

The Cathedral of St. 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.

Saint Joseph, pray for our parish.

Parish Office: 1218 Eoff Street, Wheeling, WV 26003; (304) 233-4121
www.SaintJosephCathedral.com Like us on Facebook!
Central Catholic High School: (304) 233-1660

Parish Staff:

Most Rev. Michael J. Bransfield, Pastor
Rev. Monsignor Kevin M. Quirk, J.C.D., Rector (304) 281-7073 (kquirk@dwc.org)
Ms. Debora Valorie Fahey, Parish Assistant for Pastoral Ministries (dfahey@dwc.org)
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Dr. Zvonimir Nagy, Cathedral and Diocesan Organist (znagy@dwc.org)
Mr. David O'Donnell, Director of Music (dodonnell@dwc.org)
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Mr. Martin Imbroscio, Sacristan
Mr. Alex Nagem, CPA, CGMA, Comptroller (anagem@dwc.org)
Mr. Albert Lutz, Sexton
Mr. Tim Bishop, Editor (tbishop@dwc.org)

Lay Parish Leaders:

Mrs. Judy Miller, Parish Council President
Mr. James Carroll, Finance Council President
Mr. John Petrella, Liturgical Ministers Schedule

Schedule

Sunday Masses: 6:00 p.m. Saturday; 8:00 and 10:30 a.m. Sunday.

Weekday Mass: 12:05 p.m. Monday through Friday; 9:00 a.m. Saturday.

Sacrament of Reconciliation: 11:15-11:50 a.m. Friday; 5-5:45 p.m. Saturday.

Sacrament of the Sick and Communion to Homebound: Call the parish office anytime to make arrangements.

Initiation/Baptism: Rites of Initiation for Adults can be arranged by contacting Debbie at the office. The Sacrament of Baptism is celebrated on the second Sunday of each month during the 10:30 a.m. Mass. Call Debbie to make arrangements.

Marriage: Engaged couples should contact Debbie at the office at least six months in advance for pre-marriage preparations.

Anyone needing a ride to Mass or a parish event, please call Laurale Hetzel at (304) 232-2915 or Diane Fredericks at (304) 233-8574..

Il Corriere del Duomo

Weekly Journal for the Cathedral of St. Joseph



*Solemnity of the Dedication of
the Cathedral (1926)*

Christian Awareness

By Alex Nagem

The Fifth Chapter of Book One in "The Imitation of Christ" written by Thomas á Kempis begins with, "Truth, Not eloquence, is to be sought in reading the Holy Scriptures, and every part must be read in the spirit in which it was written. For in the Scriptures we ought to seek profit rather than polished diction." He further adds that we should not be swayed by the writer's authority, whether it be great or insignificant, but by the love of simple truth. We should be concerned with what has been said than who has spoken. Our reading should seek humility, simplicity and faith, and not seek a reputation of being learned. We should read and listen to what has been written in Scripture for it was given to us for a purpose. The purpose is to formulate the truth. Isn't truth one quality we look for in someone? Are we swayed by their appearance or the eloquence of the words spoken to believe what has been said is the truth? In 2 Timothy 3:16 it is said that all scripture is given to us by God. All scripture is useful for teaching and showing us what is wrong in our

lives. Scripture is useful for correcting our faults and teaching us the right way to live in the eyes of God.

In any religious or spiritual reading, one of the recurring traits found in those who follow Jesus Christ is humility. Being humble is being courteously respectful of others. It is a trait that allows us to be charitable toward others without expecting praise or recognition in return. We have modernized the term of humility or being humble with being or acting like a gentleman or a lady. A gentleman and a lady do not gossip. They allow others to go first. They do not have low self-esteem, but are confident in manner. They are courteous and patient. Would you rather live with a humble person who exemplifies these traits or someone who is boastful, proclaiming they are all knowledgeable and better than others? Which person would allow for peace and serenity in their life and those who they associate? Wait, you really don't need to think about that one do you? I have wondered the effect if someone who was to be recognized for their charitable works declined the honor since recognition was not the ultimate goal, as a humble person. We are re-

minded in Matthew 6:2 that when performing an act of charity, do so in a humble manner. The act alone will provide recognition in the eyes of God. No other recognition should be needed or desired, right? John 12:26 tells us to be servants of God. We are to be respectful of all creations of God. We should not only look after ourselves but of those around us. In doing so, we should not take advantage of those who are willing to help. Greed and deceitfulness tarnish our ability to be humble. Being of humble character is not an easy task since we are all weak when it comes to recognition and public view of status.

In my readings, I find that when we are rooted firmly in God, we do not need recognition from others. When our temptations are great, our conversations with God should be greater. When one temptation passes another seems to come along shortly after because we lost the original state of being blessed with the first parents. If we believe in God as the Creator of heaven and earth and all written in the Bible, then Adam and Eve as the first parents committed the first sin resulting in expulsion from a place of blessings to a world of labor, tempta-

tion and all the resulting ills. The positive side of temptation is that it allows us to grow spiritually. Temptation is the catalyst that allows us to choose to do God's will. We have been made aware of the temptations or test of Jesus in the Gospel as written by Matthew, Mark and Luke. Jesus was tempted, just as we are tempted. There is the test of appetite, as to satisfy ourselves for our wants and desires. Seeking the will of Father was the nourishment for the Son, just as it should be for us. There is the test of faith, as we should trust in God and not give God an ultimatum to prove His love for us. There is the test of having it all, as we place wealth, recognition in the eyes of others, and power ahead of serving God. Jesus did not use his power as the Son of God to alleviate or overcome these tests. He faced each test as we face each test, with the will to trust, serve and please God. As we pass each test which faces us, we become more obedient to follow the will of God, just as Jesus did for us. In truth, with the obedience of Jesus to the Father, the world received the greatest gift: salvation and reconciliation of humankind to

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Truth, Not Eloquence

Mass Intentions and Readings

Sunday—April 17th—FOURTH SUNDAY OF EASTER World Day of Prayer for Vocations

8:00a Mass for Doris Burke
10:30a Mass for Eugene Pleva
RDGS: Acts 13:14, 43-52 Ps 100:1-2, 3, 5
Rv 7:9, 14b-17 Jn 10:27-30

Monday—April 18th—Easter Weekday

12:05p Mass for Augusta Moran
RDGS: Acts 11:1-18 Pss 42:2-3; 43:3-4 Jn 10:1-10

Tuesday—April 19th—Easter Weekday

12:05p Mass for Frank Moran
RDGS: Acts 11:19-26 Ps 87:1b-7 Jn 10:22-30
5:30p Parish Council

Wednesday—April 20th—Easter Weekday

12:05p Mass for Jean Huff
RDGS: Acts 12:24—13:5a Ps 67:2-3, 5-6, 8
Jn 12:44-50
5:30p Finance Council

Thursday—April 21st—Saint Anselm, Bishop, Doctor of the Church

Solemnity of the Dedication of the Cathedral (1926)
12:05p Mass for Dedication of the Cathedral
RDGS: Acts 13:13-25 Ps 89:2-3, 21-22, 25, 27
Jn 13:16-20

Anselm, died 1109; abbot of Bec in Normandy, later archbishop of Canterbury; twice exiled for defending the rights of the Church; theologian and philosopher: authored Proslogion, Cur Dues Homo, and The Procession of the Holy Spirit, known as the Father of Scholasticism.

Friday—April 22nd—Easter Weekday

11:15 Confessions
12:05p Mass for Dorothy Littlehale
RDGS: Acts 13:26-33 Ps 2:6-11b Jn 14:1-6
5:00p Lasure Rehearsal

Saturday—April 23rd—Saint George, Martyr; Saint Adalbert, Bishop Martyr

9:00a Mass for Theresa Chafin
Rosary
2:30p Lasure Wedding
5:00p Confessions
6:00p Mass for Dr. Joseph Palmer
Conti 50th Wedding Anniversary
RDGS: Acts 13:44-52 Ps 98:1-4 Jn 14:7-14

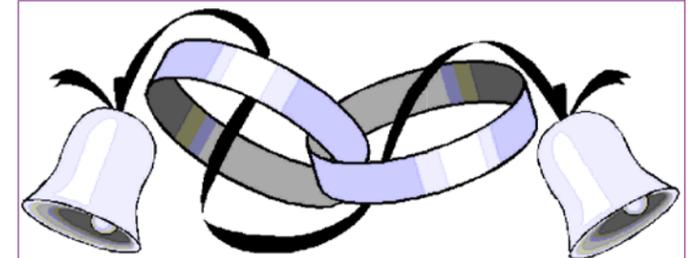
Tradition holds that George was decapitated perhaps in Palestine sometime before the reign of Constantine; 12th c. legend portrays him as a knight and dragon slayer; since the crusades, the patron of England and Constantinople.

Adalbert, died 997; born of a noble family in Bohemia; at age twenty-six, elected bishop of Prague; forced to leave

his See twice due to violent political opposition; preached in Pomerania to the Prussians who murdered him on 23 April 997; buried in Gniezo, the first capital of Poland; patron of Bohemia, the Czech Republic, and Prussia; a patron of Poland.

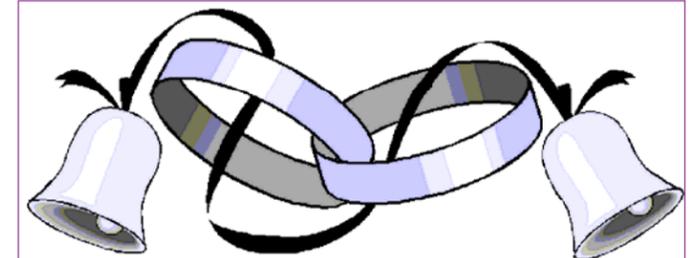
Sunday—April 24th—FIFTH SUNDAY OF EASTER

8:00a Mass for the Parishioners
10:30a Mass for Mollie Burns
Chaplinski Baptism
RDGS: Acts 14:21-27 Ps 145:8-13 Rv 21:1-5a
Jn 13:31-33a, 34-35



Banns of Marriage Judge John Bailey and Cynthia Nixon May 7, 2016

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



Banns of Marriage Ben Lasure & Shanda Dobbs April 23, 2016

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

Weekly Collection

Envelopes: \$3,249.50 Loose: \$971.99
Online: \$263

Tiberius

Have u ever taken to sea at night?
Have you faced life's storms,
Under starry moon light?
Have you been engulfed without
visibility?
Have you ever been lost,
without certainty?
Have you ever felt powerless, beside
the vast sea?

Have you ever felt it's crashing?
Have u been soothed by its touch?
Have you ever lost a loved one?
To its ravenous, jealous clutch,
Have you ever been immersed, in its
netherworld beauty?
Have you ever been rescued, from
sin's deceptive mystery?
Have you ever felt powerless, beside
the vast sea?

I knew men once, who knew her so
well,
They hunted and reaped life, from
her provincial bountiful swells,
Brave men, with coarse hands,
strong laborers detached,
Who sought commerce and solace,
where few, would ever dare dispatch.
These brave souls were once called,
to aid him who loves all,
Invited he bid them, come listen to
God's call.
These brave men, with coarse hands,
who pulled sein toward sands,
now faced with every saint's
dilemma,
Divinity as God's child,
Mediocrity as a sinner.

The lover of the cosmos,
Called these brave ones to now fish
souls.
They left behind their nets and
wives,
To live nomadic, selfless lives.
These brave men, took to land, to
work the divine vineyard of the
Master's plan,
to walk with him, to learn from him,
to fall in love with all that is.
These brave, strong men, did not
know when, but one day he'd,
depart from them,
But further more, as time stood still,
3 days would pass, and come again
he will.
Then feeling lost and unfulfilled,

They'd return to, native trade and
skill,
Not knowing that, nothing was
same,
Forgetting that, everything has
changed,
For the Holy One,
He has been slain,
and death no more,
Will have its reign.

So on that night,
When they chose regress, and came
up with their empty nets,
Lo from afar, a familiar frame, be
held their eyes, for they once knew
his name.

"Cast out your nets, on the other
side, oh foolish ones, where is your
pride?"
"Where is your life? Your calling
new, my flocks need fed, and where
are you?"

"Good master we've, spent this
whole night,
bringing our hearts, its comfort
plight,
Despondent we, without you felt,
lost and lonely,
so we returned to sea."

"What have you there, prepared for
us?"
"Some fish and bread? Now dine we
must!"

Now, their hearts too burned, with
those that day, who with him
walked on Emaus' way,
Wisdom eternal, into to their mind's
eye, showed the 10,000 fed, and that
Holy Thursday night.
"I break this bread as I feed my dear
lambs, I let you Didmus, touch into
my pierced hands,
What more do you need? Look here
I eat, I am alive, no ghost discreet!"
"Just as you lept,
from your trade craft,
come now dear child,
forget your past,
behold your calling,
cuz you are mine,
and I have work for you to pine.
If you love me, like as you say,
retrieve my sheep,
should one go astray,
go heal, and preach, in my Holy
name,
And what you've been taught, with
vigor proclaim.

What you have now seen,
My sweet child believe,
remember the story,
of the mustard seed?
As many souls you can,
Go forth and retrieve,
forgive them their sins,
From their suffering reprieve,
Break all bonds of slavery,
so they too may believe.
Now build up my church,
thence come take your place,
In the house I've prepared you,
As you behold my Father,
face to face."

Have u ever taken to sea at night?
Have you been caught in a storm,
Under pale moon light?
Have you been engulfed in
darkness?
Have you ever been lost?
Without beacon or certainty,
Without fare for the cost?
Have you ever felt powerless,
beside the vast sea?

These brave men trained,
From their former life's trade,
was handpicked chosen, then
Divinely persuaded,
to do the good work, of salvation's
wholesome plan,
So For generations to come,
Now established is an Apostolic
tradition.
With them do change,
To fishers of men,
And follow the Christ child of
Bethlehem,
Who died and rose, to redeem our
sins,
With his precious blood spilt, from
his torn, tortured skin.
With them do not, return to
normality,
Embrace and behold, your divine
Christianity,
Ne'er grow accustomed to the shock,
of a creature's diocide,
There's work to be done,
You who is poured from His side.

Oh salt of the Earth,
Let your light shine bright,
Holy Spirit fall on us,
Fiery guide and delight.
May his kingdom come hastened
Take our doubting and fright,
Our mission continues,
Good people, fight your fight!

In Defense of the Organ Postlude

This is the third and final installment in our series of articles about our beautiful organ...

By Dr. Peter Kwasniewski

This article first appeared on the website, Views from the Choir Loft: <http://www.ccwatershed.org/blog/2014/oct/16/defense-organ-postlude/>

Up front, I will admit that ever since the first time I heard a pipe organ follow up on the recessional hymn with a magnificent postlude, it has seemed to be almost self-evident that this is the right and proper way to end Mass. But there are people who are apparently bothered by postludes and find them a loud distraction that stands in the way of making a thanksgiving after Mass. So I will take up the challenge of showing the fittingness of this practice, which has been with us for several centuries now, since the great age of organ music that dawned in the late Renaissance and reached its height in the Baroque period.

First off, the Church herself says a great deal in praise of the organ's qualities as an instrument for the temple of God. Just a few lines:

The traditionally appropriate musical instrument of the Church is the organ, which, by reason of its extraordinary grandeur and majesty, has been considered a worthy adjunct to the Liturgy, whether for accompanying the chant or, when the choir is silent,

for playing harmonious music at the prescribed times ... Let our churches resound with organ-music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites; in this way will the art both of those who build the organs and of those who play them flourish afresh and render effective service to the sacred liturgy. — Pius XI, Divini Cultus (1928).

Among the musical instruments that have a place in church the organ rightly holds the principal position, since it is especially fitted for the sacred chants and sacred rites. It adds a wonderful splendor and a special magnificence to the ceremonies of the Church. It moves the souls of the faithful by the grandeur and sweetness of its tones. It gives minds an almost heavenly joy and it lifts them up powerfully to God and to higher things. — Pius XII, Musicae Sacrae (1955).

In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things. — Vatican II, Sacrosanctum Concilium (1963).

And a pair of gems from Pope Benedict XVI:

We have just listened to the sound of the organ in all its splendor, and I think that the great music born within the Church is an audible and percepti-

ble rendering of the truth of our faith. —Address in Bressanone (August 6, 2008)

Solemn sacred music, with choir, organ, orchestra and the singing of the people, is not an addition of sorts that frames the liturgy and makes it more pleasing, but an important means of active participation in worship. The organ has always been considered, and rightly so, the king of musical instruments, because it takes up all the sounds of creation and gives resonance to the fullness of human sentiments. By transcending the merely human sphere, as all music of quality does, it evokes the divine. The organ's great range of timbre, from piano through to a thundering fortissimo, makes it an instrument superior to all others. It is capable of echoing and expressing all the experiences of human life. The manifold possibilities of the organ in some way remind us of the immensity and the magnificence of God.

—Dedication of Organ in the Regensburg Basilica (September 13, 2006).

When I consider texts like these—of which there is an abundance—I think to myself: There is something special about the organ whereby its music, when properly chosen and played, is most of all suitable for the church, raising the minds and hearts of the faithful to the contemplation of God's beauty, grandeur, and mystery. A Mass

without music (vocal and instrumental) is a Mass that does not fulfill in every possible way the elevating power of the sacred liturgy. Of course, quiet prayer is a very important aspect of the liturgy, so it should never be omitted. We are once again dealing with a Catholic "both/and," not a Protestant "either/or": a High Mass generally has both periods of silent meditation and periods of chant and other music, and they are complementary to one another.

This being established, I would next say that the postlude after Mass is specifically ordered to proclaiming the attributes of God's greatness and majesty, which have been revealed to us in the Holy Sacrifice of the Mass. It is highly appropriate for a time of thanksgiving, because throughout the Mass we have been preparing ourselves, with contrition, with steps towards the altar, with much earnest prayer and supplication, and when the Lord finally makes Himself present to us and even gives Himself to us in Holy Communion, our hearts should be bursting and ready to cry out "Alleluia!" with all of creation. That is what an organ postlude does better than anything else can do: it makes creation resound with the divine praises as we get ready to step forth into the world again.

Such a postlude needs to be appreciated for what
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Christian ...

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God. But for a question in simple truth, have we disregard for the sacrifice Jesus made for us or have we temporarily given in to temptations of the world? We have been told of the prodigal son re-

turning home in Luke 15:11-32. The story is one of redemption, and celebration for the return of someone who was lost. The truth, with the sacrifice made by and of Jesus for us, we are redeemed and are celebrated with our return to follow the will of God. All is not lost by our wandering. As children of God, we

may lose our focus or direction for a time. As children of God, we are always welcome home as God will celebrate our return.

The simple truth, I have seen the excitement in those who have returned to follow the will of God. There is freshness in their voice and thinking. They want to talk about God and the good they find in the world around them. They become servants of God in their daily lives with the help and direction from the Holy Spirit. They will be tempted again. There may even be thoughts of wandering. But with each test of faith, they will become stronger in their faith and celebrated by God. These are some of the truths of which I have been made aware with my readings and search for those who emulate the life of Jesus of Christ.

"Human reason is weak and can be deceived. True faith, however, cannot be deceived. All reason and natural science ought to come after faith, not go before it, nor oppose it. For in this most holy and supremely excellent Sacrament, faith and love take precedence and work in a hidden manner. God eternal, incomprehensible, and infinitely powerful, does great and inscrutable things in heaven and on earth, and there is no searching into His marvelous works. If all the works of God were such that human reason could easily grasp them, they would not be called wonderful or beyond the power of words to tell." ("The Imitation of Christ," Thomas á Kempis)

You are remembered in my prayers as I hope I am remembered in yours.

"Vocatus Atque non Vocatus, Deus Aderit"

Alex J. Nagem

"Holy Men of Mercy"

Join with men from the Cathedral, St. Michael's and surrounding parishes for the 4th Annual Men's Retreat

sponsored by
the Society of St. Joseph Men's Group

Led by Monsignor Thomas Petronek this weekend retreat will consist of talks, meditation, community prayer & discussion, and liturgy.

Place: The Lantz Farm of Wheeling Jesuit University, Jacksonburg, WV

Time: Friday, April 29 (evening), Saturday, April 30, Sunday, May 1 (till noon)

Cost: \$25.00

Contact Tim Bishop at (304) 233-0880, ext 353, or by email at tbishop@dwc.org to register.

Don't miss out, reserve your spot early!!!!

Intercessions

Please keep in your prayers: David A. Kress, Jr., Edward Fanning, Helen Kouski, Rosalie Davis, Kathy Cooley, Barb Mazzocca, Rick South, Eva Wood, Mary Alice Florio, James Midcap, Lukie Brown, Hines Rotriga, Patricia Kaliscz, Janie, Jim and Dee, Judy Pack, Milissa Rose, Michael DeBlasis, Liam Manning, Virginia Joseph, Dolores Joseph, Mary Ann Fowler, Henry Vogler, Dustin Ronevich, Bob Jones, Frank Davis, Jimmy Hocking, Susan Graff, Brogan Gallentine, Janet Cupp, Richard Simon, Mark Davis, James Benner, Susan Schulte, Margaret Stocke, Thomas Griffith, Julia Sheets, William Schultz, Jean and Chuck Schultz, R. J. Stocke, Jane Rudari, Marlene Martin, Milly Burke, Norma Bosold, Stephanie Bugaj, Arthur Danehart, Jon-Michael Lasher, Shawn Thomas, Thelma Pearson, Kermit Klosterman, Mary K. Schlosser, Jr., Anne Sobota, Susan Mize, Rick Burgy, Betty Teater, Sarah Sargent, Sr., Sally Jochum, Martha Yocum, Father Joseph Wilhelm, Mary Walicki, George Kirchner, Shirley DeCaria, Haley Carter, Caleb Hlebiczk, Bob Armstrong, Austin Cook, Ron Hickman, Stanley Kyr, Annie Midcap, Charles Heizer, Gail Koch, Pete Mack, Nancy Witzberger, Fred Herink, the Children of the Youth Services System, Chuck Fair, Darleen Williams and Mona Wurtzbacher

Pope: Living out One's Faith is Useless without a Repentant Heart

By Junno Arocho Esteves, Catholic News Service

VATICAN CITY (CNS)—Without a repentant heart, Christians can risk living out their faith superficially and fail to live out God's desire for "mercy, not sacrifice," Pope Francis said.

Instead, Jesus' love for sinners shows that the church is not "a community of perfect people, but disciples on a path who follow the Lord because they recognize themselves as sinners and in need of his forgiveness," the pope said at his weekly general audience in St. Peter's Square April 13.

Jesus' mission is "to search for each one of us, to heal our wounds and call us to follow him with love," he said.

The pope reflected on the Gospel passage, which recounted Jesus calling Matthew to follow him despite the fact he was a tax



CNS Photo/Paul Haring

collector and considered a sinner by the people.

Jesus, he said, did not rebuke him for his past but dined with him and "opens up a new future."

"There is no saint without a past and there is not a sinner without a future.

This is beautiful; this is what Jesus does," he said.

However, like the scribes and Pharisees, there is also the temptation for Christians to fall into pride and arrogance and believe themselves better than others. For Christ, no sin-

ner is excluded because "God's healing power knows no sickness that cannot be cured," the pope said.

Jesus, he added, was not afraid of talking to sinners, tax collectors and prostitutes, thus revealing the true meaning behind the prophet Hosea's call for "mercy, not sacrifice."

"Those Pharisees were very religious in practice, but were unable to share a table with tax collectors and sinners," he said. "While being faithful guardians of the law, they had no knowledge of God's heart."

Pope Francis called on the faithful to "look with mercy" upon others while reminding them that "we are all disciples in need of experiencing and living the comforting words of Jesus."

"We all need to be nourished by the mercy of God because our salvation comes from this source," the pope said.

Organ...

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it is: a musical expression of the soul's exultation. People don't need to be able to think during it; the music is pre-rational and super-rational. We simply allow ourselves to be carried off for a few minutes by the harmony. It's a healthy apophatic experience. It cannot substitute for personal thanksgiving, which may be opportunely done afterwards. Perhaps one of the problems is that modern people are so often either in a hurry or in an individualist frame of mind that either they can't wait to get out of

church or, once in church, they'd rather be "left alone to their own prayers." Both utilitarian pragmatism and individualistic piety are inimical to the true spirit of the liturgy, which is a divinely-bestowed communal leisure, elevated by the fine arts and vivified by personal devotion.

It does seem to me that the "low Mass mentality" is one that needs to be gently but firmly combated, because it is a form of minimalism whereby the wings of the soul cannot fully spread themselves and soar on the beauty our Lord has so lavishly given to His people. Seek out silence in your prayer times;

seek blessed silence at the very heart of the High Mass; but do not silence the exuberant expression of the glory of the Lord and the beauty of His handiwork, as they reach our minds through music.

So, the next time you are at church and the postlude thunders forth as the Mass ends, don't try to keep following that devotional book, don't try to "meditate," don't leave for the chattiness of the coffee hour or the seclusion of your car. Just sit and absorb the plenum of sound, the heavenly harmonies, the wordless jubilation. Take up again the thread of thanksgiving when the music fades away.