



The Cathedral Courier

Weekly Bulletin for the Cathedral of Saint Joseph, Wheeling, West Virginia

Vol. 6, No. 39

August 20 2017

TWENTIETH SUNDAY IN ORDINARY TIME

There is much in today's readings referring to Gentiles. The term Gentile is one with which most of us are familiar. It is an English translation of the Hebrew word *goyim* ("people, nations") and the Greek word *ethne* ("nations, people groups, people"). The Latin Vulgate translated these words as *gentilis*, and this word was then carried over into English as "Gentile." Basically, the term refers to a person who is not a Jew.

From the Jewish perspective, Gentiles were often seen as pagans who did not know the true God. During Jesus' time, many Jews took such pride in their cultural and religious heritage that they considered Gentiles "unclean," calling them "dogs." Gentiles and the half-Gentile Samaritans were viewed as enemies to be shunned.

Jesus brought something unique and new to the Church — the idea that it was open to all, that He offered salvation to all people everywhere.

As a prophet Isaiah, although he lived six centuries before the birth of Christ, anticipated and predicted much of what occurred and what we know about Jesus the Savior and Messiah. Isaiah makes it quite clear that all belong to Christ. He calls on us to accept the promise received from God. Simply put, at least according to Isaiah, if God says you belong, you belong.

Isaiah states in today's First Reading, "...for my house shall be called a house of prayer for all peoples." Jesus understood this so well and practiced it and communicated it. Most of us recall Jesus driving out the money

changers from the temple. However, He did not expel them from the temple itself because that is not where He found them. Gentiles were forbidden from entering the temple, and they would gather on the outer courts to pray. This is where Jesus found the money changers. You might say He



Jean Drouais. *Christ and the Canaanite Woman*, 1784. Musée du Louvre, Paris

was doubly upset; part of His concern was also the fact the Gentiles were not allowed to enter the temple, thus in part creating the situation.

St. Paul viewed himself as the apostle to the Gentiles, and the Second Reading from his letter to the Romans reflects that. Paul states straight out that he is speaking to the Gentiles, and his perspective that he is the apostle to the Gentiles. Paul is fond of comparing the Gentiles to the people of Israel who were offered the Kingdom first in some ways. There is some political content in this particular reading, as Paul is responding to the fact that the Jews in large part rejected the Messiah and His Saving Grace, but the Gentiles, people like us, seemed to accept and embrace it more readily.

The Gospel from St. Matthew speaks of Jesus ministering to a Gentile woman.

You may be aware that our readings for Sunday Mass are on a three year cycle, labeled A, B, and C. This year in the Church is an A year, thus most of the Gospel readings come from Matthew (Year B is the Gospel of Mark and chapter 6 from John; Year C we read the Gospel of Luke). That is why our readings in recent weeks and in the near future are from Matthew.

The Region of Tyre and Sidon where today's Gospel occurs, was many miles north of Bethlehem, about as far north as Jesus ever traveled. They were part of what was known as Canaan, which today would be in Lebanon. A woman of that area, a Canaanite and a Gentile, approaches Jesus for help

and mercy. What Jesus does and how He responds to her is indicative of His feelings toward and His approach to Gentiles. She appeals to Him for mercy with the most basic prayer we can offer in some ways, "Lord, help me." A key part of our faith and an important aspect of stewardship is coming to the conclusion that we need Jesus' help in many ways. This woman knows that and turns completely to the Lord.

Of course, His response is simple: "O woman, great is your faith! Let it be done for you as you wish." That is a challenge to us relating to our own faith. Is our faith in fact in God or do we rely on other things to make us feel confident? We are called as Disciples of Christ to put our total faith in the Lord. That is the combined message of today's readings and it is only through the Lord that we can be saved. 🍷

This Week

At The Cathedral



Among our many Catholic devotions, few are more beautiful or have been contemplated more often than the **Angelus**. Designed to commemorate the mystery of the Incarnation and pay homage to Mary's role in salvation history, it has long been part of Catholic life. Around the world, three times every day, the faithful should stop whatever they are doing and with the words "The Angel of the Lord declared unto Mary" begin this simple yet beautiful prayer.

Most Church historians agree that the Angelus can be traced back to 11th-century Italy, where Franciscan monks said three Hail Marys during night prayers, at the last bell of the day. By the end of the 16th century, the Angelus had become the prayer that we know today: three Hail Marys, with short verses in between (called versicles), ending with a prayer. It was first published in modern form in a catechism around 1560 in Venice. It is repeated as a holy invitation, calling us to prayer and meditation. It is said that over the centuries workers in the fields halted their labors and prayed when they heard the Angelus bell. This devotion reminds us of the Angel Gabriel's annunciation to Mary, Mary's *fiat*, the Incarnation and Our Lord's passion and resurrection.



Traditionally, the Angelus is prayed at 6 a.m., noon and 6 p.m. All Catholics are encouraged to make this brief yet important devotion a part of their daily routine.

The Angelus

V. The angel of the Lord declared unto Mary.

R. And she conceived by the Holy Spirit.

Hail Mary, full of grace...

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, full of grace...

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, full of grace...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee O Lord,

Thy grace into our hearts;

that we to whom the Incarnation of Christ,

Thy Son, was made known

by the message of an angel,

may by his Passion and Cross be brought

to the glory of his Resurrection

through the same Christ our Lord.

Amen.

SUN 20 TWENTIETH SUNDAY IN ORDINARY TIME

(Sat) 6:00 PM Mass for Dr. Adiel Anghie
8:00 AM Mass for the Parishioners
10:30 AM Mass for Theodore & Cora Scheibelhood Baptism

MON 21 Saint Pius X, pope

12:05 PM Mass for Daniel Krulcik

TUE 22 Queenship of the Blessed Virgin Mary

12:05 PM Mass for Chris Miller

WED 23 Saint Rose of Lima, virgin

12:05 PM Mass for Jack Scott

THU 24 SAINT BARTHOLOMEW, APOSTLE

12:05 PM Mass for Dorothy Fitzsimmons
6:00 PM THIRST (*St. Alphonsus Church*)

FRI 25 Saint Louis; Saint Joseph Calasanz, priest

11:15 AM Confessions
12:05 PM Mass for Deacon John Moses
(*Anniversary of Death - 2005*)
3:00 PM Wedding Rehearsal

SAT 26 Weekday in Ordinary Time

9:00 AM Mass for Ron Radcliffe
9:30 AM Rosary
2:00 PM Wedding: Lamp & Pitchok
5:00 PM Confessions
6:00 PM Mass for Nancy Witzberger

SUN 27 TWENTY-FIRST SUNDAY IN ORDINARY TIME

8:00 AM Mass for Sophie Moses
10:30 AM Mass for the Parishioners



Month of the Immaculate Heart of Mary

The month of August is dedicated to the Immaculate Heart of Mary. The memorial of the Immaculate Heart of Mary takes place on the day after the Solemnity of the Sacred Heart of Jesus, usually in June, but in this month when we celebrate Mary's Assumption (August 15) and her Coronation or Queenship (August 22), we also give honor to her Immaculate Heart. There are many prayers to the Immaculate Heart of Mary. Here is one short enough to memorize and pray every day during this special month: *O Immaculate Heart of the Blessed Virgin Mary, obtain for me from Jesus a pure and humble heart.*



Banns of Marriage

Austin Pitchok & Melissa Lamp

August 26, 2017

Third Publication

If any of you know cause or just impediment why these persons should not be joined together in Holy Matrimony, you are to declare it.

Cathedral of Saint Joseph - Parish Picnic -

Sunday, September 10
12:30pm - 3:00pm

Bethlehem Community Park

Faith Formation

IT'S TIME TO REGISTER for the 2017-2018 RCIA and Sacramental Preparation Classes which start on Sunday, September 16 at 9:15 a.m. First Communion in the Cathedral offices, RCIA in the Rectory. Registration is open until September 3. Please contact our Assistant for Pastoral Ministries, Ms. Debbie Fahey by email (dfahey@dwc.org) or by phone (304-233-4121) to register or obtain more information.

CHILDREN'S LITURGY OF THE WORD At the 10:30 a.m. Mass each Sunday, following the Opening Prayer and before the First Reading, children are invited to come forward to the Sanctuary to go with the teachers to their own space where they are led through the Sunday scripture readings, prayers, and activities. All children are welcome and encouraged to attend.



In your charity, please keep in your prayers:

Annie Midcap, Arthur Danehart, Austin Cook, Barb Mazzocca, Betty Teater, Bob Armstrong, Bob Jones, Brogan Gallentine, Caleb Hlebiczki, Charles Heizer, Children of the Youth Services System, Chuck Fair, Darleen Williams, David A. Kress, Jr., Dustin Ronevich, Eva Wood, Father Joseph Wilhelm, Frank Davis, Fred Herink, Gail Koch, George Kirchner, Haley Carter, Hines Rotriga, James Benner, Jane Rudari, Marlene Martin, Janet Cupp, Janie, Jean and Chuck Schultz, Jim Antill, Jim and Dee, Jimmy Hocking, Jon-Michael Lasher, Judy Pack, Julia Sheets, Kathy Cooley, Kermit Klosterman, Liam Manning, Lukie Brown, Margaret Stocke, Mark Davis, Martha Yocum, Mary Alice Florio, Mary Ann Fowler, Mary K. Schlosser, Mary Shutler, Mary Walicki, Michael DeBlasis, Milissa Rose, Milly Burke, Mona Wurtzbacher, Norma Bosold, Patricia Kaliszcz, Pete Mack, R. J. Stocke, Richard Simon, Rick Burgy, Ron Hickman, Rosalie Davis, Sarah Hanasky, Sarah Sargent, Shawn Thomas, Shirley DeCaria, Stanley Kyrck, Stephanie Bugaj, Susan Graff, Susan Mize, Susan Schulte, Thelma Pearson, Thomas Griffith, Trystan Timmons

By God's gift, through water and the Holy Spirit,
we are reborn to everlasting life.
May he continue to pour out his blessings
upon this child of his who was welcomed
into the Church through the holy waters of Baptism
at the Cathedral of Saint Joseph on Sunday, August 13, 2017:

Mason Alin Kotson

son of Anthony & Ashlie Schubert Kotson



THIRST

Join us as we move through passages of Sacred Scripture and practice *lectio divina* as a group.

The next THIRST will be on August 24 at 6:00 pm
in Columbian Hall

(downstairs of St. Alphonsus Church, 2111 Market Street, Wheeling)

"As the deer longs for streams of water, so my soul longs for you, my God."

Weekly Collection

August 13, 2017

Envelopes: \$3277 Loose: \$612

Online: \$299

Thank you for your generosity and support!



Rector's Ruminations

Liturgy of the Hours

BY REV. MSGR. KEVIN M. QUIRK

I have two remaining questions or requests, before returning to the tour of our Grande Dame, the Cathedral Church. This week, I respond to a request to say something about the Liturgy of the Hours; in the next installment, I will attempt to provide a response to a question I received about the meaning of “ever virgin” when ascribed to Our Lady.

On the day I was ordained a deacon (May 31, twenty 25 years ago!), Bishop Schmitt asked, among the other promises, “Are you resolved to maintain and deepen a spirit of prayer appropriate to your way of life and, in keeping with what is required of you, to celebrate faithfully *The Liturgy of the Hours* for the Church and for the whole world?” Having completed three years of major seminary at that point, and almost a decade of actively thinking about the possibility of priesthood in my life, I was already a year familiar with *The Liturgy of the Hours* and had been praying Morning and Evening Prayer in common throughout seminary. I answered, “yes,” with an eye on diaconate and priesthood, not realizing then how important the daily discipline of celebrating *The Liturgy of the Hours* would become in my own life.

The United States Catholic Conference of Bishops offers a wonderful overview of *The Liturgy of the Hours*: “also known as the Divine Office or the Work of God (Opus Dei), [it] the daily prayer of the Church, marking the hours of each day and sanctifying the day with prayer. The Hours are a meditative dialogue on the mystery of Christ, using scripture and prayer. At times the dialogue is between the Church or individual soul and God; at times it is a dialogue among the members of the Church; and at times

it is even between the Church and the world. The Divine Office ‘is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father.’ (SC 84) The dialogue is always held, however, in the presence of God and using the words and wisdom of God. Each of the five canonical Hours [the Office of Readings, Morning Prayer, Daytime Prayer, Evening Prayer, Night Prayer]



includes selections from the Psalms that culminate in a scriptural proclamation. The two most important or hinge Hours are Morning and Evening Prayer. These each include a Gospel canticle: the Canticle of Zechariah from Luke 1:68-79 for Morning Prayer (known as the Benedictus), and the Canticle of Mary from Luke 1:46-55 for Evening Prayer (known as the Magnificat). The Gospel canticle acts as a kind of meditative extension of the scriptural proclamation in light of the Christ event. Morning and Evening Prayer also include intercessions that flow from the scriptural proclamation just as the Psalms prepare for it. In the Hours, the royal priesthood of the baptized is exercised, and this sacrifice of praise is thus connected to the sacrifice of the Eucharist, both preparing for and flowing from the Mass.” To this, I would add the

teaching of *The Catechism of the Catholic Church*: “The hymns and litanies of the Liturgy of the Hours integrate the prayer of the psalms into the age of the Church, expressing the symbolism of the time of day, the liturgical season, or the feast being celebrated. Moreover, the reading from the Word of God at each Hour (with the subsequent responses or *troparia*) and readings from the Fathers and spiritual masters at certain Hours, reveal more deeply the meaning of the mystery being celebrated, assist in understanding the psalms, and prepare for silent prayer” (1177).

Allow me to touch on just one point offered above: “sanctifying the day with prayer.” I would broaden that expression to say that *The Liturgy of the Hours* is, at least for me, a means of sanctifying time. Time is, in many senses, a mystery to me and a real oddity. Thankfully, I am not alone in this. It seems that St. Augustine thought a great deal about the nature of time, a topic to which he returned frequently, even in *The Confessions*, asking: “Where does time come from, and by what way does it pass, and where does it go to while we are measuring it?” Where is it from? Obviously from the future. By what way? By the present. Where does it go? Into the past. In other words, it passes from that which does not yet exist, by way of that which lacks extension, into that which is no longer” (XI, 21). The nature of time, beyond being a measure of change, is certainly elusive and I sympathize with St. Augustine when he says: “What then is time? If no one asks me I know; if I want to explain it to a questioner, I do not know” (XI, 14).

While to be material, and thus subject to change, means that we live within time, it is part of our human vocation, as co-creators with God, to subdue nature and find the meaning locked within it. A part of this human work is to mark out the sacred from the

profane and to strive to bring more and more into the realm of the sacred from the profane: we begin by building a small place of worship – like Jacob erecting an altar at Shechem (Gen 33:20) and at Bethel (Gen 35:7) – and then a larger sacred place around that small place – the temple of Solomon around the Holy of Holies – and then larger and larger, till we have great Cathedrals with separate baptisteries and belltowers, all geared to sanctifying the area around them by offering a sacrifice of praise daily, filling the senses of all coming near with the smell of incense, the sound of songs and worship, the taste of bread become the Body of Christ, and evening sanctifying the larger area with the sound of bells ringing, beckoning more to join the God. *The Liturgy of the Hours* does the same thing for time that Churches do for space: marking out the sacred time and helping to sanctify the time around it.

Like the building of places of worship, the sanctification of time through periodic prayer reaches back to our fathers in faith. David tells us in the Psalms, “I will call upon God, and the LORD will save me. At dusk, dawn, and noon I will grieve and complain, and my prayer will be heard” (55:17-18). And again, “My God, I call by day, but you do not answer; by night, but I have no relief” (22:3). Indeed, even a cursory reading of the psalms themselves – which form the major part of *The Liturgy of the Hours* – provides the clear understanding that the Jewish household practice of prayer including prayer at morning, at noon, and at evening, with a particular emphasis given to morning and evening prayer. These three times of prayer, from ancient practice, included the recitation of The Shema, “Hear, oh Israel, the Lord is Our God, the Lord Alone” (Dt 6:4-9). Early Christianity, especially among the Fathers of the Church, beginning with St. Antony of the Desert, set these times aside for prayer in particular and the early monastic

movements added to and formalized the prescribed times for prayer – the so-called “Hours” – and gradually provided a specific structure for each hour, so that the psalms were distributed across the Hours allowing the diligent prayer of the Hours to regularly (and originally, weekly) recite all 151 psalms, in addition to other passages of Sacred Scripture at specified times during the day, thus enfolding the whole day in prayer. *The General Instruction to the Liturgy of the Hours* puts it this way: “Following a very ancient tradition Christians have made a practice of praying out of private devotion at various times of the day, even in the course of their work, in imitation of the Church in apostolic



times.” Following the reforms of the Second Vatican Council, the number of Hours was set at five, with the cycle of dawn, noon, and dusk taken from David still at the center, now called Morning Prayer, Daytime Prayer, and Evening Prayer. To these, the Office of Readings – which can be prayed at any time, but ideally before Morning Prayer – and Night Prayer have been added as bookends, a reduction from the prior eight canonical hours, some of which came in the small hours of the night.

Throughout my own priesthood, I have found a rich treasury of grace available in the discipline of *The Liturgy of the Hours*, particularly as it enables me to sanctify the hours of my day by marking out certain times for prayer and unites my own prayer with the prayer of the whole Church, such that I know, as I stop to pray Morning Prayer, reciting the psalms of that hour of the Canticle of Zechariah, literally thousands of other voices are joining me in the same prayer. Moreover, given the reality of time unfolding with the earth’s own rotation on its axis, present-

ing region after region in succession to the sun and slowly carrying them away from his warming rays, so *The Liturgy of the Hours* unfolds across the face of the earth in a kind of “round” so that one group after another picks up at beginning of each Hour, the preceding group reaches its middle, and the one before reaches its end; and just as the faithful of the Aleutians, Hawaii, and Midway are concluding Night Prayer, the voices of the faithful in the Marshalls, Fiji, and New Zealand and being raised in the Invitatory Psalm of the Office of Readings, so that at every moment across the earth voices are raising up in the self-same prayer to which I can add my own voice in prayer “for the Church and for the whole

world,” adding to the sanctification of time, such that it becomes a greater mystery than ever, in that it is no longer a measure of change and decay but an ever echoing call to the next hour of prayer, wherein my prayer - joined to the prayer of the Church – becomes like incense before the Lord, “my uplifted hands, an evening offering” (Ps 141:2).

I encourage each of you to try *The Liturgy of the Hours*, especially as the wonders of modern technology has made this Liturgy so easily accessible. Where much time had previously to be expended figuring out how to make use of the four volumes that contained *The Liturgy of the Hours* – each individual book commonly called a breviary – now several on-line options and even smart phone apps make the correct day with the right psalms, reading, responsories, petitions, and prayers readily available at the push of a button. Don’t tell Deacon Doug Breiding, our friendly neighborhood Luddite I said this, but try one of these apps out, and join your voice with that of so many others in sanctifying the hours of the day and giving praise to God.

If you have a question for *The Rector’s Ruminations*, please share it with our fearless editor, Mr. Tyler Greenwood (tgreenwood@dwc.org). 🌱

Scripture Readings

The readings are included each week so that those who are unable to join us for daily Mass will be able to consider and pray them in union with the whole Church.

Week of August 20

Monday

Judges 2:11-19
Ps 106:34-37, 39-40, 43, 44
Matthew 19:16-22

Tuesday

Judges 6:11-24a
Ps 85:9, 11-14
Matthew 19:23-30

Wednesday

Judges 9:6-15
Ps 21:2-7
Matthew 20:1-16

Thursday

Revelation 21:9b-14
Ps 145:10-13
John 1:45-51

Friday

Ruth 1:1, 3-6, 14b-16, 22
Ps 146:5-10
Matthew 22:34-40

Saturday

Ruth 2:1-3, 8-11; 4:13-17
Ps 128:1-6
Matthew 23:1-12

Sunday

Isaiah 22:19-23
Ps 138:1-3, 6, 8
Romans 11:33-36
Matthew 16:13-20

Weekly Devotions at the Cathedral

The following devotions are prayed each week following the 12:05 pm Mass:

Miraculous Medal Novena
Monday

Litany of Saint Joseph
Wednesday

Chaplet of Divine Mercy
Fridays

The Holy Rosary
Saturdays after the 9 am Mass



This Week with the Saints

August 21 - Known as the pope of the Eucharist, **Pius X (1834-1914)** is remembered for promoting frequent reception of the Eucharist. He did this when Jansenism, a heresy that believed Holy Communion should be reserved for only a select few, was prevalent. Stating that "Holy Communion" is the shortest and safest way to heaven," Pius X issued a decree to combat Jansenism, allowing children to receive Holy Communion when they reached the age of reason (age seven), rather than waiting until they were older. Pius X's other accomplishments include reforming the liturgy, encouraging priests to give simple homilies, reintroducing Gregorian chant into services, revising the Roman Breviary, and developing a new catechism. *Patronage:* first communicants; pilgrims who are ill



August 22 - The Queenship of Mary is a Marian feast day decreed by Pope Pius XII in his encyclical *Ad caeli reginam* to recognize and celebrate the Blessed Virgin Mary as Queen of the world, of the angels, of heaven, etc. The movement to officially recognize the Queenship of Mary was initially promoted by several Catholic Mariological congresses in Lyon, France; Freiburg, Germany; and Einsiedeln, Switzerland. Pro Regalitate Mariae, an international society to promote the Queenship of Mary, was founded in Rome, Italy by noted Mariologist and writer Father Gabriel Roschini. On this memorial we rejoice in the fullness of hope and promise God shows us in Mary's life. She is Queen of Heaven, as God holds nothing back from her in the glory of heaven. Mary's joy is our hope as she lovingly guides us to join her at the side of her son in eternity. Today's Memorial, once celebrated on May 31, is now fittingly celebrated on the octave day of the Assumption.

August 23 - During **Saint Rose of Lima's (1586-1617)** brief life, people noticed her physical beauty, declaring her *coma una rosa* (like a rose), but the beauty of her soul far surpassed her physical appearance. St. Rose longed to live solely for God so she renounced the institution of marriage by claiming Christ as her spouse. Basing her life upon St. Catherine of Siena, she lived a penitential life, setting up an infirmary in the family home to care for impoverished children and the sick. She gained popularity due to her selfless service to the needy. She is the the first canonized saint of the Americas. *Patronage:* South and Central America; Philippines; West Indies; florists; gardeners



August 24 - There is little reference in the Gospel to **Saint Bartholomew (first century)**, other than the fact that he was one of the original Twelve Apostles. He is also mentioned in the Acts of the Apostles as one of the disciples waiting for the descent of the Holy Spirit. According to a second-century Alexandrian teacher Pantaenus, an early Christian community in India claims Saint Bartholomew as its founder. Tradition states that he preached throughout Persia, Mesopotamia, Lycaonia, and Phrygia. . It is believed that he was martyred by being flayed alive at Albanopolis, on the west coast of the Caspian Sea. *Patronage:* tanners; butchers

August 25 - The priest **Saint Joseph Calazanz (1556 -1648)** formed a religious order, the Clerks Regular of the Pious School, to set up free schools for the education of poor children. He believed that education would free the young from the dismal life of the slums, basically ending the cycle of poverty, by giving them the necessary skills to build a brighter future. During the plague of 1595 he ministered to the sick with St. Camillus de Lellis. *Patronage:* Catholic schools



Becoming king of France at the age of 12, **Saint Louis IX (1214 -1270)** imbued French culture with a deep sense of divine justice. Although he enjoyed the finer things in life, including good wine and food, he never lost sight of the poor. It was not uncommon for him to feed the less fortunate from his own table, but he felt this was not enough so he provided homes for them. Even with the many constraints upon his time, he managed to spend several hours a day in prayer. *Patronage:* masons; sculptors

All holy men and women, Saints of God, pray for us!



News from Rome

MARY: MODEL OF VIRTUE AND FAITH During his Angelus address on August 15, the Solemnity of the Assumption of the Blessed Virgin Mary, Pope Francis reflected on Mary as a “model of virtue and faith.” The Holy Father went on to say that “She brings to us a new capacity to go through painful and difficult moments with faith; She brings us the capacity of mercy, to forgive one another, to understand each other, to support one another.” After the midday prayer, Pope Francis entrusted to Mary Queen of Peace, “the anxieties and sorrows of the populations that in so many parts of the world suffer from natural disasters, from social tensions and from conflicts. May our celestial Mother obtain for all consolation and a future of serenity and harmony!”

*A Regional Convocation on
the Missionary Discipleship
of West Virginia*


EVANGELII GAUDIUM

Apostolic Exhortation of the
Holy Father Francis on the Proclamation
of the Gospel in Today's World

St. Leo Catholic Church, Inwood
August 25-26, 2017

Saint John XXIII Pastoral Center
September 8-9, 2017

Any questions
please contact Christy Ramsey
cramsey@dwc.org • 304-380-0155



DIOCESAN PILGRIMAGE

BASILICA OF THE NATIONAL SHRINE
OF THE IMMACULATE CONCEPTION
WASHINGTON, D.C.

On **Saturday, September 16, 2017**,
join Bishop Michael J. Bransfield on a
pilgrimage to the Basilica of the National
Shrine in Washington, D.C. Bus transporta-
tion available from various points around the
diocese. Call St. James the Greater Parish in
Charles Town at 304-726-5558
or go to www.dwc.org for more information.
You must pre-register for this event.

A Vocations Retreat

to coincide with the Diocesan Pilgrimage

All High School age young
men are invited to attend

September 15, 16 & 17

Basilica of the National Shrine of the
Immaculate Conception &
The Catholic University of America

To Register: contact Rick Teasbout
in the Vocations Office
• 304-233-0880 ext. 442 •
• rteasbout@dwc.org •



Catholic Charities Neighborhood Center

Volunteers are needed to serve people in need at the **Catholic Charities Neighborhood Center** on 18th Street in Wheeling. The Center is open to everyone for meals six days a week and provides other assistance to people in need who are in Ohio and Marshall Counties in West Virginia and Belmont County, Ohio. Immediate volunteer needs include kitchen assistance and food prep, meal deliveries in Elm Grove and Wheeling Island. Sign up or receive more information about volunteer opportunities at the Center by contacting Grant Coleman at 304-232-7157 Ext. 7 or gcoleman@ccwva.org.

From the Diocesan Office of Safe Environment

The Diocese of Wheeling-Charleston is committed to the protection of its children and young people. The Diocese complies with the United States Conference of Catholic Bishops' Charter for the Protection of Children and Young People by maintaining an Office of Safe Environment. To report an incidence of suspected child sexual abuse, please contact your local law enforcement agency, or you may confidentially contact the West Virginia Bureau for Children and Families/Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. To report suspected cases of sexual abuse by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact one of the Bishop's designees at 888.434.6237 (toll free) or 304.233.0880: Sister Ellen Dunn, ext. 264; Mr. Bryan Minor, ext. 263; Msgr. Frederick Annie, ext. 267, or Msgr. Anthony Cincinnati, 270. For more information on the Diocese's Office of Safe Environment, please go to www.dwc.org, then click the "Diocese" tab, then click "Office of Safe Environment" under the "Offices" menu. To learn more about the Catholic Church's efforts in preventing sexual abuse of children in the United States, please visit <http://www.usccb.org>. Under "Issues and Action," click "Child and Youth Protection" from the drop down menu.

The Cathedral of Saint Joseph

Parish Mission Statement

Saint Joseph Cathedral Parish is called to spread the Gospel of Jesus Christ as a community. We are committed: to our urban neighborhoods, to being the Cathedral of the diocese, and to fellowship, formation, sacrament, and prayer.



Parish Offices:
1218 Eoff Street
Wheeling, WV 26003
(304) 233-4121
www.saintjosephcathedral.com

CLERGY

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Bishop of Wheeling-Charleston
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PARISH COUNCIL PRESIDENT

Mr. James Carroll
FINANCE COUNCIL PRESIDENT

Mr. John Petrella
LITURGICAL MINISTRIES SCHEDULER

Masses

Sundays: 6:00 p.m. (Saturday)
8:00 a.m.
10:30 a.m.

Weekdays: 12:05 p.m. Monday thru Friday
9:00 a.m. Saturday

Holy Days: Please consult the bulletin

Confessions

Friday 11:15-11:45 a.m.

Saturday: 5:00-5:45 p.m.
or by appointment

BAPTISMS / INITIATION

Both Baptism and the Rite of Initiation for Adults can be arranged by contacting the parish office.

MARRIAGE

Engaged couples who are members of the Cathedral parish should contact the parish office.

SACRAMENT OF THE SICK / COMMUNION TO THE HOMEBOUND

Please call the parish office to arrange for a visit.

PARISH REGISTRATION

Registration forms can be obtained through the parish office.
Please notify the parish office of address changes through the parish office or by visiting the website.

BULLETIN DEADLINE

Announcements for the Courier must be submitted to Debbie Fahey by email to dfahey@dwc.org by noon on Monday (5 days prior to publication).

