meet on February 3rd at 7:00 p.m.

The Catholic Daughters will meet on February 9th at 6:00 p.m.

All members are encouraged to attend.

2025 Tax Statements

Thank you for your continued generosity and support of our parish. 2025 contribution statements have been mailed and should arrive shortly. If you have any questions or need a duplicate copy, please contact the parish office.

KofC Seminarian Support Raffle

The Knights of Columbus are selling Seminarian Support raffle tickets. Proceeds go to supporting seminarians in the Diocese. Tickets are \$5 each and winners can win up to \$1000! Please see one of the members of the KofC for information.

2026 Mullady Scholarship Application

Applications are now being accepted for the Mullady Scholarship Award. This fund was started by Edwin and Mary Mullady to help Catholic students of Lewis County go to an accredited college. Applicants must be Catholic, currently enrolled in college or graduate school (no high school students), and residents of Lewis County.

Applications can be picked up in the vestibule of St. Patrick's Church, the parish office or you can request an application be emailed to you.

The application deadline is February 28, 2026. Completed applications should be returned to St. Patrick Church, 210 Center Ave., Weston, WV 26452. Funds will be distributed in March.

Sponsors for Donut Sunday Needed

Please consider sponsoring a Donut Sunday to provide a social space for parishioners with delicious treats. The cost of a Donut Sunday is typically \$250. Contact Sandy at the parish office to sponsor at 304-269-3048.

Our next Donut Sunday will be February 8, sponsored by Ethan and Kristi Garton.

Our Neighbor Collection

Please remember donation centers are hit hardest in cold weather. Kindly place donations of non-perishable food and paper goods in the cabinet outside the back of the parish office.

CATHOLIC QUESTIONS & CATHOLIC ANSWERS

Have questions about the Catholic faith?

Scan the QR code to ask an anonymous question.



Join us in
OCIA

feel free to pop in only for topics you are interested in

UPCOMING TOPICS:

February 8: The Mass, Part 2

In this lesson, Catechist Megan White will unpack the next parts of the Mass: The Liturgy of the Eucharist & The Concluding Rites in the School Cafeteria @ 9:00 AM.

February 15th: Holy Orders

In this lesson, we will discuss the Sacrament of Holy Orders in the School Cafeteria @ 9:00 AM.

dates subject to change due to weather

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THIS WEEK'S QUESTION:

Q: Every Sunday when Mass first begins, we ask forgiveness of our sins. Doesn't God grant us that forgiveness? So why do we need to go to confession to a priest?

A: In the Penitential Act at the beginning of Mass, we confess in a general way that we have sinned. This part of the Mass prepares our hearts to receive Christ in the Eucharist and forgives small (venial) sins. However, **this general confession does not have the same effect as the Sacrament of Reconciliation.**

The key distinction here is between venial and mortal sins, and how each is forgiven.

Venial sins are small sins that wound our relationship with God but do not sever it completely. Examples include minor impatience, irritability, laziness, neglecting small duties, or gluttony. These sins can be forgiven in a variety of ways: through personal prayers of contrition, communal prayers like the Penitential Act, and by receiving the Eucharist.

Mortal sins, on the other hand, **are serious offenses that destroy our friendship with God.** If a person dies in a state of unrepented mortal sin, they are choosing hell over Heaven. For a sin to be mortal, three conditions must be met:

1. **Grave matter** — the act is seriously wrong.
2. **Full knowledge** — you know it is seriously wrong.
3. **Deliberate consent** — you freely choose to do it.

Examples of mortal sin include: occult practices, sexual activity outside of marriage, Catholics marrying outside the Church, use of contraception, pornography, serious theft, murder (including abortion), missing Sunday Mass without a serious reason, and other acts that deliberately reject God's law.

Because mortal sins are so serious, they require the Sacrament of Reconciliation. **This sacrament restores the sanctifying grace that was lost when the sin was committed, reconciles the sinner with God and the Church, and gives the grace needed to resist sin in the future.**

In short: venial sins can be forgiven through prayer and the Eucharist, but mortal sins require sacramental confession because of their gravity and their effect on our soul and our communion with God and the Church. Both types of forgiveness, however, remind us of God's infinite mercy and call to repentance of any sin that holds us captive.

*For further info, see: CCC 1393, CCC 1416, CCC 1441, CCC 1493, CCC 1854-1864
John 20:22-23, 1 John 5:16-17*

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