Saint Catherine of Siena
Sharing Our Treasure
December 14, 2025

Attendance at Saint Catherine at 11 am = 48	
Regular Collection	$ 1060.00
ONLINE giving—parish soft	$ 128.75
ONLINE giving flocknote	$ 461.22
Diocesan Retirement Religious	$ 25.00
Grand Total	**$ 1674.97**

Give to Saint Catherine

For Saint Catherine of Siena — Use the QR code at the **left** to give one time, or to set up recurring donations. On the Giving Page you may choose your donation type.

flocknote

Saint Charles Borromeo
Sharing Our Treasure
December 13-14, 2025

Attendance at Saint Charles at 4 pm = 63 *and* 9 am = 74	
Regular Collection	$ 1704.00
ONLINE giving—parish soft	$ 76.15
ONLINE giving flocknote	$ 1176.13
Poor Box	$ 161.00
Diocesan Retirement Religious	$ 220.00
Grand Total	**$ 3337.28**

flocknote

For **Saint Charles Borromeo**— Use the QR code at the **right** to give one time, or to set up recurring donations. On the Giving Page you 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.

Please join us on Sunday **December 21st at 12:15pm** for fellowship, seasonal refreshments and the singing of your favorite Christmas carols in the Parish Hall at Saint Catherine.

St. Catherine's will also be hosting a carol sing beginning at **5:30pm on Christmas Eve, Wednesday, December 24th.** Guest instrumentalists John and Jennifer Garcia will be joining us. Please come early and join us in celebrating the birth of our Savior.

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.

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

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

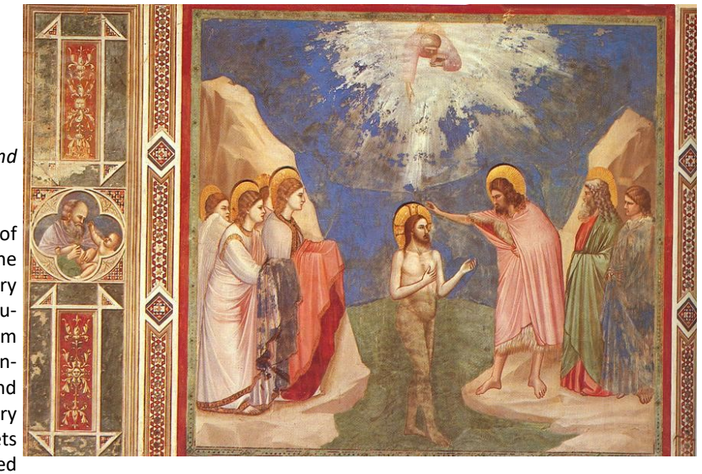
December 21, 2025
Fourth Sunday in Advent

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

B. Errors that Deny the Divinity of Christ – Ebionites and Adoptionism



As we have seen, the Ebionites denied the divinity of Christ and focused on Him as a prophet, perhaps the greatest and last of the prophets, and an extraordinary teacher of morality and faith. This first or second century teaching is a uniquely Jewish solution to the problem represented by Christ in relation to the orthodox confession of one God. Christianity came to understand the mystery of the Trinity as the way forward, a mystery embedded even in the Mosaic Law and the prophets but fully revealed in Christ's own teaching and echoed by Saint Paul and Saint John, among the other New Testament writers. From a Jewish point of view – and an Enlightenment or Deistic point of view – the Ebionite solution makes eminent sense.

From the point of view of persons coming to Christianity from the polytheistic religions of the first and second centuries, there is an equally sensible solution that protects a kind of singular monarchial God, thereby avoiding the sometimes difficult to understand Trinitarian Confession while permitting Christ a place of unique honor. Simply put: God adopts the man Jesus Christ as His Son in recognition of the unique role God as given Jesus as the savior of the world.

To the ancients, both Jewish and non-Jewish, the practice of adoption was common, even widespread (especially in aristocratic families), a tool used to bring males into a family to ensure the preservation of family name, rank, or status, to become legitimate inheritors, or to consolidate power or property. Thus, the eponymous Caesar adopted his great nephew Gaius Octavius as his son and heir, who in turn adopted his wife's son from her first marriage, Tiberius, as his son and heir, and so on, the Julio-Claudians seemingly having a problem producing sons who lived long enough to rule. Especially in the Empire but even within Judaism, there was no distinction between an adopted son and a son by birth, particularly as these civilizations both held to the idea that the maternal relationship is biological and evident but that the paternal relationship is one of claiming and naming. Those steeped in this mindset were primed to hear the divine voice at the Baptism of the Lord, *This is my beloved Son, with whom I am well pleased* (Mt 3:17; c.f., Mt 17:5 and Ps 2:7), as a public statement of legal adoption.

Add to this the seeming propensity among the Olympian gods, especially Zeus/Jupiter, to abduct or draft permanently into Olympian service those whom they favored, particularly the hero Heracles. The Æsir, among the Germanic peoples, and Tuatha Dé Danann of the Gaels were supposed to have similar habits – though in typical Irish fashion, the great hero Cú Chulainn dies rather than being deified.

- Continued on the next page -

Saint Catherine of Siena

Mass Schedule for the week of 21-27 December
Sunday 11am www.stcatherinewv.org
Tuesday 6pm
Wednesday 8:30am
Wednesday 6pm—Christmas Vigil

163 Walnut Street
Ronceverte, WV 24970

Parish Phone: 304-536-1813

Saint Charles Borromeo

Mass Schedule for the week of 21-27 December
Sunday 9am www.stcharlesborromeowv.org
Monday 8:30am
Wednesday 4pm Christmas Vigil
Thursday midnight Christmas
Thursday 10am Christmas
Saturday 8:30am
Saturday 4pm

40798 Midland Trail E.
White Sulphur Springs, WV 24986

- continued from page one -

At Christ's own time, the Roman state, aping Asiatic practices and taking its own priestly offices one step too far, had begun awarding divine honors to humans, first after their death (Caesar) and then even during life, such that Octavianus started out as the son of the divine Caesar and was a declared a god – the August One – during his life and his own adopted son, Tiberius, could place on his coins, Ti[berivs] Caesar Divi Avg[vsti] F[ilivs] Avgvstvs – Tiberius Caesar, Son of the Divine Augustus, Augustus – the legend to which Christ refers in the famed exchange, the Son of God looking at a coin minted by someone claiming to be a son of a god (c.f., Mark 12:14ff). It may seem a weird notion to us, but so common was the idea that a human being could become one of the gods that the Emperor Vespasian is supposed to have said on his deathbed, "Vae, puto deus fio" – "Dear me, I think I'm becoming a god" – a most silly thing to say when dying of diarrhea.

Thus, it seems, the world was primed to head in this direction, making the appearance of Adoptionism in the second century hardly surprising. Like the Ebionite theology, it is difficult to say much directly about Adoptionism, so thoroughly to was this position discredited by the Synods of Antioch and by the First Ecumenical Council of Nicaea and its Profession of Faith which unequivocally confesses Jesus to be "God from God, Light from Light, True God for True God, begotten not made" and which asserts the preëxistence of Christ and His virgin birth, both of which Adoptionists reject. There seemed to be debate among adherents to this heretical teaching regarding when the adoption took place, either at the Baptism, the Resurrection, or the Ascension. Theodotus of Byzantium, also called Theodotus the Fuller (because that was his profession and because it's a really smelly one, to be sure), taught that, essentially, God began the adoption process at the Baptism and finalized it with the Resurrection, the Ascension begin the festal homecoming of the adult adopted son. To be sure, there are still Adoptionists around the place, even Peter Abelard (1072-1142) was accused of this error, but this may be an unkind reading of his teachings provoked by the tragedy of the Héloïse affair.

Adoptionism may seem tempting, possibly even more tempting than the Ebionite error, when one takes into account the very Christian theology of divinization, namely that God is, by the grace of Jesus Christ and power of the Sacraments, making us divine. When one adds this to the reality that we become, by the Sacrament of Baptism, the sons and daughters of God and that this divine filiation is not an analogy or a some other manner of speech, but a reality effected by God the Father through the mission and ministry of the Son in the Holy Spirit, then one can easily slip into the error of Joseph Smith, James Strange, and the other founders of Mormonism, asserting that some of the elect become gods, next to or along side of the four principle gods.

Again, the Sacred Heart steps into the breach to remind us that it is we who are adopted not by means of a merely legal process but by His coming among us. *The only Son, God, who is at the Father's side, has revealed* the Father to us by his *was coming into the world* and *to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God* (Jn 1:18, 9, 12-13). He is not adopted; He is God. We are adopted; we are not God. By our adoption as sons, we come to share in the divine life and are made co-heirs with Christ, the only begotten Son, to the kingdom. Saint Paul writes so beautifully, *as proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God* (Gal 4:6-7); and again, *those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him* (Rom 8:14-17).

It is the generosity of the Sacred Heart which does not cling to the Kingdom as His exclusive right by fact of His Sonship but chooses, in obedience to the Father and in compassion for us, to share His Sonship with us, to conform us to the Father not just in name, and to give us a share in His inheritance. The Son adopts us on the Father's behalf, and ratifies that adoption in His own blood, which He invites us to drink from His pierced heart that the divine life might remain always within us.

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

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 Drive, White Sulphur Springs, WV 24986

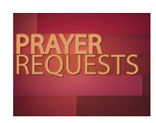
Randelle Niski continues to recover in Virginia. Her address until February 2026 will be 1200 King St., Charlottesville, VA 22903

Please pray for these people:

Rest in Peace: Paul Shupe (Brother of James Shupe)

ohn & Floy Boyle, Fr. Briane Turley, Randelle Niski, James Shupe, Beryl Collins, Margie Wilson, Jean Ann Pettit Haranzo, Ashby & Peggy Shaver, Bill Riley, 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



Sacramental & Pastoral Schedule for the 4th Week of Advent
21-27 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.

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 *—Anticipated Mass on Saturday*
3:30p Confessions
4:00p Mass for +Thomas Maiers, requested by Vanessa Price
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

Monday of the 4th Week of Advent—22 December 2025
O Rex Gentium—O King of the Nations!
1 Sm 1:24-28/Lk 1:46-56
8:30a Mass @ St. Charles for +Clara Butler, requested by Vanessa Price
Parish Office Open @ SCB, 9a—2p

Tuesday of the 4th Week of Advent—23 December 2025
O Emmanuel—O God with us!
Memorial of Saint John Kenty, priest
Mal 3:1-4, 23-24/Lk 1:57-66
Parish Office Open @ SCB, 9a—2p
5:00p Adoration & Benediction @ St. Catherine
6:00p Mass @ St. Catherine for +Margie Rymer

Wednesday of the 4th Week of Advent—24 December 2025
Sm 7:1-5, 8b-12, 14a, 16/Lk 1:67-79
8:30a Mass @ St. Catherine for +Barbara Ostrowski
Parish Office CLOSED

THE SOLEMNITY OF THE NATIVITY OF THE LORD
A Holy Day of Obligation
The Vigil Mass
Is 62:1-5/Acts 13:16-17, 22-25/Mt 1:1-25
4:00p Mass @ Saint Charles for +Elizabeth Cox, req. by Judith Cox
6:00p Mass @ Saint Catherine for the People of the Parishes
The Mass in the Night
Is 9:1-6/Ti 2:11-14/Lk 2:1-14
Midnight Mass @ Saint Charles for +Ronald Hawkins, requested by the Hawkins-Spurgeon Family
(Father, What time is Midnight Mass? Midnight!)
Mass during the Day
Thursday, 25 December 2025
Is 62:11-12/Ti 3:4-7/Lk 2:15-20
10:00a Mass @ Saint Charles for +Jim Ambrosh, req: Jeanne Scobbo

The Octave of Christmas
Friday in the Octave of Christmas—26 December 2025
FEAST OF SAINT STEPHEN THE PROTOMARTYR
Acts 6:8-10; 7:54-59/Mt 10:17-22
No Public Masses
Parish Office Closed

Saturday in the Octave of Christmas—27 December 2025
FEAST OF SAINT JOHN THE EVANGELIST
1 Jn 1:1-4/Jn 20:1a, 2-8
8:30a Mass @ Saint Charles for +Stephanie Zini, req: Zini Family

Saint Charles Borromeo *—Anticipated Mass on Saturday*
3:30p Confessions
4:00p Mass for the People of the Parishes

SUNDAY IN THE OCTAVE OF CHRISTMAS — 28 December 2025
FEAST OF THE HOLY FAMILY
Feast of the Holy Innocents
Sir 3:2-6, 12-14/Col 3:12-21 or 3:12-17/Mt 2:13-15, 19-23
Saint Charles Borromeo
8:00a Choir Rehearsal @ St. Charles Borromeo Music Room
8:30a Confessions
9:00a Mass for +Margaret Huff, requested by Pam Aide
Saint Catherine of Siena
9:45a Choir Rehearsal in Loft @ St. Catherine
11:00a Mass for deceased members of the Ford Family, requested by Bob & Mary Thompson
12:15p Confessions

Solemnity of Mary, Mother of God
A Holy Day of Obligation
New Year's Eve*—Wednesday, 31 December 2025*
5:00p Adoration @ St. Charles Borromeo
6:00p Mass *@ St. Charles Borromeo*
New Year's Day *—Thursday, 1 January 2026*
8:30a Mass *@ St. Charles Borromeo*
5:00p Adoration @ St. Catherine of Siena
6:00p Mass *@ St. Catherine of Siena*