

SAINT CATHERINE OF SIENA
SHARING OUR TREASURE
DECEMBER 7, 2025

Attendance at Saint Catherine at 11 am = 98	
Regular Collection	\$ 1303.51
ONLINE giving	\$ 461.50
Grand Total	\$ 2765.01

SAINT CHARLES BORROMEIO
SHARING OUR TREASURE
DECEMBER 6-7, 2025

Attendance at Saint Charles at 4 pm = 59 and 9 am = 68	
Regular Collection	\$ 2434.00
ONLINE giving	\$ 660.96
Poor Box	\$ 485.00
Mass intention donations	\$ 30.00
Grand Total	\$ 3609.96



Give to Saint Catherine

Online Giving is now available on flocknote
For Saint Catherine of Siena — Use the QR code at the left to give one time, or to set up recurring donations. You will see our Giving Page and can choose your donation type.



Online Giving is now available on flocknote,
our new database
For Saint Charles Borromeo— Use the QR code at the right to give one time, or to set up recurring donations. You will see our Giving Page and can choose your donation type.



Give to Saint Charles

CHRISTMAS FLOWERS FUND

Help decorate our churches by donating to the Christmas Flowers Fund. Use the enclosed flyer to indicate your requests, use the envelopes provided at the back of each church, or give online by using one of the QR codes above. To pay by check, please make your check payable to either Saint Catherine or Saint Charles.



All online giving donations that were set up through the old Parish Soft system need to be discontinued by December 19, 2025. Call the Parish office if you need assistance.

Parishioner and artist Alan Anderson has donated four of his famed jeweled **Christmas trees** as a fundraiser for Saint Charles Major Maintenance Fund. The framed trees are in the Parish Hall at Saint Charles. Please stop by and enter your bid before December 19th.



Parish Council Meetings

Saint Catherine Pastoral—Sunday 18 January @ 12:30pm
Saint Catherine Finance—TBA
Saint Charles Finance—Wednesday 4 February @ 6:45pm

PARISH INFORMATION

Pastor: Rev. Msgr. Kevin Michael Quirk, JCD
email: kquirk@dwc.org Phone: 304-281-7073
Deacon: Robert Holliday email: rholliday@dwc.org
Phone: 304-646-4476
Deacon: Bill Strange email: deaconbill@frontier.com
Phone: 304-237-4470 (cell); 304-536-2333 (home)

Parish Administrative Assistant: Leah Trent
email: stcharlesborromeocc@gmail.com

Parish Office Phone: **304-536-1813**
Parish Office is open Monday, Tuesday and Wed. from 9am-2pm
40798 Midland Trail E. White Sulphur Springs, WV 24986

Adult Faith Formation

THE INFANCY NARRATIVES OF ST. MATTHEW

Pope Benedict taught that the Nativity of Christ Jesus is not merely an event in the past, but is an event of “unfolding significance for people today, with implications for such issues as [...] the purpose of human freedom.” Beginning on **Wednesday, 3 December**, we will study the will study Chapters 1 & 2 of St. Matthew’s Gospel, the so-called Infancy Narratives. We will meet on the first three Wednesdays of December (3, 10, 17 December) and three consecutive Wednesdays in January (7, 14, 21 January) in the **Saint Charles Borromeo Parish Hall, following the 6:00p Mass.** Please come and enjoy the richness of these events from the birth and early years of Christ Jesus.



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 by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact the Diocese at 888.434.6237 or 304.233.0880. Visit www.dwc.org under “Accountability” for more information and reporting methods.



Saint Catherine of Siena and Saint Charles Borromeo
Catholic Churches in Greenbrier County, West Virginia

DECEMBER 14, 2025
THIRD SUNDAY IN ADVENT



A Theology of the Sacred Heart of Jesus—a Serial
II. Overview of the Doctrine of the Sacred Heart

A. What one can learn about the Sacred Heart - Theology

1. The Identity of Jesus Christ – Christology
 - A. Errors that Deny the Divinity of Christ – Ebionites and Adoptionism

While I did not say it quite so clearly when considering the errors that deny the humanity of Christ, my intention is to focus solely on Christian errors. I think it necessary to say that here as there are a veritable plethora of non-Christian religions and spiritualist groups which acknowledge Jesus Christ as an historical person and even as a great prophet but not as the Son of God or divine in any way. Among these are Unitarianism, Unitarian-Universalism, Islam, Bahá’í Faith, Manichaeism, and Continental Freemasonry.

However, our concern here is intramural to Christianity and especially taken up with those errors that appeared in the first centuries of the life of the Church. This focus is useful because many if not most later errors regarding Jesus Christ are knowing or unknowing repeats for the original ones and because they help us to get at the importance of the Sacred Heart in the preservation of the orthodox faith, especially for the spiritual life.



Epiphanius of Salamis, Fresco in Kosovo.

And so, gentle reader, we take up the earliest of these errors, perhaps so early as to be contemporaneous with Docetism, namely: the Ebionites. Very little is known directly about this sect because, like Docetism, it seems to have emerged during the sub-Apostolic Era and even within the first century of Christianity. Much of what we do know about this group comes from writings against them by the Fathers of Church, especially Saint Irenaeus of Lyons (c. 125-202), Origen (c. 185-253), Saint Eusebius of Caesarea (c. 260-339), and **Saint Epiphanius of Salamis (c. 320-403)**. I have included an image of Saint Epiphanius with this column because that guy has some great vestments! What can be said, even if indirectly known, is this: the Ebionite name is derived from Hebrew word עֲבִיּוֹנִים meaning ‘the poor’ or ‘poor ones.’ The group arose in Palestine and the Transjordan area during the first century and seems to have been one of the early expressions of Jews coming to Christianity. As devout Jews, they seem to have been nontrinitarian – there is only one God in one Person – and to have observed the Mosaic Law.

As strict Judaic monotheists, the Ebionites rejected several core teachings of the early orthodox Christian faith even as it was in the midst of coalescing. Chief among these, they rejected the divinity of Jesus, His preëxistence, His incarnation, and His Virgin Birth. Rather, as best one can discern, particularly from the writings Saint Epiphanius of Salamis, the Ebionites considered Jesus a righteous human being, who, by virtue of his faithful observance of the Law of Moses, was chosen by God to fulfill the role of the Jewish Messiah. While they rejected the New Testament writings of Saint John and Saint Paul, they held the Gospel of Saint Matthew in particularly high regard – albeit with the Infancy Narratives (chapters 1-2) removed – seeing Christ’s teaching in that Gospel as a call to repentance and a more thorough-going observance of the Law of Moses. Saint Epiphanius of Salamis also refers to a *Gospel of the Ebionites* and includes in a polemic of his against the sect a few passages from the now lost text. One of its unique qualities is that the text is presented as a first-person narrative from Saint Matthew, offered in addition to his eponymous Gospel. *- Continued on the next page -*

SAINT CATHERINE OF SIENA

Mass Schedule for the week of 14-20 December

Sunday 11am
Tuesday 6pm
Wednesday 8:30am
Thursday 6pm
163 Walnut Street
Ronceverte, WV 24970

Parish Phone: 304-536-1813

www.stcatherinewv.org



SAINT CHARLES BORROMEIO

Mass Schedule for the week of 14-20 December

Sunday 9am
Monday 8:30am
Wednesday 6pm
Thursday 8:30am
Friday 8:30am
Saturday 8:30am
Saturday 4pm

40798 Midland Trail E.
White Sulphur Springs, WV 24986

www.stcharlesborromeowv.org



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It is hard for us today to comprehend what it must have been like for first century Jews who chose to confront Christianity as it emerged from the Judaism of their own day, which was itself no more monolithic than Judaism or Christianity are today. There were many different flavors of Messianic expectation, ranging from none at all, through a new Davidic King, to a fully divine Messiah ushering in the close of the age; hints of each of which can be found in the later works of the Old Testament and especially in the intertestamental writings of the last century before Christ. The Ebionites seem to have chosen the path of a non-divine fully human Messiah, as a way of reconciling their following of Christ with their Judaism, the paradigm shift that Christianity represented being simply too far of a step for them to make.

While this exposition may have been somewhat torturous (and, admittedly all these columns have been a kind of exquisite torture, have they not?!), the Ebionite belief is not entirely alien today, especially when cut adrift from its roots in Judaism at the beginning of the Christian era. One does not need to go too far or read too much to encounter the idea that Jesus Christ was an exemplary moral teacher and leader, an outstanding human being whom we should certainly follow, but no more. Indeed, it seems that among many within The Enlightenment, in keeping with the deistic principles of that movement, the person of Jesus was seen as an historical person who truly existed but was only human and was an effective preacher of truth and justice.

It makes me sad to say that my fellow arrogant sissy, Thomas Jefferson, can best be described as an Ebionite. Very much a son of The Enlightenment, the Sage of Monticello wrote in 1803 to the English chemist and Unitarian preacher Joseph Priestly – whom it is de rigeur to identify as the discoverer of the element oxygen – that he had conceived of writing his own his view of the “Christian System” beginning with a review of the morals of the ancient philosophers, moving on to the “deism and ethics of the Jews”, and concluding with the “principles of a pure deism” taught by Jesus, “omitting the question of his deity,” Jesus’ that is, not Jefferson’s. He apparently work on the project for many years, writing to his on-again, off-again friend and frenemy John Adams in 1813 that

“In extracting the pure principles which Jesus taught, we should have to strip off the artificial vestments in which they have been muffled by priests, who have travestied them into various forms, as instruments of riches and power to them. [...] We must reduce our volume to the simple evangelists, select, even from them, the very words only of Jesus, paring off the Amphibologisms [ambiguous phrasing, term which Jefferson seemed to enjoy] into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is an 8vo of 46 pages of pure and unsophisticated doctrines.”

And Jefferson was apparently not kidding in the slightest. Taking a razor and a pot of glue, the former President cut out passages from the Gospels of a 1794 Latin/Greek version of the New Testament, a French Bible, and a copy of the King James version, arranging the excerpts in a chronological order of his own lights to create a single narrative entitled *The Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels*.

Left on the cutting room floor at Monticello were any mention of angels, miracles, or prophecy. References to miracles, the genealogy, the divinity, the resurrection or ascension of Jesus were also excised. Jefferson considered the resulting text “a more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus.” It pains me to say that the President could not be called a Christian except in the most expansive and exclusively moral sense. He himself recognized this, writing in response to another correspondent in 1819, “You say you are a Calvinist. I am not. I am of a sect by myself, as far as I know.” But Jefferson was not alone in his own time nor is he alone today. In his letters to his son and the future president, John Quincy Adams, former President John Adams, in his retirement at Braintree, expressed many of the same ideas as Jefferson, though more of a Unitarian and believer in a personal God, than Jefferson himself. The same position is held by secular humanists and skeptics today, accepting Christ as an exceptional orator and moralist whose actions were consistent with His words, while very much a human being of His own times and nothing more. Some speak of Jesus, the Buddha, Confucious, and Ghandi as equally great moral teachers, an equivalency that is possible when the essence of Jesus Christ has been left to fall to Monticello’s floorboards to be swept up by a house slave and thrown upon the hearth fire.

If Christ, however, is not both fully divine and fully human, what really is the point? His human heart may break with compassion for us yet it is wholly inadequate to save us; He might be able to show us the way, tentatively, but is powerless to set us on that way and aid us to persevere. Like the Law of Moses, the moral teaching of a merely human Jesus ends up simply impressing on us our profound inability to be good and to keep the law. Thanks be to God that while folio pages might be cut, Christ’s own divinity is not destroyed or lost by His willing choice to embrace our humanity, even if it makes little or no sense to the smart set.

A Theology of the Sacred Heart – A Serial
I Attributes of the Sacred Heart
II Overview of the Doctrine of the Sacred Heart
 A. What one can learn about the Sacred Heart – Theology
 1. Christology
 2. Theology
 3. Salvation
 B. What one can learn from the Sacred Heart - Spirituality
III Biblical Origins
IV Development of the Doctrine
V Importance in the life of the Church today

**Sacramental & Pastoral Schedule for the 3rd Week of Advent
14-20 December 2025 (Year A, II)**

The Month of the Immaculate Conception

We pray that Christians living in areas of war or conflict, especially in the Middle East, might be seeds of peace, reconciliation, and hope.

THIRD SUNDAY OF ADVENT — 14 December 2025

Gaudete Sunday & The Blessing of the Bambinelli
Memorial of Saint John of the Cross, priest & doctor
Is 35:1-6a, 10/Jas 5:7-10/Mt 11:2-11

Saint Charles Borromeo —Anticipated Mass on Saturday

3:30p Confessions

4:00p Mass for the People of the Parishes

Saint Charles Borromeo

8:00a Choir Rehearsal @ St. Charles Borromeo Music Room

8:30a Confessions

9:00a Mass for +Ron Scobbo, requested by Jeanne Scobbo

Saint Catherine of Siena

9:45a Choir Rehearsal in Loft @ St. Catherine

11:00a Mass for +Fr. John McGinnity, requested by Pam Aide

12:15p Confessions

12:15p First Communion Class @ Saint Catherine Church

12:30p Confirmation Class @ Saint Catherine Parish Hall

Monday of the 3rd Week of Advent—15 December 2025

Nm 24:2-7, 15-17a/Mt 21:23-27

8:30a Mass @ St. Charles for Randelle Niski (Living),

requested by Deborah Fabry & Vivian Zini

Parish Office Open @ SCB, 9a—2p

Tuesday of the 3rd Week of Advent—16 December 2025

Zep 3:1-2, 9-13/Mt 21:28-32

Parish Office Open @ SCB, 9a—2p

5:00p Adoration & Benediction @ St. Catherine

6:00p Mass @ St. Catherine for +Robbie Thompson,

requested by Bob & Mary Thompson

*** The Great Days of Advent ***

Wednesday of the 3rd Week of Advent—17 December 2025

O Sapientia—O Wisdom! - Ember Day

Gn 49:2, 8-10/Mt 1:1-17

8:30a Mass @ St. Catherine for +Thomas Chennathu

Parish Office Open @ SCB, 9a—2p

5:00p Adoration & Benediction @ St. Charles

6:00p Mass @ St. Charles for Jeanne Scobbo (Living)

6:45-8p Adult Faith Formation: *The Infancy Narratives of St.*

Matthew: Session III—The Birth of Jesus Christ

Thursday of the 3rd Week of Advent—18 December 2025

O Adonai—O Lord!

Jer 23:5-8/Mt 1:18-25

8:30a Mass @ St. Charles for Cheryl Hoover (Living) her Birthday

5:00p Adoration & Benediction @ St. Catherine

6:00p Mass @ St. Catherine for +Jean Foley and +J.J. O’Brien,
requested by Kathy Foley

6:45p OCIA @ Parish Hall—The Sacraments of Initiation

Friday of the 3rd Week of Advent—19 December 2025

O Radix Jesse—O Root of Jesse! - Ember Day

Jgs 13:2-7, 24-25a/Lk 1:5-25

8:30a Mass @ St. Charles for +Nick Scobbo,

requested by Jeanne Scobbo

Followed by Adoration & Benediction

Saturday of the 3rd Week of Advent—20 December 2025

O Clavis David—O Key of David! - Ember Day

Is 7:10-14/Lk 1:26-38

8:30a Mass @ St. Charles for +Fr. Tom Dagle

Saint Charles Borromeo —Anticipated Mass on Saturday

3:30p Confessions

4:00p Mass for +Thomas Maiers, requested by Vanessa Price

FOURTH SUNDAY OF ADVENT — 21 December 2025

O Oriens—O Rising Sun!

Memorial Saint Peter Canisius, Priest & Doctor

Is 7:10-14/Rom 1:1-7/Mt 1:18-24

Saint Charles Borromeo

8:00a Choir Rehearsal @ St. Charles Borromeo Music Room

8:30a Confessions

9:00a Mass for the People of the Parishes

Saint Catherine of Siena

9:45a Choir Rehearsal in Loft @ St. Catherine

11:00a Mass for +Nicholas & Nimnoom Ghaphery,
requested by the Graphery Family

12:15p Confessions

12:30p Sunday Carol Sing-Along @ St. Catherine Parish Hall



Solemnity of Christmas Mass Schedule

Christmas Eve—24 December 2025

4:00p Mass @ St. Charles Borromeo

6:00p Mass @ St. Catherine of Siena

Midnight @ St. Charles Borromeo

(What time is Midnight Mass? Midnight!)

Christmas Day—25 December 2025

10:00a Mass @ St. Charles Borromeo

Please keep **Fr. Briane Turley** in your prayers, as he battles several health issues. If you would like to send him a card his address is 818 Highland Dr., White Sulphur Springs, WV 24986

Randelle Niski continues to recover in Virginia. Her address until February 2026 will be 1200 King St., Charlottesville, VA 22903

PLEASE PRAY FOR THESE PEOPLE:

Fr. Briane Turley, Randelle Niski, James Shupe, Beryl Collins, Margie Wilson, Jean Ann Pettit Haranzo, Ashby & Peggy Shaver, Bill Riley, Samantha McManus, Janice Hensley, Garry Maxey, Ann Bostic, David Alder, Jean Martin, David Baker, Charlie Hughes, Perk Berry, Henry Lynch, Tommy Saunders, Barbara Pope, John Gherman, Clyde Bowling

At The Seasons: Carol Spencer