

The Cathedral Courier

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

Vol. 6, No. 30

June 18 2017 | THE BODY AND BLOOD OF CHRIST

O Sacrament Most Holy

This has been a month of celebrations for us as Catholics. Today we celebrate the Solemnity of Corpus Christi during which we commemorate the great gift of the Eucharist which stands at the heart and life of the mission of the Church. This is not only a time to celebrate this gift to us from Christ, but to consider its meaning and richness both in the life of the Church and in our lives as Catholics.

The celebration of Corpus Christi commemorates the presence of the Body and Blood of Christ, one of the Sacraments of the Eucharist. On Holy Thursday Jesus met the Apostles for the Last Supper, when He said, "This is my Body (indicating the bread) and this is my Blood (designating the wine)." We as Catholics acknowledge the gift of the Eucharist,

as this is the food of our souls.

We are reminded in our First Reading from Deuteronomy that "...not by bread alone does one live, but by every word that comes forth from the mouth of the Lord." Moses, who made that statement, also said, "(God) fed you with manna, a food unknown to you and your fathers." Manna is described twice in the Bible. In the Book of Numbers it is explained that the Israelites ground it and pounded it into cakes, which were then baked. At another point

in Exodus it says that it tasted like wafers that had been made with honey. The point, of course, on this Feast of the Body and Blood of Christ is that manna, like many other things provided sustenance, so in that sense it maintained life, but as Christ explains it is not the "bread of life." That is the message within this First Reading, "...not by bread alone does one live," meaning truly live as in eternal life.



The Blessing of the Wheat Fields in Artois, Jules Breton, 1857

Although our Second Reading is brief, it represents the importance and necessity of the Eucharist. Jesus made a sacrifice for us and it is brought back to us through His Body and Blood, through Holy Communion. The Lord's death brought each of us new life. When we receive the Eucharist, we should always remember that this is truly the Lord and comes directly to us from the Lord.

Our Gospel Reading from St. John presents Jesus pointing out the

difference between the manna received by the Israelites from God in the desert and what the Lord calls the "living bread." Jesus says, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." Do we really consider all that when we approach the Eucharist? As difficult as it may be for us to completely grasp, we need to recognize the importance of the Eucharist, of the Body and Blood of Christ, every time we receive it.

Yes, manna came down from heaven to save the Israelites from starving. However, Jesus has come to us to offer us something far beyond earthly hunger. He offers us, gives us, eternal life. The Eucharist is the center of our Catholic Church because

Jesus Christ is the center of Catholic life and worship. For us the Eucharist is nothing less than Jesus Himself. In our catechism the Eucharist is called the "center and summit of Christian life." Jesus Christ is here on earth with us through the Eucharist. He is not just spiritually present; He is here body, blood, soul, and divinity. It is, to use a modern term, awesome indeed. It is His physical presence that strengthens us, empowers us, and energizes us to live as we should. 🍷

This Week

At The Cathedral



SUN 18 THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)

(Sat) 6:00 PM Mass for Philip Shapaka
 8:00 AM Mass for the Parishioners
 10:30 AM Mass for Dale Shutler
 Eucharistic Procession

MON 19 Saint Romuald, abbot

12:05 PM Mass for Ann Schlatt

TUE 20 Eleventh Week in Ordinary Time

12:05 PM Mass for Julia S. Bartolovich

WED 21 Saint Aloysius Gonzaga, religious

12:05 PM Mass for Greg Sacco

THU 22 Saint Paulinus of Nola, bishop; Saints John Fisher, bishop, & Thomas More, martyrs

12:05 PM Mass for Dr. Jesus Ho

FRI 23 THE MOST SACRED HEART OF JESUS

11:15 AM Confessions
 12:05 PM Mass for Nancy Rodgers

SAT 24 THE NATIVITY OF SAINT JOHN THE BAPTIST

9:00 AM Mass for Dr. Adiel Anghie
 9:30 AM Rosary
 5:00 PM Confessions
 6:00 PM Mass for Jack Scott

SUN 25 TWELFTH SUNDAY IN ORDINARY TIME

8:00 AM Mass for Robert Skryzpek
 10:30 AM Mass for the Parishioners



A Prayer for Father's Day

God our Father,
 you govern and protect your people
 and shepherd them with a father's love.
 You place a father in a family
 as a sign of your love, care,
 and constant protection.

May fathers everywhere be faithful
 to the example shown in the Scriptures:
 steadfast in love, forgiving
 transgressions, sustaining the family,
 caring for those in need.

Give your wisdom to fathers
 that they may encourage and
 guide their children.
 Keep them healthy
 so they may support a family.

Guide every father
 with the Spirit of your love
 that they may grow in holiness
 and draw their family ever closer to you.
 Amen.



*May Saint Joseph,
 head of the Holy Family,
 bless and protect
 all fathers.*

A Reflection for Corpus Christi

What does Corpus Christi mean to me? It does not only bring the liturgy to mind; for me, it is a day on which heaven and earth work together. In my mind's eye it is the time when spring is turning into summer; the sun is high in the sky, and crops are ripening in field and meadow. The Church's feasts make present the mystery of Christ, but Jesus Christ was immersed in the faith of the people of Israel and so, arising from this background in Israel's life, the Christian feasts are also involved with the rhythm of the year, the rhythm of seed-time and harvest. How could it be otherwise in a liturgy which has at its center the sign of bread, fruit of earth and heaven? Here this fruit of the earth, bread, is privileged to be the bearer of him in whom heaven and earth, God and man have become one. The way the Church's feasts fit in with the seasons of the year is therefore not an accident. Consequently we must go on to discover the inner rhythm of the Church's year and see the place Corpus Christi has within it.

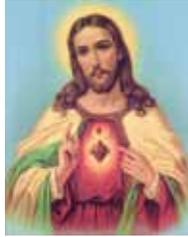
*-Joseph Cardinal Ratzinger
 (now Pope Emeritus Benedict XVI)*

Text by Pope Benedict XVI is from *Feast of Faith*. © Ignatius Press, 1986.
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Solemnity of the Most Sacred Heart of Jesus

Friday, June 23

One of the most beloved aspects of our Catholic tradition is our devotion to the Sacred Heart of Jesus. In honoring the Sacred Heart, we are honoring the compassion and love of Christ: his human heart, moved with pity for his flock, his divine heart, pierced for the sins of his people. From the heart of Christ, pierced by the soldier's lance, blood and water poured out, "the wellspring of the Church's Sacraments" (Preface for the Sacred Heart). While saints and mystics, notably the thirteenth century Benedictine Saint Gertrude, have long found the heart of Christ a rich subject matter for meditation, it was not until the seventh century, in France, that devotion to the Sacred Heart of Jesus began to take the form we know today. It was a time when the heresy of Jansenism was rampant. People were convinced that human sinfulness was too great to be forgiven, that salvation would only be granted to a few. In this climate of fear, the revelations of the Sacred Heart to Saint Margaret Mary Alacoque, a religious of the Visitation order, in the French town of Paray-le-Monial, France, must have come as a complete and wonderful surprise. The devotion spread, and the feast of the Sacred Heart of Jesus was added to the universal calendar in 1856. There are many devotions associated with the Sacred Heart, especially the Litany of the Sacred Heart, and the devotion of the nine First Fridays, in which people attend Mass on the first Friday of each month, celebrating the Sacraments of Reconciliation and Eucharist, in keeping with the words of Christ himself to Saint Margaret Mary, when he promised grace, peace, and consolation to those who would honor him in this way.



On the Solemnity of the Most Sacred Heart, which the Church celebrates each year on the Friday following Corpus Christi, we give thanks to God for the infinite love of Christ, represented by the image of his heart on fire with love. Through our prayer, we also seek to make reparation for the ways that love has been rejected by human beings. This is why in the familiar image, Christ's heart is pierced and surrounded with thorns.

Join us at the Cathedral for the 12:05 p.m. Mass on the Solemnity of the Sacred Heart, Friday, June 23, as we celebrate this great gift of God's love and mercy.

Congratulations

Nguyen Dinh Cuong & Mai Thi Hue

who celebrate their 50th Anniversary of Marriage.

May God continue to bless them and their family.

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 or google **Catholic Church (City/State)** to find a church. Please don't take a vacation from Our Lord during the summer.

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 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, 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

*The staff and parishioners
of the Cathedral of Saint Joseph
extend best wishes and prayers to
Sister Mary Florence Burke, C.S.J.
on the occasion of her 90th birthday.*

*May the Lord God always bless and watch over
her as she continues her service to His Church.*

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 these children of his who were welcomed
into the Church through the holy waters of Baptism
at the Cathedral of Saint Joseph on Sunday, June 11, 2017:

Grayson Fox
son of Michael & Monalee

Penelope Schmitt
daughter of Matthew & Jennifer



Weekly Collection

June 11, 2017

Envelopes: \$2886 Loose: \$623

Online: \$379

Thank you for your generosity and support!



Rector's Ruminations

CATHEDRAL CONUNDRUM

Altar of Sacrifice

BY REV. MSGR. KEVIN M. QUIRK

Last week, gentle readers, we considered the important distinction between the *sanctuary* of the Church and the *altar*, the principal furnishing within the sanctuary and, arguably, one of the elements of the sanctuary that makes that holy (*sanctus*) place holy. This week, and next, we will turn our attention to the *Altar of Sacrifice* itself, which is located at the center of the lower sanctuary, beneath the apex of the Crossing dome.

In next week's column, I hope to offer a detailed description of our Altar of Sacrifice, which some of you may recall being dedicated in October 2012. In this week's installment of the *Cathedral Conundrum* I want to offer a rather detailed explanation, drawn from the liturgical documents themselves, of the altar with an emphasis on the theological understanding and significance within the Church and its ritual life. In addition to increasing our appreciation of the altar as more than merely an ornate kind of table, this may also help to provide a rationale for the transition from the former wooden, movable altar which had been installed in 1996 to this new fixed, marble altar.

As mentioned in the last installment, *The General Instruction of the Roman Missal* says that "the altar 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 is convoked to participate in the Mass, and it is also the center of the thanksgiving that is accomplished through the Eucharist" (GIRM, 296). *The Rite of Dedication of a Church and Altar* builds on this theology, offering a lengthy meditation on the nature and identity of the altar, which I provide for you here in full:

"Altar, Table of the Sacrifice and the Paschal Meal. By instituting in the form of a sacrificial meal the memorial of the sacrifice he was about to offer the Father on the altar of the cross, Christ made holy the table where the community would come to celebrate their Passover. Therefore the altar is the table for a sacrifice and for a banquet. At this table the priest, representing Christ the Lord, accomplishes what the Lord himself did and what he handed on to his disciples to do in his memory. The Apostle clearly intimates this: 'The blessing cup that we bless is a communion with the blood of Christ and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that though there are many of us, we form a single Body because we have a share in this one loaf.' "The Altar, Sign of Christ. The Church's children have the power to celebrate the memorial of Christ and take their place at the Lord's table anywhere that circumstances might require. But it is in keeping with the Eucharistic mystery that the Christian people erect a permanent altar for the celebration of the Lord's Supper and they have done so from the earliest times. The Christian altar is by its very nature properly the table of sacrifice and of the paschal banquet. It is: a unique altar on which the sacrifice of the cross is perpetuated in mystery throughout the ages until Christ comes; a table at which the Church's children gather to give thanks to God and receive the body and blood of Christ. In every church, then, the altar 'is the center of the thanksgiving that the Eucharist accomplishes' and around which the Church's other rites are, in a certain manner, arrayed. At the altar the memorial

of the Lord is celebrated and his body and blood given to the people. Therefore the Church's writers have seen in the altar a sign of Christ himself. This is the basis for the saying: 'The altar is Christ'." In light of this understanding of the nature of the Altar both as a table of sacrifice and a sign of Christ, *The General Instruction of the Roman Missal* makes several provisions regarding the altar within a Church in order to more clearly communicate the mystery it symbolizes. First, *The General Instruction* states that "it is desirable that in every church there be a fixed altar, since this more clearly and permanently signifies Christ Jesus, the Living Stone (1 Pt 2:4; cf. Eph 2:20)" and explains that "an altar is said to be fixed if it is so constructed as to be attached to the floor and not removable; it is said to be movable if it can be displaced" (GIRM, 298).

Next *The General Instruction* provides that "the altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible. Moreover, the altar should occupy a place where it is truly the center toward which the attention of the whole congregation of the faithful naturally turns" and adds that "the altar should usually be fixed and dedicated" (GIRM, 299).

Finally, *The General Instruction* states that "in keeping with the Church's traditional practice and with what the altar signifies, the table of a fixed altar should be of stone and indeed of natural stone. Here, The General Instruction's presentation is more modest than the historical and spiritual reality: the erecting of stone altars is not merely a traditional practice of the Church; its origins reach back to the very be-

See "Ruminations"
on Page 7



Christian Awareness

Loss of Religion

BY ALEXJ. NAGEM

I was maybe five years old the first time I saw the statue of the Trinity that is on display in St. Alphonsus Church. I would attend Mass with my dad early Sunday mornings. There was a 5:30am Mass at the church for the steel mill and mine workers to attend before their shift began. After Mass, my dad would hold my hand and show me the statues, telling me whom each statue represented. My parents were always good teachers when it came to religion and reminding us to pray often through the day. There was a fascination of getting up early on a Sunday and hanging out with my dad for several hours. After Mass we would stop at Green's Donuts to pick up the breakfast treats for my dad's tavern. I would have first choice from the boxes of fresh donuts. When we arrived at the tavern, Harold would be waiting for us. Harold was the custodian for my dad. He always had funny stories to tell me and words of practical wisdom. He would always ask me if I prayed for him at Mass. I felt special by praying for Harold. It was an important job, praying for someone at my young age. It is still an important job. I now wonder why he didn't go to Mass himself. Harold had a few issues that may have kept him from entering a church. Without airing his faults, his request to a young boy of innocence to say a prayer for him may have been his only touch of religion he had in some time.

Is it hope for a better spiritual after-life, fear of a horrifying endless nightmare, or what seems to be a constant feeling of guilt and a wanting of forgiveness that strengthens our religious beliefs? But, now enters the Trinity. What is it that influences our belief in a Triune God, the Trinity? The Trinity is difficult for many of us to explain, but as

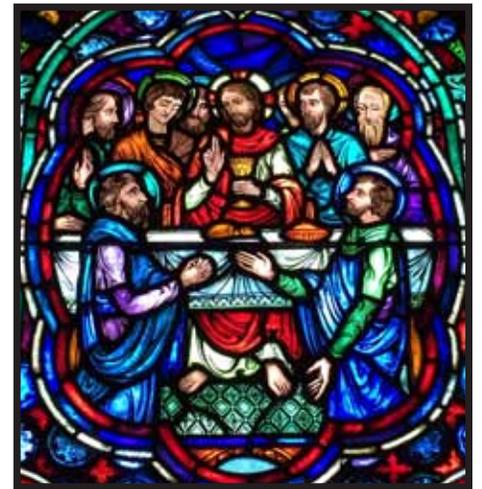
Catholics and Christians, we believe in the existence of the Trinity. We believe not in three separate Gods or individuals, but in one God in three persons. Ok, not meaning to enter an area of theology that I cannot explain or discuss with confidence. But, the easiest example I have found in explaining the Trinity is by looking at water. Water can be a liquid, a solid, and steam. All three forms are water. We know this because we have seen the change when we watch a boiling pot of water release steam or take ice, frozen water, from the freezer. Our only knowledge of our Triune God is told to us in Scripture through the teachings of Jesus the Son of God. The complexity of God can only be understood by....faith. This is my own personal belief. Having faith or believing in God is only part of the story. We must also act in a manner becoming a child of God. Maybe this is where the loss of religion comes in to someone's life? They believe in God, but do not act as if they believe. As when someone is married, but doesn't act as if they are married. There is a loss of respect for each other. Eventually the entire relationship falls apart since there is not a belief or trust in the sanctity of marriage. So, though we may believe in God we may stray from our religious convictions when we fail to act like a Christian or trust the teachings in Scripture. For those who stray, it should not be our place to condemn but to pray. I am a believer in the effects and results of silent prayer. I "try" to listen to what God wants of me in what I am to say, do, write, and think. But my free-will may hinder the process. This is why I ask for your prayers. We all need prayers said for us. What better gift can we give someone besides prayer? Some

may think it is an inexpensive and easy gift. But if you truly believe that a conversation with our Triune God can make a change in someone's life, the gift of prayer is priceless. Maybe your prayers will bring someone who has lost their religious conviction, or never had it, find a place in the Light of Jesus Christ.

"But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father who is in heaven. He causes the sun to rise on the evil and on the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than another? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect."
-Jesus Christ (Matthew 5:44-48)

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

"Vocatus Atque Non Vocatus, Deus Aderit" 🍷



"Let the Bread, life-giving, living,
be our theme of glad thanksgiving,
now in truth before thee set,
as of old the Lord provided
when the twelve, divinely guided,
at the holy table met.

-From the Sequence for Corpus Christi

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 June 18

Monday

2 Corinthians 6:1-10
Ps 98:1-4
Matthew 5:38-42

Tuesday

2 Corinthians 8:1-9
Ps 146:2, 5-9a
Matthew 5:43-48

Wednesday

2 Corinthians 9:6-11
Ps 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday

2 Corinthians 11:1-11
Ps 111:1-4, 7-8
Matthew 6:7-15

Friday

Deuteronomy 7:6-11
Ps 103:1-4, 6-8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday

Isaiah 49:1-6
Ps 139 1b-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Sunday

Jeremiah 20:10-13
Ps 69:8-10, 17, 33-35
Romans 5:12-15
Matthew 10:26-33

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

June 19 - Aristocratic-born **Saint Romuald** (951-1027) led a wild life as a young person in tenth-century Italy. This changed at age twenty when he saw his father murder another man. Filled with horror, Romuald fled to a Benedictine monastery to do penance for his father's actions. Even monks found him uncomfortably holy, so he left and wandered throughout Italy, establishing his own monasteries and hermitages along the way. He eventually formed the Order of Camaldoli, a religious group of men who combined the cenobitic tradition of communal living with the eremitical (hermit) life of the Eastern monks. He lived a long life, dying of natural causes in 1027.



June 21 - Raised in a wealthy aristocratic family in Italy, **St. Aloysius Gonzaga** (1568-1591) became aware at the age of seven that treasures in this lifetime can't satisfy the longings of the heart. Much to the disappointment of his father, Aloysius renounced his inheritance to join the Society of Jesus. His short life as a Jesuit was marked by austere piety, theological study, and service to the sick in a Jesuit hospital, he contracted a plague which led to his death.
Patronage: Catholic youth; Teenagers; Jesuit students



June 22 - **St. Paulinus of Nola** (c.354-431) was raised in a family of wealthy politicians in Bordeaux. His interests were varied: everything from practicing law to writing poetry, from traveling to governing. After the death of a newly born son, he and his wife, Therasia, gave away the family fortune to the poor and to the Church. Saint Paulinus and Therasia moved to Italy where they began to live, along with some other friends, a life of prayer and service. They lived in a two-story building in which the first floor provided a place of rest for the wayward and the lost, and the second floor was their place of residence based on the rhythms of monasticism. Gaining a reputation for holiness, Saint Paulinus was ordained a priest and was eventually made a bishop of Nola.



St. John Fisher (1469-1535) and **St. Thomas More** (1478-1535) lived during a time of great upheaval and reformation. Both were friends and consultants of King Henry VIII, and both were executed because they would not declare the king's supremacy over the Church. Saint John Fisher, born in Yorkshire, was an astute scholar recognized for his profound insight into the complex questions of life. He held many positions of esteem, including tutor to the young Henry VIII, Chancellor of Cambridge University, and bishop of Rochester. Saint Thomas More, born in London, was a family man characterized by a deep affection for his wife and three daughters. He, too, held many powerful positions in the Church and in society, in particular, a Parliament lawyer, Speaker of the House of Commons, and Chancellor England. *Patronage:* Lawyers, Civil Servants, Politicians



June 24 - **The Nativity of Saint John the Baptist** was the great prophet and herald of Jesus. He prepared the way of the Lord and revealed Jesus to others as both the Messiah and the Lamb of God. Saint John exemplified the Christian life as one who proclaims the Gospel message of healing and repentance while he pointed out Christ to others and showed them the way to become united with God. This is an ancient solemnity, reaching back to the fourth century.



"It is better to be the child of God
than king of the whole world."

—St. Aloysius Gonzaga, S.J. (1568-1591)



News from Rome

GENERAL AUDIENCE Pope Francis during his General Audience on Wednesday, June 14 continued his catechesis on Christian hope, stating that “we have found the source of that hope in God’s unconditional love, revealed for us in the coming of the Son and the gift of the Holy Spirit. None of us can live without love. Happiness comes from the experience of knowing love, freely given and received.” The Holy Father concluded his catechesis by praying that “all of us find in God’s embrace the promise of new life and freedom. For in his love is the source of all our hope.”

Ruminations ... Cont'd from Page 4

ginnings of salvation history and to the time of the patriarchs. Noah, Abraham, Jacob, Moses and Aaron, the judges, Elijah and the prophets all erected altars of stone, usually on high places (true to the etymology of altar from *altus*, meaning “high place), to marked sacred sites or to offer sacrifice to the one True God, just as our altar marks the holy place within our Church and is the place where our sacrifices are offered together with the sacrifice of Christ, to the praise and glory of the Father.

Noah was the first to build an altar, upon leaving the ark as the floodwaters receded: “Noah built an altar to the Lord, and choosing

from every clean animal and every clean bird, he offered holocausts on the altar” (Gen 8:20). The action of Noah in building this altar and offering sacrifice upon it sealed the covenant between God and man, ending the flood and marking a new era in human life. The great patriarchs Abraham, Isaac, and Jacob all constructed altars of stone, Abraham building the first altar in the promised land by the terebinth of Moreh and Jacob, famously, building the altar out of stones to mark the place where he wrestled with God in the night and where he had division of angels going up and down into heaven on a ladder.

God himself instructed Moses to build an altar of sacrifice out of stone, and closely dictated the man-

ner in which the altar was to be anointed: “with this sacred anointing oil you shall anoint [...] the altar of holocausts [...]. When you have consecrated them they shall be most sacred; whatever touches them shall be sacred. Aaron and his sons you shall also anoint and consecrate as my priests” (Ex 30:29-30). It was to be in keeping with this ancient practice that the design and installation of our new altar was undertaken.

In our next installment, we will consider closely our own Altar of Sacrifice, designed with these liturgical and theological provisions in mind.

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



Around and About

POLISH HERITAGE DAY - Sunday, June 25 Our Lady of Grace Grotto/Polish War Memorial, 45th & Eoff Street, Wheeling. All are invited to attend Mass at Noon followed by an afternoon of Polish food, music, and more from 1:00pm to 6:00pm. In case of rain, the celebration at St. Alphonsus Church.

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.

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
Tel: (304) 233-4121
www.saintjosephcathedral.com

CLERGY

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Bishop of Wheeling-Charleston
PASTOR

Reverend Monsignor Kevin M. Quirk, J.C.D., J.V.
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*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

