

# The Cathedral Courier

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

Vol. 6, No. 29

June 11 2017 | THE MOST HOLY TRINITY

## Glory to the Father, the Son, and the Holy Spirit

The past few weeks have been filled with special celebrations in our Church. Last week was Pentecost Sunday; next week is Corpus Christi; and this week we celebrate the Solemnity of the Most Holy Trinity. Each is unique in its own way, yet all are closely related as well.

The idea of the Holy Trinity, the reality of it, has always been something that is difficult for us as humans to comprehend and understand. During the Eleventh Synod of Toledo in Spain (675 AD), the Holy Catholic Church declared the following: “We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in His nature, a single substance, a single nature, a single majesty and power. We acknowledge Trinity in the distinction of persons; we profess Unity because of the nature or substance. The three are one, as a nature, that is, not as person. Nevertheless, these three persons are not to be considered separable, since we believe that no one of them existed or at any time affected anything before the other, after the other, or without the other.”

It may be difficult for us to sort through that, but we receive so many confirmations of the Trinity in Holy Scripture, that it is impossible not to accept it. In fact, it is at the core of our Catholic beliefs. Underlying the Holy Trinity is what kind of a person is this Father, Son, and Holy Spirit. Our First Reading from Exodus addresses that. It calls



God a “merciful and gracious” God.

The Hebrew word *rachum* is what is translated as “merciful.” This is the first place in the Bible that this word is used. All in all it is used 13 times and it is better translated as “full of compassion.” The word translated as “gracious” also has a fuller meaning — that is, “to bend or stoop in kindness to an inferior, to favor, or to bestow.” Of course, the word grace finds its roots here. “Grace” means quite simply “giving to one undeserving.” It represents the free gifts presented to us by a loving God, or a loving Father, Son, and Holy Spirit.

In his Second Letter to the Corinthians, St. Paul closes with the statement “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit, be with all of you.” That may seem a simple and basic closing, but again there is so much in it for us, including the inclusion again of the Trinity as One. This is the one and only time in the entire New Testament

where the Father, the Son, and the Holy Spirit are mentioned together in this kind of a blessing. It is indicative that through the Holy Trinity we are completely blessed by all Three, everything that God truly is. As Catholics and Christians we seek and enjoy the grace, the love, and the communion of the Holy Trinity.

The opening of our Gospel Reading from St. John 3:16 is perhaps the most quoted and used Bible verse of all: “God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life.” How often have we seen someone at an athletic event or elsewhere hold up a sign that says simply “John 3:16?” God gave us an incredible gift, a grace beyond all others. And it is given to “everyone who believes in Him.” We should believe and follow and serve in order to receive the benefit of God’s love.

Believing is much more than being aware of the Trinity or agreeing with it. It means that we trust God and we rely upon Him in His Trinitarian reality. Trusting in God is at the heart of our faith. Trusting in God is at the very core of living lives of stewardship.

Everything that has been revealed to us and to which we have been responding through Lent, the Triduum, the Easter season, and now these Holy Days and celebrations that have followed, lead to the conclusion and the appreciation of the Holy Trinity. 🕊

# This Week

## At The Cathedral



**SUN 11** **THE MOST HOLY TRINITY**  
 (Sat) 6:00 PM Mass for the Parishioners  
 8:00 AM Mass for Sophie Moses  
 10:30 AM Mass for Hugh J. Reddy  
 Baptisms during Mass

**MON 12** **Tenth Week in Ordinary Time**  
 12:05 PM Mass for Virginia Sacco

**TUE 13** **Saint Anthony, priest, doctor of the Church**  
 12:05 PM Mass for Dorothy Fitzsimmons

**WED 14** **Tenth Week in Ordinary Time**  
 12:05 PM Mass for Jean Huff

**THU 15** **Tenth Week in Ordinary Time**  
 12:05 PM Mass for Helen Marie Smith

**FRI 16** **Tenth Week in Ordinary Time**  
 11:15 AM Confessions  
 12:05 PM Mass for Ron Radcliffe

**SAT 17** **Tenth Week in Ordinary Time**  
**Blessed Virgin Mary**  
 9:00 AM Mass for John Sheets  
 9:30 AM Rosary  
 5:00 PM Confessions  
 6:00 PM Mass for Philip Shapaka

**SUN 18** **THE MOST HOLY BODY AND BLOOD OF CHRIST**  
**(CORPUS CHRISTI)**  
 8:00 AM Mass for the Parishioners  
 10:30 AM Mass for Dale Shutler  
 Eucharistic Procession



## Corpus Christi Procession - June 18

The custom of carrying the Blessed Sacrament in a splendid procession through town after the Mass on Corpus Christi Day has been part of the church since the early fourteenth century. This practice was encouraged by the popes, some of whom granted special indulgences to all participants. The Council of Trent (1545-1563) solemnly approved and recommended the procession on Corpus Christi as a public profession of the Catholic faith in the Real Presence of Christ in the Most Blessed Sacrament.



During the later Middle Ages, these processions developed into splendid pageants of devotion and honor to the Blessed Sacrament. They are still held publicly with the ancient splendor throughout the world, most especially in Italy, France, Spain, Portugal, Austria, Ireland, and in the Catholic Sections of Germany, Holland, and Switzerland. Sovereigns and princes, presidents and ministers of the state, magistrates, members of trade and craft guilds, and honor guards of the armed forces accompany the liturgical procession while the church bells peal, bands play sacred hymns, and the faithful kneel in front of their homes to adore the Eucharistic Lord. The houses along the route of the procession are decorated with little birch trees and green boughs. Candles and pictures adorn the windows; and in many places, especially in Latin countries, the streets are covered with carpets of grass and flowers, often wrought in beautiful designs.

**The Cathedral of Saint Joseph will continue this beautiful custom of the Corpus Christi Procession following the 10:30 a.m. Mass on Sunday, June 18. We will solemnly process outdoors with the Blessed Sacrament around the perimeter of the Cathedral Church, weather permitting. We encourage you to join us for this special celebration to adore our Lord, truly present in the Most Blessed Sacrament.**

**“Recognize in this bread what hung on the cross,  
 and in this chalice what flowed from His side.  
 Whatever was in many and varied ways  
 announced beforehand in the sacrifices  
 of the Old Testament pertains to this one sacrifice  
 which is revealed in the New Testament.”**

*—from the writings of Saint Augustine, Sermon 3, 2; circa A.D. 410*

I would personally like to thank Mr. Tyler J. Greenwood for accepting the responsibilities of the Cathedral Courier.

I think you will all agree that the Courier looks fantastic under his leadership.

I pray for the Lord’s continued blessing upon him as he endeavors this important ministry of the Church.

*—Tim Bishop*

## - June is the Month of the Sacred Heart -

On the Friday following the Solemnity of the Most Holy Body and Blood of Christ, we celebrate the Solemnity of the Most Sacred Heart of Jesus. Because this solemnity usually falls in June, this month is also known as the "Month of the Sacred Heart." Devotion to the Sacred Heart of Jesus is all about pondering Christ's love and meditating on Christ's suffering for our salvation.

*"Our Lord Jesus Christ desires that we should, for sanctifying ourselves, glorify His all-loving Heart; for it was His Heart that suffered the most in His Sacred Humanity."*

—Saint Margaret Mary Alacoque (1647-1690)

### Catholic 2017 *Sharing* Appeal

"Give your **Hands to Serve**  
and your **Hearts to Love**"

110 Parishes and Missions  
89 Diocesan Priests  
8 Seminarians  
Over 73,000 Registered Catholics  
5,506 Catholic School Students  
Over 4,450 Students Enrolled in PSR  
Over 68,000 People Served Through CCWVa  
21 Community Outreach Offices

[www.dwc.org/CSA](http://www.dwc.org/CSA)

PO Box 230, Wheeling, WV 26003  
304-233-0880

## Summer Mass Attendance for Travelers

With the availability of internet access, there is no reason why summer travelers cannot participate in the Holy Mass on weekends. You can access [masstimes.org](http://masstimes.org) or google **Catholic Church (City/State)** to find a church. Please don't take a vacation from Our Lord during the summer.



## Wisdom from the Saints

"Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. Guard what you have received. God the Father has marked you with His sign; Christ the Lord has confirmed you and has placed His pledge, the Spirit, in your hearts."  
—Saint Ambrose of Milan (339-397), excerpt from *De Mysteriis* 7, 42m

Please see the bulletin insert for the form to suggest nominees for the upcoming election of new members for Parish Council. Ballots are also available in the narthex of the Church.

### *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, James Midcap, Jane Rudari, Marlene Martin, Janet Cupp, Janie, Jean and Chuck Schultz, 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, Henry Vogler, 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, Rick South, Ron Hickman, Rosalie Davis, Sally Jochum, Sarah Hanasky, Sarah Sargent, Shawn Thomas, Shirley DeCaria, Stanley Kyr, Stephanie Bugaj, Susan Graff, Susan Mize, Susan Schulte, Thelma Pearson, Thomas Griffith

## Sunday Mass from the Cathedral

is broadcast each week on Sundays at  
11:00 a.m. on Channel 4  
(ABC Ohio Valley).

In addition, a recording of the Mass from the previous Sunday is available for viewing online throughout the week at [www.dwc.org](http://www.dwc.org).



## Weekly Collection

Envelopes: \$2368 Loose: \$788

Online: \$369

*Thank you for your generosity and support!*



# Rector's Ruminations

## CATHEDRAL CONUNDRUM

### Sanctuary vs Altar

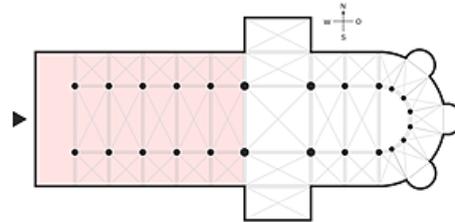
BY REV. MSGR. KEVIN M. QUIRK

As I prepare to provide some detailed descriptions of the ornamentalities within the Cathedral's sanctuary and their arrangement, I thought it might be useful at the outset to reach back to one of the earliest in this series of *Cathedral Conundra* and, simultaneously, clear up a small imprecision in colloquial usage among Catholics that is a small (well, okay, not really small at all) pet peeve of mine. Once this terminology concern is addressed here, this week, our tour of the ornamentation of the sanctuary will begin with the Altar of Sacrifice.

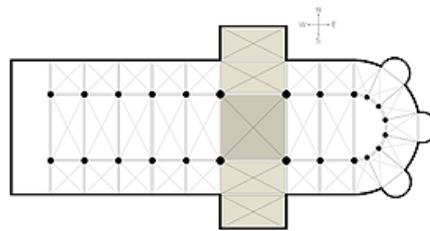
Early in the *Cathedral Conundra*, while discussing the floor plan of the Church, I mentioned that the Cathedral, and most basilica-style Romanesque Churches, can be divided into four distinct portions: the narthex, the nave, the transept, and the sanctuary. The **narthex** is the enclosed front porch of the Church, what in other traditions is sometimes referred to as a vestibule or, in contemporary parlance, a gathering space.

In Romanesque cathedrals, the **nave** is the main body of the church. It provides the central approach to the high altar. The term nave, from medieval Latin 'navis' (ship), was probably suggested by the keel shape of its vaulting (the ceiling as seen from the floor of the Church). The nave of a church extends from the narthex to the crossing of the transept and, as is typical for Romanesque cathedrals, is flanked by side-aisles called ambulatories (literally, 'for walking') separated from the nave by an arcade of columns. As you can see if you are reading this in the Cathedral, Mr. Weber followed the typical elements of a Romanesque church carefully in devel-

oping the floor plan. In the diagram below, the shaded portion is the nave of the Church.



Next, the Cathedral's **transept** separates the nave from the sanctuary and is that transverse part of the Cathedral building, which lies across the main body of the Church and gives it its overall cruciform shape, specifically as a Latin cross. In our Cathedral, with its apse in the eastern-most end of the Church, the transept extends to the north and south, with its north and south end walls decorated by stained glass windows already described in detail. Normally, the transept is the shaded region below, logically leaving the region with the rounded, apse area as the sanctuary.



However, to accommodate the liturgical reforms initiated by the Second Vatican Council, the sanctuary itself was extended into the crossing of the transept: that space in the very middle of the Church where the transverse part of the building crosses the nave and which is surmounted by the crossing dome, which itself will be described in a much later installment of the **Conundrum**. As a result, our Cathedral can be said to have

a sanctuary with two distinct areas: the upper (original sanctuary, containing the tabernacle and cathedra) and lower sanctuary (containing the Altar of Sacrifice and the ambo).

So, what is the pet peeve, you may ask. Well, gentle reader, the average speaker will often use the word altar to indicate both the Altar of Sacrifice and the part of the Church in which the Altar is located, such that someone may be heard to say, "the servers are standing on the altar" (perish the thought!), when what is meant is: "the servers are standing in the sanctuary."

**Sanctuary** is a word derived from the Latin *sanctuarium*, meaning, quite literally, a container for holy things (*sancta*) or holy people (*sancti*). *The General Instruction of the Roman Missal* provides that "the sanctuary is the place where the altar stands, the Word of God is proclaimed, and the Priest, the Deacon, and the other ministers exercise their functions. It should be appropriately marked off from the body of the church either by its being somewhat elevated or by a particular structure and ornamentation. It should, moreover, be large enough to allow the Eucharist to be easily celebrated and seen." (295) As can be seen, the sanctuary in the Cathedral is marked off both by being elevated – the lower being three steps higher than the nave and the upper two additional steps higher – and by its structure and ornamentation. In particular, the flooring of both parts of the sanctuary is distinct from the rest of the Church.

The **Altar**, located in the middle of the Sanctuary, "on which is effected the Sacrifice of the Cross made present under sacramental signs, is also the table of the Lord to which the People of God are convoked to participate in the Mass, and it is also the center of the thanksgiving that is accomplished through the

See "Ruminations"  
on Page 7



# Christian Awareness

## How Do You Feel

BY ALEXJ. NAGEM

It is early morning. There is strong, hot, black coffee in hand...well on the desk and in reach. My thoughts this morning are on a portion of Msgr. Kevin's homily from a past Sunday, when he mentioned the Infant Child of Prague and Fr. Cyril. While Fr. Cyril was praying before the Infant Child of Prague statue, he heard a voice say, "Have pity on Me and I will have pity on you. Give Me my hands and I give you peace. The more you honor Me, the more I will bless you." How strong the faith of Fr. Cyril to hear these words spoken? I have been told and read stories of misfortunes turning for the better for those who have prayed to the Infant Jesus. They have been blessed for their honoring of Jesus. Some of the most apparent thoughts in our Catholic religion are found in the meaning of the words pity, peace, honoring and blessings. After listening to Msgr. Kevin's homily, my thoughts turned briefly to these four words. Has the meaning of these four words in a Catholic sense been a part of our daily life? We know that prayer and confession can bring a sense of solace to a trouble mind. But, think of the effect of a large number praying together. For those who have attended a Novena to the Infant Child of Prague, you have found the church to be filled with those who have a devotion to Jesus. They come with pity and hopeful prayers. They are looking for a sense of peace in their life. They come to honor Jesus with devotion to receive His blessings. During the time spent in devotion and listening to the homily of the priests, our voices and prayers to Jesus become one in unison as a family. We come together to pray together. We pray with those we know. We pray with those who have an unfamiliar face. We are one body, as written in Scripture.

There are several prayers to the

Infant Jesus that I found when reading about the history of the Infant Child of Prague statue. They all carry the theme of the four words, pity, peace, honoring and blessings. Our prayers should be much more than words spoken in haste, though in times of distress we may cry out for God's blessings. We turn to God as children in need of a parent's loving embrace. God's loving embrace, His blessings, are found in the arms of each other. St. Teresa of Avila, another Saint mentioned by Msgr. Kevin on a past Sunday, has written that, "Christ has no body on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which Christ's compassion for the world is to look out. Yours are the feet with which He is to go about doing good. Yours are the hands with which He is to bless us now." So, do you think the miracle we pray for may come from the help of others who are a part of God's will? We are one body. As one body, each part helps the others grow and prosper. I thought of giving you an example of a fruit tree seed that needs water and rich soil to grow. Later the sun will provide warmth to the young plant. The rain will provide water to enrich its growth. The leaves use the sunlight to take water from the ground and carbon dioxide from the air to make sugar for nourishment to grow. The tree will later provide fruit for all to eat. Well, I guess I did give you the example any way. My point is that there are many of God's gifts that are before us. We can either cherish or ignore them. This is the unfortunate drawback of free will. For those who ignore these gifts or misuse them, there are those of us who pray for them. For in one sense, we can also be a gift or a blessing from God with our helping hands and prayers. Giving this some thought, we are never left alone, as in the

Latin phrase I use to sign these writings, "*Vocatus Atque Non Vocatus, Deus Aderit*", which translates to, "Whether or not you ask for Him, God is present." We can find God in the midst of a forest of trees or a forest of tall buildings. I would like to think the people I pass on the streets of New York, DC or a crowded airport who seem lost in thought are really saying a silent prayer. I know that is not the case for all, but I have hope that it is the case for some. Maybe after you have read these words, you will be of the ones saying a silent prayer for all you pass.

One prayer to the Infant Jesus I found in my readings that is inspiring to me is, "A Morning Offering to the Holy Child." "O Dear sweet Infant Jesus, I offer You my will, that You strengthen it, my mind that You inspire it; my memory that You fill it; my wishes and desires, that You cleanse them; I sacrifice to You my intentions that You guide them, all my inner and outer activities, that You make them sacred. All I am and all I have are Yours. Your love for me is my hope and trust. Hear me and grant that I may never leave you. Amen.

O Infant Jesus, I form the belief that I shall be granted forgiveness of sins and place it in to the hands of Your most Holy Mother Mary; I commend myself to all and every Holy Mass that is celebrated this day and all over the globe, and I offer all this on behalf of the poor souls of purgatory."

My ramblings have come to an end for this God given morning. I leave you with the following and your thoughts on the meaning of the words, pity, peace, honoring and blessings. This is found as a sub note to the "Morning Offering to the Holy Child." "Resolve to fight your greatest evil today and to perform several acts of the opposite virtue because of your love for the Holy Child Jesus."

My continued prayers are said with you in mind, as I hope I am remembered in yours. 🍷



# Liturgical Calendar for this Week

**June 13 - Saint Anthony of Padua** (1195-1231), a member of a noble Portuguese family, joined the Canons Regular of St. Augustine at a young age, but later joined the Franciscans to engage in missionary work. Although his missionary dreams were halted due to illness, he received public acclaim for his preaching style, which led to the conversion of many from heresy, earning him the title “the Hammer of the Heretics.” He had the privilege of meeting St. Francis of Assisi in person and was later elected provincial of Northern Italy. His writings are extensive, especially in the area of sermons; therefore, he was named a Doctor of the Church. People invoke his name when trying to find lost items. This comes from the story in the saint’s biography when a young novice took Anthony’s Psalter, but returned it in a hurray when the angry saint appeared to him in a vision!  
*Patronage:* Portugal, poor, harvests, lost articles



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

“Keep uncontaminated this upright faith that is in me and, until my last breath, grant me likewise this voice of my conscience, that I may be ever faithful to what I professed in my regeneration when I was baptized in the name of the Father, and of the Son, and of the Holy Spirit.”

—Saint Hilary of Poitiers (300-368), *De Trinitate, XII, 57, CCL, 62/A, 627*

## Ordinary Time

We might feel exhilarated, exhausted, or a combination of both as the major seasons of the liturgical year - Advent, Christmas Time, Lent, Triduum, and Easter Time - are over for another year. Filled with the Holy Spirit, we go forward to the counted weeks in Ordinary Time in summer and fall. The Sundays of this time begin with the Solemnity of the Most Holy Trinity and the Solemnity of the Most Holy Body and Blood of Christ reminding us of the core of our faith in God - Father, Son, and Holy Spirit, a communion of divine Persons and the source of our life together, the Body and Blood of Christ.

The lengthy period of the counted weeks in Ordinary Time offers us an opportunity to step back and reflect on the meaning of our faith as a whole. Unlike the previous season and major feasts of the liturgical year, Ordinary Time allows us to ponder the mystery of faith in its entirety every time we gather to celebrate the Mass. The Church remembers the witness of many saints during this time, allowing us today to see how our faith journey intertwine with theirs.

Lest Ordinary Time become tedious and uninteresting after the initial respite from the intensity of the high liturgical seasons, we ought to let the question of how we are to live as disciples here and now resonate with us as we discern daily how to follow Christ in the interim time before he comes again in glory.

## The Pope’s Monthly Intention

*The Holy Father asks for our prayers for a specific intention each month. You are invited to answer the Holy Father’s request and to join with many people worldwide in praying for this month’s intention:*

### National Leaders

That national leaders may firmly commit themselves to ending the arms trade, which victimizes so many innocent people.

## DAILY READINGS FOR THE WEEK

June 12, 2017 through June 17, 2017

- Monday: 2 Corinthians 1:1-7 Ps 34:2-3, 4-5, 6-7, 8-9  
Matthew 5:1-12
- Tuesday: 2 Corinthians 1:18-22 Ps 119:129-133, 135  
Matthew 5:13-16
- Wednesday: 2 Corinthians 3:4-11 Ps 99:5-9  
Matthew 5:17-19
- Thursday: 2 Corinthians 3:15—4:1, 3-6 Ps 85:9ab, 10, 11-14  
Matthew 5:20-26
- Friday: 2 Corinthians 4:7-15 Ps 116:1011, 15-18  
Matthew 5:27-32
- Saturday: 2 Corinthians 5:14-21 Ps 103:1-4, 8-9, 11-12  
Matthew 5:33-37
- Sunday: Deuteronomy 8:2-3, 14b-16a Ps 147:12-15, 19-20  
1 Corinthians 10:16-17 Jn 6:51-58



# Catholic News Throughout the Globe

## POPE FRANCIS:

**GENERAL AUDIENCE** “We are never alone,” the Holy Father emphasized. “We can be far, hostile; we can even say we are ‘without God.’ But Jesus Christ’s Gospel reveals to us that God cannot be without us. It is He who cannot be without us, and this is a great mystery!” “This certainty”, the Pope Francis highlighted, “is the source of our hope, which we see in all the invocations of the Our Father.” The Holy Father, continuing his catechesis on Christian Hope, observed “Jesus transmitted what became the Christian prayer par excellence: the ‘Our Father.’ All the mystery of Christian prayer is summarized here, in this word: to have the courage to call God with the name of Father. The liturgy also affirms it when, inviting us to recite Jesus’ communal prayer, used the expression ‘we dare to say.’ Pope Francis concluded his remarks: “Now I propose something to you: every one of us has so many problems, so many needs. Let us think, a bit, in silence, of these problems and these needs. We also think of the Father, of our Father, who cannot be without us, and who is looking at us at this moment.”

## USCCB:

**JUNE GENERAL ASSEMBLY** The United States Conference of Catholic Bishops will gather for their annual Spring General Assembly, June 14-15, In Indianapolis. During the assembly, the full body of bishops will address issues of immigration and refugees, religious freedom at home and abroad as well as health care policy developments. The bishops will also begin consultation on the upcoming Ordinary Synod of Bishops being convened by the Holy Father in 2018.

## Ruminations ... Cont'd from Page 4

Eucharist.” (IGMR, 296) The word altar derives from the Latin word *altus* meaning high, as altars of sacrifice, in both the Old Testament and many pagan religions, were often built on high places such as mountain tops. St. Jerome made use of this Latin word to translate the Greek word *θυσιαστήριον* - *thusiastérion*, which appears 24 times in the New Testament, in addition to its many

appearances in the Old Testament. Not to make too much of it, but that long Greek word comes from *θυσία*, a noun meaning offering, sacrifice, or victim, and ultimately from the Greek verb *θύω* meaning “I sacrifice.” In other words, the altar is a structure or table upon which sacrifice is offered, namely the Eucharist, with Christ as the Sacrifice and our offering. It is the altar and what occurs on it, together with the ambo, that makes the sanctuary precisely a container of holy things.

With this vocabulary in place, I will begin a description of the Altar of Sacrifice, located in the center of the lower sanctuary, in the next regular installment of the *Conundrum*. In the meantime, if you have a specific question you would like answered, please send it to our fearless editor, Mr. Tyler Greenwood ([tgreenwood@dwc.org](mailto:tgreenwood@dwc.org)). 🍀



## Around and About

**ONE-DAY RETREAT FOR GRIEVING PARENTS** - Losing a child under any circumstance is horrific. Focusing on the spirituality of the grieving process can help tremendously. “Emmaus Ministry for Grieving Parents” is a faith-based ministry for parents, whose children of any age have died by any cause, no matter how long ago. A one-day spiritual retreat will be held on **Saturday, July 1 from 9:30am - 7:30pm at Sacred Heart of Mary Parish, Weirton**. For more information or to register, please call Diane at (617) 542-8057 or see [www.emfgp.org](http://www.emfgp.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](http://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  
Tel: (304) 233-4121  
[www.saintjosephcathedral.com](http://www.saintjosephcathedral.com)

### CLERGY

Most Reverend Michael J. Bransfield  
*Bishop of Wheeling-Charleston*  
PASTOR

Reverend Monsignor Kevin M. Quirk, J.C.D., J.V.  
RECTOR OF THE CATHEDRAL  
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Mr. Donald Gruber  
CUSTODIAN

*Information for the Courier  
must be submitted to the parish office  
by noon on Monday  
(5 days prior to publication)*

### SUNDAY MASSES

6:00 pm (Saturday)  
8:00 am  
10:30 am

### WEEKDAY MASSES

12:05 pm Monday through Friday  
9:00 am Saturday

### SACRAMENT OF RECONCILIATION

11:15-11:45 am Friday  
5:00-5:45 pm Saturday  
Or by appointment

### SACRAMENT OF THE SICK / COMMUNION TO THE HOMEBOUND

Please call the parish office to arrange for a visit.

### 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.

### PARISH REGISTRATION

Registration forms can be obtained through the  
parish office.

Please notify the parish office of address changes.



### PARISH LEADERS

Mrs. Judy Miller  
PARISH COUNCIL PRESIDENT

Mr. James Carroll  
FINANCE COUNCIL PRESIDENT

Mr. John Petrella  
LITURGICAL MINISTERS SCHEDULE

