



The Cathedral Courier

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

Vol. 6, No. 44

September 24 2017 | TWENTY-FIFTH SUNDAY IN ORDINARY TIME

The underlying message in the Readings for today is that God's ways are different from ours. Naturally, there is much more in the Holy Word than that, but if we keep that in mind we can better understand and grasp each reading. Our world is certainly God's world, but because we live in it and have a human outlook, it is not always easy for us to fully appreciate it as God's world.

The First Reading from the Old Testament Book of Isaiah opens with what we might call an invitation to pray, to communicate with God: "Seek the Lord while he may be found; call him while he is near." Isaiah is speaking from God's viewpoint. God has granted us many gifts and blessings. Nevertheless, to fully receive those gifts we must reach out to God. It is not that God is hidden, or can only be found at that moment. However, God can only be found by us when our hearts actually look for Him, through prayer and reconciliation. If we do that, we will receive His mercy.

God also makes it clear that He does not think the way we might, by saying, "As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts." In spite of the difference and distance between God and humans, this is not something that should discourage us. It does remind us that we need to always approach God with humility. God will ever be God, and we will ever be human, but when our salvation is complete, and we are united with the Lord in glory, that distance

will be as close as possible.

Throughout his writings and his teachings and his letters that make up the greatest part of the New Testament St. Paul demonstrates a complete and total trust in God, the same kind of trust that we need and that we need to have in particular to live lives of stewardship. Our Second Reading from his letter to the Philippians is indicative of the confidence and expectation Paul has in God.



Paul lived his whole life, not to promote himself in any way, but to glorify and emphasize Jesus Christ. For Paul his trust alone was good enough if Jesus someday chose to glorify him. Philippi was a city located in what we call today Macedonia. (Note that Macedonia is north of Greece and was once part of Yugoslavia but is now an independent country). Philippi was named after King Philip II of Macedon who was the father of the man we call Alexander the Great.)

The Philippians had experienced some of the remarkable miracles that seemed to deliver St. Paul from various problems and disasters, so they were probably somewhat shocked by some of Paul's comments in this letter. We may fall into the same trap when we assume that God always delivers us from problems and challenges. That is not the point of trust in God. It

does not necessarily apply to the present, but to the future, and that is what Paul is talking about. Simply put Paul did not fear death because of his trust in God. Paul would probably tell us that we may fear dying, but because of the salvation and promises of Christ, we should not fear death.

The Gospel from Matthew, which is the Parable of the Workers in the Vineyard from St. Matthew is relatively straightforward. To completely

understand it we need to appreciate that the Vineyard represents what we may call Israel. Israel had received a promise of prosperity, of salvation. The workers who come late to the Vineyard are most likely representative

of the Gentiles, which includes most of us. This is Jesus' way of saying that Israel may have been first, but that does not mean that others, Gentiles like us, cannot receive the same blessings and the same salvation.

We, who in a strict sense, may have showed up later, have just as prominent place in the Kingdom as those who came first. You might say this parable is about God's generosity, about the way that God deals with us and asks us to deal with others. Our world sometimes sees things differently. We measure generosity. God measures something much deeper. God's ways are not our ways and His thoughts are not our thoughts. That should actually be encouraging to us for the Lord sees through much of the politics and the conjecture and other things with which we deal constantly. 🍷

This Week

At The Cathedral



SUN 24 TWENTY-FIFTH SUNDAY IN ORDINARY TIME

(Sat) 6:00 PM Mass for the Parishioners
 8:00 AM Mass for Dr. Adiel Anghie
 10:30 AM Mass for Ann Schlatt

MON 25 Weekday in Ordinary Time

12:05 PM Mass for Nancy Witzberger
 7:00 PM Infant of Prague Novena

TUE 26 Saints Cosmas and Damian, martyrs

12:05 PM Mass for Carvel L. Reynoldson, Jr.

WED 27 Saint Vincent de Paul, priest

12:05 PM Greg Sacco

THU 28 Saint Wenceslaus, martyr; Saint Lawrence Ruiz & Companions, martyrs

12:05 PM Mass for Jack Jochum
 6:00 PM THIRST (*St. Alphonsus Church Hall*)

FRI 29 SAINTS MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS

11:15 AM Confessions
 12:05 PM Mass for Anthony Wilhelm

SAT 30 Saint Jerome, priest, doctor of the Church

9:00 AM Mass for Sophie Moses
 9:30 AM Rosary
 5:00 PM Confessions
 6:00 PM Mass for John Rowan

SUN 1 TWENTY-SIXTH SUNDAY IN ORDINARY TIME

8:00 AM Mass for the Parishioners
 10:30 AM Mass for Rev. Msgr. James B. Nugent



INFANT JESUS OF PRAGUE NOVENA

at the Cathedral of Saint Joseph



Encountering Christ in His Miracles

Week I - September 25
"Wedding at Cana"

Rev. Msgr. Kevin M. Quirk
 Rector

Cathedral of St. Joseph, Wheeling, WV

Nine Consecutive Mondays at 7:00 p.m.
Please join us!

"The more you honor me, the more I will bless you."

What is a novena?

The Second Vatican Council stressed that the life of the church centers on the liturgy, the official public worship of God by the Church as the Body of Christ. However, the Council pointed out that the spiritual life is not limited solely to participation in the liturgy according to Saint Paul's advice "to pray without ceasing." (Thessalonians 5:17) Popular devotions are a means of following this admonition.

The word "novena" comes from the Latin *novem* meaning "nine". A novena is a series of prayers that are said for nine straight days, usually as a prayer of petition but sometimes as a prayer of thanksgiving. The nine days of a novena recall the nine days that the Apostles and the Blessed Virgin Mary spent in prayer between Ascension Thursday and Pentecost Sunday - typically regarded as the first novena.

In the past few hundred years novenas have grown in popularity and their origin is commonly founded in the establishment of religious communities and through the faithful throughout the world. Some are the results of apparitions, for example, the Novena to the Sacred Heart of Jesus after Our Lord appeared to Saint Margaret Mary Alacoque and asked her to spread devotion to His Sacred Heart. The purpose of popular forms of devotion is to help enrich our spiritual lives and to assist in helping souls to develop a closer relationship with God. They should never be considered a substitute for the liturgy or a part of the Eucharist but should have some Biblical basis as the Novena to the Infant Jesus of Prague, this year reflecting on the Miracles of Christ.

Over the centuries, the practice of making novenas grew in popularity, and inevitably, abuses developed like weeds in a garden. One abuse is absolute guarantees of positive results. There are no absolute guarantees. Prayer must always be made according to the will of God. Even Christ Himself prayed, "Not my will, Father, but Yours be done." We pray with trust that God will give us what He knows is best for us.

Novenas should be considered persistent prayer. Jesus exhorted us to continually ask, seek, and knock for what we need (Lk 11:10), and he gave us strong examples of the value of persistence in prayer — like the widow who kept pleading with the judge (Lk 18:1-8) and the man who woke his neighbor in the middle of the night to give him bread (Lk 11:5-9). For us, too, novenas can be times of persevering prayer for special needs and of preparation for solemn feasts. Novenas also can help us to focus our intentions so that we can more effectively give thanks for God's response to our needs — whatever they are — placing ever greater trust in the Lord Jesus.

Mission Appeal

We are pleased to welcome Mrs. Barbara O’Nan, Vocation Facilitator for the Glenmary Sisters, to the Cathedral of Saint Joseph **this weekend** as she tells us about the important ministry of the Glenmary Sisters.

Barbara is a native of Kentucky. She currently resides in Follansbee, WV, with her husband, Leonard, and three sons who are attending college. She has worked with the Glenmary Sisters as the Co-coordinator of the Glenmary Sisters Lay Missioner Association from July 1995 - August 1999, and since 2007 has worked as their Vocation Facilitator. Barbara holds a Bachelor of Arts in Ministry Formation from Brescia University and a Masters of Theological Studies from St. Meinrad School of Theology. In her spare time, Barbara enjoys spending time with family and friends, involvement in the parish book club, watching old classic movies, and volunteering at her parish.

The Glenmary Sisters minister to all God’s people regardless of their race, creed or lifestyle through compassionate outreach and ecumenical efforts. They were founded in 1941 by Father William Howard Bishop and have been serving as living examples of Christ’s love in action in the rural, small town mission areas of America for over 60 years. Many Americans do not realize the tremendous amount of spiritual and material poverty that exists in the United States.

If you would like to learn more about the Glenmary Sisters, please visit their web site at www.glenmarysisters.org.



THIRST

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

The next THIRST will be on September 28 at 6:00 pm in Columbian Hall

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

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

Please pray for the repose of the soul of these faithful who have gone before us marked with the sign of faith:

Lauren Michelle Decker (†September 8, 2017)

Joan Cecilia Montgomery (†September 20, 2017)

*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.
May they rest in peace.*



The Pope’s Monthly Intention for September

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:

Parishes

That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

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, 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

Renovation & Restoration

Thank you for your cooperation as we continue our renovation project of installing the restored stained glass windows as well as performing some much needed maintenance on the murals in the dome. Please keep in your prayers the safety of our workers.



Knights of Columbus Family Rosary

ALL ARE WELCOME

Where: Carroll Club 118

Edgington Lane

When: All Sundays of October

Time: 7:00pm

October 1st Monsignor Kevin Quirk
October 8th Monsignor Paul Hudock
October 15th Father Arul Anthony
October 22nd Deacon Doug Breiding
October 29th Father William Matheny

Weekly Collection

September 17, 2017

Envelopes: \$3756 Loose: \$890

Online: \$289

Thank you for your generosity and support!



Rector's Ruminations

THE CATHEDRAL CONUNDRUM

Choir

BY REV. MSGR. KEVIN M. QUIRK

Believe it or not, dear reader, we continue our tour of the Cathedral's Upper Sanctuary and its ornamentation.

Last week, we considered the tramezzi – or so called Angel Wall – which is describes the boundary between the Upper and Lower Sanctuary, as it previously demarked the boundary between the Nave and the Sanctuary. This week, we will begin considering the principal elements of the Upper Sanctuary, which are: the Cathedra, the High Altar under its baldachino, the choir stalls, and the apse. We will begin with the floor space between the tramezzi and the steps to the High Altar, properly called the choir.

At the same time, I'd like to clean up a little terminology here and give you another vocabulary word: "chancel." Rather than Upper Sanctuary, this area of the Cathedral is best called the chancel. Coming ultimately from the Latin word "cancellus" meaning a barrier or a balustrade, the chancel was regarded as the clergy's part of the church where the sacred actions of the Mass were carried out and which contained the choir and the sanctuary. In this technical sense, the sanctuary is that part of the Church that houses the altar and tabernacle. In our own Cathedral, the tramezzi marks the beginning of the chancel, containing both the choir and the sanctuary. The baldachino, raised on a bema, contains the altar and tabernacle.

The word choir is derived ultimately from the Latin "chorus" and from Ancient Greek "χορός," both meaning company of dancers or singers. Saint Isidore of Seville, however, writes that the term choir is derived from "corona", a circle or a crown, as in the circle of clergy or singers who surrounded the altar. This explanation seems odd and Isidore, great doctor of the Church and

original encyclopedist, was sometimes known to create etymologies when he could not find one or when his sources disagreed. In architecture, a choir is the area of a church or cathedral that provides seating for the clergy and church choir. As in our Cathedral, the choir is located in the eastern part of the Church, between the nave and the sanctuary used in its proper sense as above. In Romanesque Churches, like ours, the choir contained choir-stalls, seating aligned with the north and south sides of the church, so at right-angles to the seating for the congregation in the nave, which was aligned facing to the east, the High Altar, Jerusalem, and the Rising Sun.

Originally, this area of the Church, once it settled in this location, was called the choir of because its function as the place where the Divine Office was chanted by the monastic brotherhood or the chapter of canons. However, as monastic chapters or chapters of canons began to fade from Churches, the choir steadily shrank, having less individuals to house for the public singing of the Divine Office. In any case, it should be noted that "choir" is used here in a manner distinct from the actual location of any singing choir, which was originally housed in our Cathedral in the choir-loft over the door at the western end of the nave.

As function determines design, the choir area is occupied with finely carved and decorated wooden seats known as choir stalls, where the clergy sit, stand or kneel during services. Where in other churches stalls would be found on both the northern and southern walls, in our Cathedral the stalls on the northern wall are displaced by the Cathedra, which will be addressed later. The Cathedral's choir is a combination of long bench

– or Sedalia – whose back forms a prie-dieu and contains the kneeler and book shelf for the four individual choir stalls (sedeculae, if you want to be really technical) it fronts. Where the Sedalia was meant as a please for the celebrant and his two deacons to sit in those rare



moments of the High Mass in which they were permitted to do so, the individual stalls were meant for clergy who

were attending the Mass or other liturgies "in choir," during which time they often read the Divine Office.

Please be sure that you have a look at the fine craftsmanship on display in these Choir stalls. The German woodworkers evidently took great pride in their work, even signing this piece with bowls of edelweiss at each end of the Sedalia. The wood canopy above the stalls is supported on five columns, the inner three with beautiful ribbing. The canopy has both marquetry and fine filigree work. The individual seats are marked by four shields: a shield bearing three blackbirds, traditionally associated with the Carmelite Order; a stripped shield with two wolves rampant about a kettle often associated with the Society of Jesus; a shield showing an uprooted tree and a sword; and a shield with a beehive surmounted over two pikes. The latter is customarily associated with the Benedictine Order. However, the original plans do not make mention of these designs and their association, so one is free to opine.

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



Christian Awareness

Symbols

BY ALEX NAGEM

I can tell fall is coming by the slight chill in the air and the leaves changing color from green to shades of yellow and red. There is a certain scent in the air as I walk our two terriers down the driveway that reminds me the trees and shrubs around our home are in their early stages of sleep for the coming winter months. Lucy and Zoe like running through the leaves. They stop and sniff, then run more. The fallen leaves remind me of simpler times as a child walking to Blessed Trinity Grade School on Wheeling Island. I would gather some of the colorful leaves to bring to my teacher and take home to my mom. They are a special present that can only found a few weeks each year. For me, the colorful leaves are nature's reminder of how beautiful and ever changing God's world can be. As we continued our walk, the dogs found a small garden snake on the side of the driveway. They were barking and growling at the snake as it moved toward some bushes. I quickly pulled on their leashes to avoid them from being bit. The last thing I wanted was to rush them to Dr. Radcliffe's office to be checked and possibly receive a shot of antibiotics. Snakes have always received a bad rap in history from the Garden of Eden through the time of Moses and beyond. Snakes have always been considered a sign of evil. I remember a story Sr. Clare Joseph told my religion class about snakes in the Bible. It had to do with a plague of snakes that was sent by God to afflict the Israelites for speaking against God and Moses during some tough times. The Israelites asked God for forgiveness and to stop the plague. God had Moses make a bronze image of a snake to attach to a pole. If anyone was bitten by a snake, all they needed to do to be

healed was to look at the pole. Could this also be the reason why we look at the image of Christ on the Cross, to be saved? Jesus was on a cross for all to see to bring eternal life to all who believe in Him. As I look around at the trees, they could all be a symbol of a cross with their outstretched branches. Could these colorful yellow and red leaves on the branches really be a symbol of the water and blood shed by Christ before his body died? Sometimes my imagination surprises me with its thoughts on Jesus and religion. The drying leaves that cover the ground and plants protect them from the approaching harsh winter months so they can once again grow into new life in the spring. The Crucifixion and blood of Christ provide new life for all of us who have died in some manner because of our sins. As the dogs and I turned to walk back to the house, I noticed several deer resting in a cluster of trees. There are always deer around our home. They are not threatened by us or our dogs, so they have taken residence in the neighboring woods and our yard. To Native Americans, the deer is considered a messenger representing sensitivity, intuition and gentleness. The deer has been used in Christian art to represent solitude, prayer and purity. With the number of deer that seem to reside in our front and side yard, and the number of deer we all see roaming local neighborhoods, maybe they are trying to bring a little peace and religious aspiration to the constant search we have for salvation. There is an old farmers' tale that deer will breathe down a snake hole to make the snake appear and then trample the snake and kill it. This could be a symbol of piety killing a symbol of evil. In a short fifteen minute walk with our two dogs, I can find several

symbols that relate to the nature of our Catholic faith and God. Maybe it is just my thoughts toward God, Jesus and the Holy Spirit that gives me a little peace of mind during a busy day. Isn't this is something which we all search or want in our life? All we need to do is look around, God is always there.

"Let me seek, then, the gift of silence, poverty, and solitude, where everything I touch is turned into prayer, where the sky is my prayer, the birds are my prayer, and the wind in the trees is my prayer, for God is all in all," Thomas Merton

You are remembered in my daily prayers, as I ask to be remembered in yours.

"Vocatus Atque Non Vocatus, Deus Aderit" 🍀

God of all seasons,
we thank you for Autumn.
We thank you
for the touch of coolness in
the air that gives us a new
burst of energy,
for the coloring of trees that
shows the creativity of the
Divine Artist,
for the falling leaves that
reveal the strength of the
branches,
for the hues of fields that
bring peace to our souls,
for the smiles on pumpkins
that bring joy to children,
for the fall harvest which that
brings us gratitude for the
bounty of our land,
for this change of seasons
that reveals the circle of life.
God of all seasons, as
you transform the earth,
transform us by your Spirit
Amen.

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 September 24

Monday

Ezra 1:1-6
Ps 126:1-2, 2-3, 4-5, 6
Luke 8:16-18

Tuesday

Ezra 6:7-8, 12b, 14-20
Ps 122:1-2, 3-4, 4-5
Luke 8:19-21

Wednesday

Ezra 9:5-9
(Ps) Tobit 13:2, 3-4, 7-8
Luke 9:1-6

Thursday

Haggai 1:1-8
Ps 149:1-2, 3-4, 5-6, 9
Luke 9:7-9

Friday

Daniel 7:9-10, 13-14
Ps 138:1-2, 2-3, 4-5
John 1:47-51

Saturday

Zechariah 2:5-9, 14-15
(Ps) Jeremiah 31:10, 11-12, 13
Luke 9:43-45

Sunday

Ezra 18:25-28
Ps 25:4-5, 6-7, 8-9
Philippians 2:1-11
Matthew 21:28-32

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

September 26 - Saints Cosmas and Damian (†287) were brothers, possibly twins, who practiced medicine without accepting money for their services. They are known in the East as the anargyroi, meaning “moneyless ones.” As vibrant witnesses to the Christian faith, they were arrested during the Diocletian persecutions. When they refused to renounce their faith and engage in idolatrous worship, they were beheaded and cast into the sea. *Patronage:* twins; confectioners; sightless; physicians; nurses; dentists; barbers



September 27 - Saint Vincent de Paul (1581-1660), a French peasant, was ordained in 1600. As a parish priest in Paris, he founded a home for foundlings because it upset him to see so many babies abandoned by parents unable to care for them. He founded the Daughters of Charity with Louise de Marillac and the Congregation of the Mission (also known either as Vincentians or Lazarists), both dedicated to helping the poor and visiting prisons. Monsieur Vincent, as he was called, became a popular figure in Paris and, in spite of his visits to people such as Cardinal Richelieu, he maintained his simple lifestyle and manner of dress. *Patronage:* charities, hospitals, prisoners; Malagasy Republic (Madagascar)

September 28 - Most people are familiar with **Saint Wenceslaus** (903-935), due to the popular Christmas carol “Good King Wenceslaus.” Although this ancient carol is not based on historical events, it illustrates the fame King Wenceslaus received because of his heroic life. As a Christian king in Bohemia, a primarily pagan country, he worked fervently to Christianize his people. His attempt to evangelize the Bohemians was not received well by some, including his brother who eventually murdered him. As he was dying, he prayed that God would forgive his brother. Shortly following his death, people proclaimed him a martyr. *Patronage:* Czech Republic; Slovenia



Saint Lawrence Ruiz (1600-1637), a married man with three children, fled to Japan from Manila to escape an unjust charge. Upon arrival he was greeted with hostility, due to a recent edict that banned Christianity. When he and fifteen other companions would not adhere to the state religion and trample of religious images associated with the Catholic faith, they were executed. Saint Lawrence and his companions join 231 other Catholics martyred in Japan between the sixteenth and seventeenth centuries.



September 29 - We celebrate the feast of three archangels, **Saints Michael, Gabriel, and Raphael**, the great heralds of salvation and defenders against the power of evil. St. Michael is guardian and protector of the Church, from its roots in Israel to the Church of today and beyond. In Hebrew, his name means “who is like God.” St. Gabriel, whose name means “hero of God,” announces that John the Baptist will be born to Elizabeth and Zechariah. He is entrusted with the most important task of revealing to Mary that she will bear the Son of God. Then, there is St. Raphael, whose name is Hebrew for “God has healed.” He is named in Tobit 12 as the one standing in the presence of God, and in 1 Enoch (early Jewish writing) as the healer of the earth (10:7). *Patronage:* Michael - Security forces; sick; Gabriel - telecommunications; postal service; Raphael - travelers; blind



September 30 - With a great love of learning, and books, as a monk and priest **Saint Jerome** (347-420) developed a passion for the interpretation of Sacred Scripture. With a comprehensive knowledge of classical languages, St. Jerome produced a Latin text of the entire Bible eventually known as the Vulgate. He wrote numerous commentaries on several books of the Bible, including a highly reputable work on the Gospel according to Matthew. St. Jerome joins three other saints (Ambrose, Augustine, and Gregory the Great) as the first Doctors of the Church. *Patronage:* archivists; scripture scholars; librarians



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



ST. VINCENT DE PAUL

We should spend as much time in thanking God for his benefits as we do in asking him for them.



Stephen Pishner, Director of Music & Liturgy at All Saints Parish in Bridgeport, WV, has made a recording titled "Songs of Grace for the Soul". The Diocesan Office of Worship and Sacraments has copies of CD available for \$15.00. For more information, contact Stephen at 304-842-2283.

THREE DAY RETREAT

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Teens Encounter Christ

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WHEN:
November 4-6

WHERE:
St. Anthony Church
1017 Jefferson Street
Follansbee, WV 26037

CONTACT:
YOUR PARISH OFFICE
wheelingtec@yahoo.com

Stephanie Hockenberry
304-280-1445

Francesca Clements
304-374-3173

TEC WEEKENDS ARE OPEN TO HIGH SCHOOL JUNIORS AND SENIORS.

LIVE YOUR BEST LIFE WITH A WEEKEND OF FELLOWSHIP AND FUN!

+ + +

Applications due by October 21



Central Catholic High School
Wheeling, WV • est. 1865

News

❖ Don't forget to join us for Friday Night Knights in the gym following all CCHS home football games! Students are encouraged to attend this fun event! Times are approximately 9:30pm until 11. Email Mrs. Kahle at annkahle@cchsknights.org or Mrs. Knorr at eknorr@cchsknights.org for more information.

❖ Mr. Thomas Perdziola, a math instructor at CCHS, will be offering Saturday classes on Test Review, ACT & SAT and Problem Solving. Email him at tperdziola@cchsknights.org for more information about dates, times and cost. He is an outstanding teacher with lots of valuable instruction to offer students in grades 7-12.

❖ Remember that you can follow all the action of the Maroon Knights by going to NFHS.com and searching for CCHS events. If you can't make it to a game, our students bring it home to you!



Around and About

ACADEMIC LECTURE SERIES - Franciscan University of Steubenville is hosting a Friday Academic Lecture Series that covers a wide range of topics. The lectures are free and open to the public and are held on Fridays at 3:00 p.m. in the J.C. Williams Center on the Franciscan University campus.

September 29 - "Today's Declining Sacramental Practice: Catechetical Foundations for Recovery"
Dr. James Pauley, Theology Professor, Franciscan University, *Sponsored by the Franciscan University Faculty Research Colloquium*

INTERFAITH PRAYER SERVICE ON MENTAL ILLNESS - St. Michael Parish and the NAMI - Wheeling will host an interfaith service to pray for families struggling with mental illness on **Tuesday, October 3 at 6:30 p.m.** The event, which will take place at St. Michael Church at 1225 National Road in Wheeling, has been held every year for more than a decade as part of National Mental Illness Awareness Week. Speakers will include Christina Fisanich, Ph.D, and Donald Hofreuter, MD. Everyone who attends the vigil will have the opportunity to light a prayer candle in honor of a friend or loved one who suffers with mental illness. Refreshments will be served at an informal social gathering following the service. For information, call Kathleen Dieffenbaur, St. Michael Parish Stewardship Director, at (304) 242-1560.

CATECHETICAL CONFERENCE TO HELP SPREAD THE GOOD NEWS TO A SECULAR CULTURE - To celebrate the 25th anniversary of the *Catechism of the Catholic Church*, Franciscan University of Steubenville will sponsor "Speaking the Truth in Love" from **October 13 to 15** at Franciscan University. The international conference will focus on how the Catechism can be utilized by catechists—priests, parents, and religious educators—as a powerful tool to transmit the faith. It will feature keynotes and workshops that examine how the Catechism presents information about the faith and ways to effectively share that information to our often resistant culture. Speakers include Cardinal Donald Wuerl, Archbishop Leonard Blair, Dr. John Cavadini, and Dr. Scott Hahn. To register or for more information, visit Catechetics.com/events.

From the Diocesan Office of Safe Environment

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

The Cathedral of Saint Joseph

Parish Mission Statement

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



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

CLERGY

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
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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).

