

The Cathedral Courier

Weekly Bulletin for the Cathedral of St. Joseph, Wheeling, West Virginia

14 January 2018

SECOND SUNDAY
IN ORDINARY TIME

Vol. 7, No. 7

Behold the Lamb of God

Jn 1:36

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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.

This Week

At The Cathedral



SUN 14 **SECOND SUNDAY IN ORDINARY TIME**
 (Sat) 6:00 PM Mass for Jeannie Anne Quirk
 8:00 AM Mass for the Parishioners
 9:15 AM First Communion Class (*Parish Offices*)
 10:30 AM Mass for Chris Bayardi
Baptism during Mass

MON 15 **Weekday in Ordinary Time**
 12:05 PM Mass for Frank Bonacci

TUE 16 **Saint Anthony, abbot**
 12:05 PM Mass for Elizabeth Wilson

WED 17 **Weekday in Ordinary Time**
 12:05 PM Mass for Aaron Cawley
 6:30 PM Choir Rehearsal

THU 18 **Weekday in Ordinary Time**
 12:05 PM Mass for Janine Bizanovich

FRI 19 **Weekday in Ordinary Time**
 11:15 AM Confessions
 12:05 PM Mass for Theresa Shutler

SAT 20 **Saint Fabian, pope, martyr;
 Saint Sebastian, martyr;
 Blessed Virgin Mary**
 9:00 AM Mass for Nick Conti
 9:30 AM Rosary
 5:00 PM Confessions
 6:00 PM Mass for Alvin Weidman

SUN 21 **THIRD SUNDAY IN ORDINARY TIME**
 8:00 AM Mass for Nicholas & Nimnoom Ghaphery
 9:15 AM First Communion Class (*Parish Offices*)
 10:30 AM Mass for the Parishioners



The Second Sunday in Ordinary Time

1 Samuel 3:3b-10, 19; Psalm 40:2, 4, 7-8, 8-9, 10
 1 Corinthians 6:13c-15a, 17-20; John 1:35-42

“Behold the Lamb of God.” It is with these words that St. John the Baptist introduces Jesus to two of his followers, who then in turn do indeed follow Jesus to learn more about Him. One of those followers is identified as Andrew, brother to St. Peter, and the other is presumed by historians to be St. John. Throughout his Gospel St. John, although he appears often, is never specifically named.

But why did John the Baptist use that name in particular, “Lamb of God?” Lambs were sacrificed regularly and it was believed that their blood in sacrifice was given for the sins of that day. Of course, the blood of Jesus was given for our sins, not just for a particular day but for all time.

It is as if each Gospel presents a view of who Jesus is. You might say Matthew shows Him as the King of Kings. Mark presents Him as a Servant of God. Luke views Him as the Son of Man. And John illustrates Jesus as the Son of God. All together the Gospel writers give us a glimpse of the greatest Man who ever lived. This Man/God healed the sick, raised the dead, fed the hungry, and most importantly loved unconditionally. Jesus has cared for us like no other. No one has ever loved us like Jesus has.

In our First Reading from the Book of Samuel we hear of how Samuel answered the call of God. His response has become the subject of numerous hymns and other writings. Twice Samuel says “Here I am,” and then declares (once he is aware that it is God Who is speaking to him), “Speak, for your servant is listening.” This reading captures the essence of what our response to God’s call should be.

In the Second Reading from St. Paul’s letter to the Corinthians, Paul confirms that we (as Samuel realized) are completely God’s. Paul indicates that just as the Church as a whole is a temple of the Holy Spirit, that is also true, especially in a spiritual sense, of each of us as Christians. We belong to God; our bodies belong to God, and not to ourselves. We are not our own for Christ has purchased us with the price of His sacrifice. It is human nature perhaps to take better care of something that does not belong to us. If our bodies belong to Jesus, we should not be idle with or wasteful with what belongs to Him. Our purpose is to respond to the Lord (as Samuel did) and to glorify God (“Therefore, glorify God in your body.”).

Our Gospel Reading comes to us from the Gospel of St. John. Jesus asks these first two disciples an important and a logical question: “What are you looking for?” It is the same question He asks of all of us. For the answer the Lord directed them, as He does us as well, to Himself – to live with Him, to “Come and...see.” Those disciples followed Him. They do this at the urging of John the Baptist. Their willingness to follow Jesus fulfills John the Baptist’s ministry.

From our First Reading to our Second Reading to this Gospel we are all called to do the same. We are called to be Christ’s disciples. People come to faith in the Lord through invitation. Andrew invites and introduces his brother Simon Peter to Jesus. If we truly believe in the Lord, and wish to share that belief, we do invite others to join with us. That is part of our calling.

Month of the Holy Name of Jesus

“It is the divine name that alone brings salvation.”

- *Catechism of the Catholic Church, 432*



The month of January is dedicated to the Holy Name of Jesus. The Church celebrated the feast of the Holy Name on January 3. This month, take time to celebrate its power and significance, for the name of Jesus is truly the “Name above all names.”



The Pope’s Monthly Intention for January

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:

Religious Minorities in Asia

That Christians, and other religious minorities in Asian countries, may be able to practice their faith in full freedom.

Children’s Liturgy of the Word

will resume this Sunday,
January 14 during the 10:30
a.m. Mass. All children present
at Mass are invited forward
to receive a special blessing.

The children are sent forth with a catechist to a side room in the church where they listen to God’s Word and participate in prayers and activities that correspond to the scripture of the day or the liturgical season. All children are invited!

Pray for the repose of the soul of this faithful departed who has gone before us marked with the sign of faith:

Frances C. Amato (†January 5, 2018)

*Eternal rest grant unto her, O Lord,
and let perpetual light shine upon her.
May the souls of all the faithful departed rest in peace.*

Faith is to believe what you do
not see; the reward of this faith is
to see what you believe.

Saint Augustine

Online Giving

The Cathedral of Saint Joseph offers Online Giving, a web-based electronic contribution application that is safe and secure. This site allows you to set up automatic contributions and change the timing or the amount of your gift at any time. You may make pledges and manage your contributions to the pledge amount, and you may make one-time donations.

To sign up for Online Giving, visit our parish website at www.saintjosephcathedral.com and follow the “Giving” tab. This website will walk you through the process.

In your charity, please keep in your prayers:

Annie Midcap, Arthur Danehart, Austin Cook, Barb Mazzocca, Betty Teater, Bill Wilson, 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, Jack Jochum, Jr., James Benner, Jane Rudari, Marlene Martin, Janet Cupp, Janie, Jean and Chuck Schultz, Jim Antill, Jim and Dee, Jimmy Hocking, John Petrella, 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 Kyrk, Stephanie Bugaj, Susan Graff, Susan Mize, Susan Schulte, Tammy, Thelma Pearson, Thomas Griffith, Trystan Timmons, Victoria Jeskey

Winter - An Occasion of Grace

Christina Rossetti, a 19-th century poet, sums up the feelings of this time of year in her poem “In the Bleak Mid-winter”:

*In the bleak mid-winter, frosty wind made moan;
Earth stood hard as iron, water like a stone;
Snow had fallen, snow on snow, snow on snow ...*

Snow upon snow upon snow. Gloom upon gloom upon gloom. Duty upon duty upon duty. It is easy to feel like I am drowning in the mundane. But it is fitting that in this season of the liturgical year after Epiphany, the beginning of Ordinary Time, we particularly remember the hidden holiness of Christ’s childhood and youth, of his early adulthood and early ministry. We remember the hidden holiness of his family life. And maybe it is this hidden holiness that I am to aspire to during the bleak midwinter. Instead of wallowing in the austerity of the season, I can strive to make every day an occasion of holiness, whether it is through kinder words to my family, satisfaction in the completion of daily tasks well done, gestures of support for friends, or concerted prayers and works on behalf of those who struggle. I can use this winter season as an occasion of grace: a time and place to cultivate a spirit of gratitude for my many blessings, for the snow upon snow, and even for the gloom of midwinter that somehow illuminates the hidden places of my soul.

Weekly Collection

January 7, 2017

Envelopes: \$7911 Loose: \$823

Online: \$454

Thank you for your generosity and support.



Rector's Ruminations

Ordinary Time

BY REV. MSGR. KEVIN M. QUIRK

As we begin the Season of Ordinary Time, I would like, gentle reader, to offer a few reflections about this Liturgical Season, which occupies the largest part of the year, and next week touch on some minor items within the upper sanctuary of the Cathedral before moving on, in the following weeks, to the Lief tuchter murals which figure so prominently within the Cathedral.

Ordinary Time, one of the five (or six, if one takes the Triduum as a distinct Season of its own) liturgical seasons of the Church's year, encompasses two periods within the calendar: the first period the day after the Feast of the Baptism of the Lord (January 9, 2018) and ends on the day before Ash Wednesday (February 13, 2018); the second period begins on the Monday after Pentecost, the conclusion of the Easter season (May 21, 2018), and continues until the Saturday before the First Sunday of Advent (December 3, 2018). In other words, Ordinary Time takes in what used to be the Sundays After Epiphany (the famous "-gesima" Sundays) and the Sundays after Pentecost. The Sundays of this period, and the respective weeks of which they are the head, are numbered ordinally (2nd, 3rd, 4th) rather than cardinally (2,3,4) and, thus, the style of numbering lent its name to the Season.

Several Sundays bear the name of feasts or solemnities celebrated on those days, including the Solemnity of the Most Holy Trinity, the Solemnity of the Most Holy Body and Blood of Christ, and the Solemnity of Jesus Christ, the Universal King. Since these Sundays have the least ranking among Sundays, they can be preempted by certain solemnities and feasts, including:

February 2 - Feast of the Presentation of the Lord

June 24 - Solemnity of the Nativity of Saint John the Baptist

June 29 - Solemnity of Saints Peter and Paul

August 6 - Feast of the Transfiguration of the Lord

August 15 - Solemnity of the Assumption of the Blessed Virgin Mary

September 14 - Feast of the Exaltation of the Holy Cross

November 1 - Solemnity of All Saints

November 2 - Commemoration of All Faithful Departed Souls

November 9 - Feast of the Dedication of the Basilica of Saint John Lateran

The length of Ordinary Time varies each year, such that the actual number of complete or partial weeks of Ordinary Time in any given year can total 33 or 34. In most years, Ordinary Time comprises only 33 weeks. To make up for this, the Church omits one week that otherwise would precede the resumption of Ordinary Time following Pentecost Sunday. For example, in 2011, the Sunday before Ash Wednesday was the Ninth Sunday in Ordinary Time, but the day after Pentecost Sunday began the 11th Week in Ordinary Time. This year, there will be no skipping, going seamlessly from the Sixth Sunday in Ordinary Time on February 11 to the Seventh Week in Ordinary Time beginning on Monday, May 28, 2018.

This is caused by two factors: the varying number of weeks in a calendar year (which is just fractionally more than 52 weeks long) and the moving date of Easter. Because the date of Easter each year is determined by a lunar and solar conjunction – Easter falling on the first Sunday after the first full moon on or after the vernal Equinox – it can fall anywhere from March 22 (as it will in 2285) to April 25 (as it will in 2038). As a result, Ash Wednesday can fall anywhere between February 4 and March 10. With the Lent and Easter Seasons determining



such a large portion of the calendar and themselves moving each year, more than the slight single (or double, in leap years) day movement forward of Christmas annually, they have a significant impact on the length of Ordinary Time, which itself happily makes a great deal of spiritual sense: the Easter mystery itself determining the course and shape of our lives in Christ.

It may go without saying that the liturgical color assigned to Ordinary Time is green. In the East, green is associated with the Holy Spirit and with his life-giving work. In the West, this too may be the lingering reason for its association with Ordinary Time, given that the largest tranche of Ordinary Time is comprised by the Sundays after Pentecost. I hope this is a useful explanation for you, gentle reader.

As always, if you have a specific question you would like answered, please send it to our diligent editor, Mr. Tyler Greenwood (tgreenwood@dwc.org). 🌱



Chance Meeting

BY ALEX NAGEM

During a trip to Washington, D.C. I used UBER for travel back to the airport. For those who are not familiar with UBER, it is basically a taxi service where an individual will use their personal car to drive you to your destination. The fare is much cheaper than other taxi services. Ok, now with that explained I will tell you about the conversation with the driver. He was a Vietnam vet who likes meeting new people. Besides making a living as an UBER driver he likes talking to people and playing a game called "Chance Meeting." With this game you can pick one person in history that you would like to meet. Since my flight was out of Dulles Airport, we had about a half hour drive to occupy our time with this game. The chance meeting I picked was with St. Peter in the Garden of Olives the night Jesus was arrested. When I told the driver who I wanted to meet, I thought he was going to step on the brakes on the interstate. He looked at me in the rearview mirror and had a big smile on his face. He said no one has ever mentioned an Apostle while playing this game. His curiosity was peaked at this point. He asked why St. Peter and why that night. My response to his questions was that I wanted to pray with Jesus that night and be with the Apostles. He asked why I did not want to meet Jesus instead of an Apostle. He also answered his question. He said we all hope to meet Jesus one day. I agreed. I further explained I wanted to witness the Resurrection. I also wanted to know the fears, doubts, and strength of faith of St. Peter and the other Apostles. The driver asked why I believed in God. I told him there is not enough time for the full answer, but I would give him the shortened

version. I told him in times of trouble when I have asked for help in prayer, there would be a calm, a peace of mind that would come over me. There was a feeling that all would be ok. Looking in the rearview mirror again, he said he knows that feeling well. During his time in Vietnam he prayed often during troubled times which seemed to be every day. He said there would be a comfort in his prayers knowing that if anything would happen to him angels would carry him to Jesus. He would call upon the name of Jesus many times during the day, asking for protection and guidance. He still does this today. I had one final question for my driver. When he prayed, did he ask where is God during his troubled times or did he say he needed God? His response, always that he needed God. On my flight home I wondered how many people ask where is God during troubled times, instead of praying that they need Him. I thought back to my response of wanting to be with St. Peter in the Garden of Olives on that fateful night. That response even surprised me a little. I know we need to focus our thoughts during prayer so our prayers are not just words spoken aimlessly. For some time, I have used the image of Jesus kneeling at a large rock praying in the Garden of Olives as a heavenly light shines on him to keep my thoughts from wandering during prayer. I cannot think of any better image to have in mind than Jesus preparing himself in prayer to take on all our sins. Can you understand my point? Maybe if we focused more on Jesus in prayer our troubles will be less of a burden? Our prayers should not be a chance meeting with God when we are troubled, but instead be the constant desire and need

for our Triune God to be in our life. "The function of prayer is not to influence God, but rather to change the nature of the one who prays." Soren Kierkegaard

You are remembered in my prayers as I hope I am remembered in yours. "Vocatus Atque Non Vocatus, Deus Aderit." 🌹



Quote from the Early Church Fathers

The first disciples longing for the Messiah
by John Chrysostom (349-407)

"Andrew, after having stayed with Jesus and after having learned what he did, did not keep the treasure to himself but hurries and races to his brother in order to let him know the good things Jesus has shared with him. But why hasn't John mentioned what they talked about? How do we know this is why they 'stayed with him'?... Observe what Andrew says to his brother, 'We have found the Messiah, which is, being interpreted, the Christ.' You see how, in a short time, he demonstrates not only the persuasiveness of the wise teacher but also his own longing that he had from the beginning. For this word, 'we have found,' is the expression of a soul that longs for his presence, looking for his coming from above, and is so ecstatic when what he is looking for happens that he hurries to tell others the good news. This is what brotherly affection, natural friendship, is all about when someone is eager to extend a hand to another when it comes to spiritual matters. Also see how he adds the article, for he does not say 'Messiah' but 'the Messiah.' They were expecting the Christ who would have nothing in common with the others."

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 January 14

Monday

1 Samuel 15:16-23
Ps 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday

1 Samuel 16:1-13
Ps 89:20, 21-22, 27-28
Mark 2:23-28

Wednesday

1 Samuel 17:32-33, 37, 40-51
Ps 144:1b, 2, 9-10
Mark 3:1-6

Thursday

1 Samuel 18:6-9; 9:1-7
Ps 56:2-3, 9-10, 10-11, 12-13
Mark 3:7-12

Friday

1 Samuel 24:3-21
Ps 57:2, 3-4, 6, 11
Mark 3:13-19

Saturday

2 Samuel 1:1-4, 11-12, 19, 23-27
Ps 80:2-3, 5-7
Mark 3:13-19

Sunday

Jonah 3:1-5, 10
Ps 25:4-5, 6-7, 8-9
1 Corinthians 7:29-31
Mark 1:14-20

Weekly Devotions at the Cathedral

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

Miraculous Medal Novena
Monday

Litany of Loreto
Tuesday

Litany of Saint Joseph
Wednesday

Litany of the Sacred Heart
Thursday

Chaplet of Divine Mercy
Fridays

The Holy Rosary
Saturdays after the 9 am Mass



This Week with the Saints

January 17 - Early in his life, **Saint Anthony of Egypt** (251-356) discovered the importance of solitude in knowing oneself in relationship to God. Solitude provides the vehicle through which one battles demons and removes worldly distractions that distance the heart from the will of God. For nearly thirty years, St. Anthony journeyed in the desert, where he lived a life of solitary prayer and self-discipline - a life of utter dependence on God. After his time in the desert, he emerged as a man of balance, ready to share all he learned regarding the human thirst for God. Realizing that the spiritual life takes root within a community of believers, he founded a group of monks. While serving as abbot, a spiritual father, to the monks, St. Anthony mentored them in the ways of contemplative prayer and helped them overcome illusory thinking. His dynamic personality continued to attract individuals. As a result, he counseled a steady stream of pilgrims and laid the foundation for many monasteries.

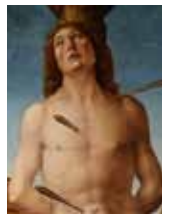


January 17 - **Saint Fabian** († 250) and **Saint Sebastian** († 288) have always been venerated together, and their names were coupled in the ancient martyrologies, as they are still in the Litany of Saints.



Fabian, a Roman, was as energetic as he was admired and respected. He was Pope from 236 to 250. He was able to accomplish a great deal during his long pontificate. He promoted the consolidation and development of the Church. He divided Rome into seven diaconates for the purpose of extending aid to the poor. The Church flourished under St. Fabian as a succession of emperors left the Christians to themselves. This peaceful time came to an abrupt end with the ascension of Emperor Decius. He was a cruel enemy and he decreed that all Christians were to deny Christ by openly worshipping pagan idols. The Church was to lose many followers, but more stood firm to suffer torture and even death. Certainly, one of the first was Pope Fabian. Arrested, he was thrown in prison and died at the hands of his brutal captors.

Sebastian, a native of Milan, was an officer in Diocletian's imperial guard. The oldest historical account of the saint is found in a commentary on the psalms by St. Ambrose; the passage reads: "Allow me to propose to you the example of the holy martyr Sebastian. By birth he was a Milanese. Perhaps the persecutor of Christians had left Milan, or had not yet arrived, or had become momentarily more tolerant. Sebastian believed that here there was no opportunity for combat, or that it had already passed. So he went to Rome, the scene of bitter opposition arising from the Christians' zeal for the faith. There he suffered, there he gained the crown." According to legend, Sebastian was pierced with arrows so that he would die a slow and painful death, but this attempt on his life was unsuccessful due to his athletic stamina. He eventually became well enough to confront the emperor regarding the way Christians were being treated. This led to his execution. *Patronage:* archers; athletes; soldiers; police associations



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



Week of Prayer for Christian Unity

Every year, between January 18-25, is the Week of Prayer for Christian Unity, an annual ecumenical celebration in which Christians around the world are invited to pray for the unity of all Christians. The Week of Prayer for Christian Unity has a history of over 100 years, in which Christians around the world have taken part in an octave of prayer for visible Christian unity. By annually observing the WPCU, Christians move toward the fulfillment of Jesus' prayer at the Last Supper "that they all may be one." (cf. John 17:21) The theme of this year's Week of Prayer for Christian Unity is "Your Right Hand, O Lord, Glorious in Power." Let us join together with our brothers and sisters throughout the world during this week of prayer.

Novenas and Litanies, Part 1

During the course of each week, the faithful of the Cathedral have the opportunity to pray several different novenas and litanies following the 12:05 p.m. daily Mass. Each one of these devotions hold a special place of honor within the history of the church and have been part of the lives of so many devotees for many years. Over the next few weeks, we will take a closer look at these unique prayers.

Each Monday we are invited to pray the Miraculous Medal Novena. Firstly, as a reminder, the word “novena” is derived from the Latin word *novem* meaning “nine”. This traditional Catholic devotion consists of a powerful set of prayers prayed publicly or privately, commonly on nine consecutive days, usually for a special intention. One does not have to be Catholic to pray a novena, rather all who desire to become closer to our Lord are welcome to experience the many blessings this special form of prayer can bestow. Novenas are sometimes prayed more often and with greater fervor when going through difficulty and crisis in one’s life or at any other time one is seeking special graces, guidance or intercession. Virtually all novenas can be said at any time of the year but some are also particularly appropriate for certain times of the year.

The Miraculous Medal, originally known as the medal of the Immaculate Conception, was shown to Saint Catherine Labouré on November 27, 1830 in an apparition by the Blessed Virgin Mary. Catherine saw Our Lady standing on a globe, with brilliant rays of light streaming down from her outstretched fingers. Around the figure was the inscription: “O Mary, conceived without sin, pray for us who have recourse to thee.” Mary instructed Catherine: “Have a medal struck upon this model. Those who wear it will receive great graces, especially if they wear it around the neck.”

The medals were first made and distributed in Paris in 1832, upon approval by the Catholic Church. Almost immediately many blessings were bestowed upon wearers of the medal, just as Our Lady had promised. Use of the medal today is worldwide, and the stories of the blessings continue to be spread. The Association of the Miraculous Medal in Perryville, Missouri, notes that, like all sacramentals, there is no superstition or magic connected with the Miraculous Medal, nor is it “a good luck charm.” Rather, it is “a testimony to faith and the power of trusting prayer. Its greatest miracles are those of patience, forgiveness, repentance, and faith.”

Therefore, we entrust to Mary, conceived without sin, all of our prayers and hopes, that she may intercede for us and that we may be brought ever close to her Divine Son, our Savior and Lord.



Around and About

MARCH FOR LIFE: CCHS Teens for Life is sponsoring a bus trip to the National March for Life on **Friday, January 19, 2018**. Those attending will gather at Central Catholic High School at 11:30 pm. Jan 18th. There will be a stop for breakfast and then onto the Basilica Shrine of the Immaculate Conception, a visit to the St. John Paul II National Shrine along with a Mass celebrated by Bishop Bransfield at 10:00am. After Mass, the group will proceed to the March for Life. Cost is \$25.00 per person, plus meals – a dinner stop will be made during the return to Wheeling. Seating is on a first come, first serve basis. Contact Mr. Jeff Smay at 304-374-2138 for a reservation.

PURSUIT YOUTH EVENT: On **January 28 in the St. Vincent Parish Hall from 12:30-2:30pm** the Diocesan Office of Youth and Young Adult Ministry will be offering a program entitled Pursuit. This **FREE** event will be an inspiring, fun and faith filled time for teens and parents that includes praise and worship music, prayer and a message of Christ’s presence with us. It will be a great opportunity for parents and teenagers (6th-12th grade) to have a fun and spiritually enriching evening together. St. Vincent’s will provide a light lunch at the beginning of the event.

WORLD MARRIAGE DAY: Join St. Vincent de Paul parishioners on **Saturday, February 10, 2018**, for an evening of celebrating your love and the blessing of your marriage together at St. Vincent de Paul Marist center. We begin by celebrating Mass together at 5:00 pm, followed by a wine and cheese social in the parish center. A candlelit dinner will follow, and one couple (pre-committed) will give a brief witness to their experience in the Sacrament of marriage. The evening ends with coffee and wedding cake served to the group. Cost of the evening is \$ 45 per couple. Reservations are required and must be made no later than Feb. 7. For more information, contact the Beiter’s at 304-238-4904 or the Reed’s at 304-242-8156.

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 Offices:
1218 Eoff Street
Wheeling, WV 26003
(304) 233-4121
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
(304) 281-7073
kquirk@dwc.org

PARISH STAFF

Ms. Debora V. Fahey
ASSISTANT FOR PASTORAL MINISTRIES
dfahey@dwc.org

Mr. Matthew S. Berher
DIRECTOR OF MUSIC & ORGANIST
mberher@dwc.org

Mr. Tyler J. Greenwood
ASSOCIATE ORGANIST
tgreenwood@dwc.org

Mr. Martin Imbroscio
SACRISTAN
mimbroscio@dwc.org

Mr. Alex Nagem, CPA, CGMA
COMPTROLLER
anagem@dwc.org

Mr. Donald Gruber
CUSTODIAN

PARISH LEADERS

Mrs. Judy Miller
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).

