

How to Receive Holy Communion

How we handle objects says a lot about how we regard them. The things we handle carefully are usually the things we hold in high esteem. When it comes to the holy Eucharist, the living sacramental presence of Jesus Christ, this should be true all the more. Because we believe that Jesus Christ is truly present in the Eucharist—body, blood soul and divinity—we reserve the Eucharist in a secure tabernacle, constructed of the finest materials available. We situate the tabernacle in a place of honor in the Church, usually in the center of the sanctuary, and we genuflect before it.

To reverence our Lord's sacramental presence, we use chalices and patens for the celebration of the Eucharist, not ordinary dishes. We call these "sacred vessels." Made of precious metal, they are set aside for sacred use only. Priests and deacons wear beautiful vestments during the celebration of the Eucharist and most of us, out of respect for our Lord, put on our "Sunday best" when we head to Mass.

When we receive our Lord in Holy Communion, we should receive him in the way we encounter a loved one: with reverence, care, gentleness and humility. For in the Holy Eucharist, the Catechism of the Catholic Church notes, "Christ, God and man, makes himself wholly and entirely present" (1374). The General Instruction to the Roman Missal asks each country's Conference of Bishops to determine the posture to be used for the reception of Com-

munion and the act of reverence to be made by each person as he or she receives Communion. In the United States, the body of Bishops determined that Communion should be received standing, and that a bow is the act of reverence made by those receiving.

In the Procession to receive Holy Communion, attention should be given to preparing one's self to receive the Eucharist and to singing the hymn. When the communicant will be the next person to receive the host or receive from the chalice, a simple bow as an act of reverence is made to the Eucharistic species presented.

Those who receive Communion may receive either in the hand or on the tongue, and the decision is that of the individual receiving, not of the person distributing Communion. When approaching the Eucharist, each one should clearly indicate either by an open mouth or open hands how that one wishes to receive Holy Communion.

If Communion is received in the hand, the hands should first of all be clean. The left hand should rest upon the right. The host will then be laid in the palm of the left hand and then taken by the right hand to the mouth. It is not appropriate to reach out with the fingers and take the host from the person distributing. The person distributing Communion says audibly to each person approaching, "The Body of Christ." The communicant should audibly respond, "Amen," indicating by that response his or her belief that this is the body and blood, soul and divinity of Christ the Lord. The communicant immediately places the host in his or her mouth and then proceeds to the chalice or to his or her seat. The host should not be carried in the hand for any distance

beyond the minister, but should be consumed upon reception.

When one receives from the chalice, the same proclamation is made by the person distributing Communion and the Communicant again responds, "Amen." It should be noted that it is never permissible for a person to dip the host he or she has received into the chalice.

If you have a cold, flu, or other virus or bacteria-related illness, it is an act of charity to refrain from receiving from the chalice until you are well, in order to remove any concerns that others might have. Indeed, St. Paul's own invitation to tolerate the scruples of others and "please our neighbor for the good, for building up" (Romans 15:1-2) is applicable here.

It seems appropriate to conclude this reflection on the Communion Procession and the reception of Communion with a quotation from the Catechism of the Catholic Church, no. 1396:

In Baptism we have been called to form but one body. The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10:16-17): If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your Amen may be true (St. Augustine, Sermon 272: PL 38, 1247).

Intercessions

Please keep in your prayers: Steve Rice, Celeste Barton, Margaret Scheiblehood, 1st Lieutenant Zachery Basich (US Marines), Dallas Disbro, David A. Kress, Jr., Edward Fanning, Kathy Cooley, Barb Mazzocca, Rick South, Eva Wood, Mary Alice Florio, James Midcap, Lukie Brown, Hines Rotriga, Patricia Kalisz, Janie, Jim and Dee, Judy Pack, Milissa Rose, Michael DeBlasis, Liam Manning, Mary Ann Fowler, Henry Vogler, Dustin Ronevich, Bob Jones, Frank Davis, Jimmy Hocking, Susan Graff, Brogan Gallentine, 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, Anne Sobota, Susan Mize, Rick Burgy, Betty Teater, Sarah Sargent, Sally Jochum, Martha Yocum, Mary Walicki, George Kirchner, Shirley DeCaria, Haley Carter, Caleb Hlebiczi, 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

Il Corriere del Duomo

Weekly Journal for the Cathedral of St. Joseph

Archbishop Lori to Celebrate Red Mass at Cathedral

Most Rev. William Edward Lori, S.T.D., Archbishop of the Archdiocese of Baltimore and Metropolitan will be the celebrant and homilist for the 9th annual Red Mass at the Cathedral at 6 p.m. Jan. 28.

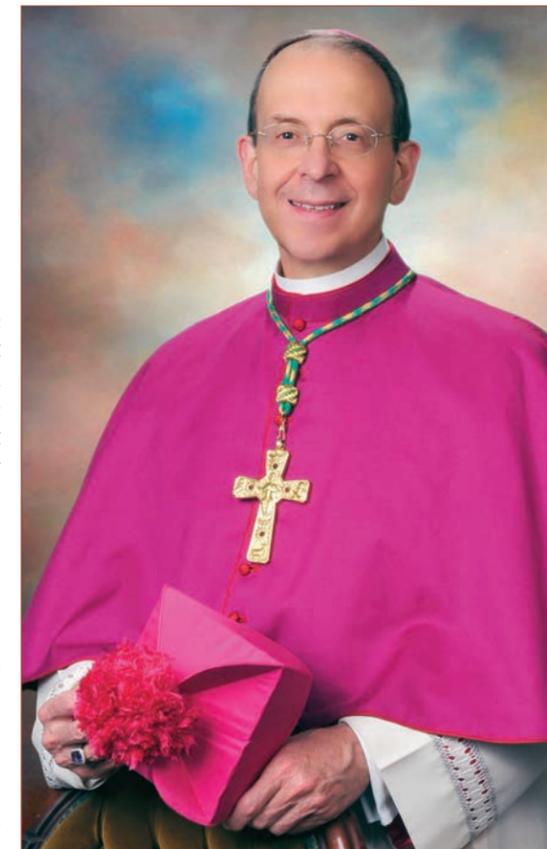
Most Rev. Michael J. Bransfield will be the designated concelebrant and priests of the diocese will be concelebrating. The Red Mass is celebrated to invoke God's blessing and guidance on those who work in the administration of justice. Members of the judiciary as well as state and local government officials will be in attendance. The Red Mass has been celebrated annually at the Cathedral of St. Joseph since 2009.

Archbishop Lori is Chancellor and Chairman of the Board of St. Mary's Seminary and University in Baltimore, Chancellor of Mount St. Mary's Seminary, and past Chairman of the Board of Trustees of The Catholic University of America. Archbishop Lori is the former Chairman

and current member of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Doctrine, Chairman of the USCCB Ad Hoc Committee on Universities and Colleges, a member of the USCCB Committee on Pro-Life Activities, and the USCCB Ad Hoc Committee for the Defense of Marriage.

On March 20, 2012, Pope Benedict XVI named the Most Rev. William E. Lori the 16th Archbishop of Baltimore. The Mass of installation occurred at the Cathedral of Mary Our Queen in Baltimore on May 16, 2012.

For the celebration of the Red Mass, the celebrant and concelebrants wear red vestments representing the tongues of fire that symbolize the Holy Spirit. Concelebrating the Mass will be Msgr. Frederick P. Annie, V.G.; Msgr. Kevin M. Quirk, J.C.D., J.V., rector of the cathedral; as well as other diocesan priests.



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
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Sister Mary Bowman, SFCC, Pastoral Associate
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Dr. Michael Match, Director of Music

(mmatch@dwc.org)
Mr. Tyler J. Greenwood, Associate Organist
(tgreenwood@dwc.org)
Mr. Martin Imbroscio, Sacristan
Mr. Alex Nagem, CPA, CGMA, Comptroller
(anagem@dwc.org)
Mr. Donald Gruber, Custodian

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.

Christian Awareness

By Alex J. Nagem

If I gave you \$1,000 with the stipulation that you use it to help those in need, besides yourself, would you accept it? Would you complain when you had to give the money away? Would you hoard the money for as long as you could and only give a small portion at a time, or give it to one person all at once? Maybe the \$1,000 should be invested with the intention to double the amount. Then do you keep the extra or give that away, too? When you give the money away, do you need to tell everyone what you have done, or do so privately? In a different approach to stewardship, I like working with different kinds of wood, repairing old furniture and creating new pieces. I have built a few pieces of furniture for Lori, my ever patient wife, who spends hours with me in our basement sipping her coffee and lending two hands when needed. If we entrusted you with a chest of drawers we built, would you care for the furniture as if it were your own or if it was still ours? You couldn't sell the piece, since we only allowed you to use it. But there is nothing more to prove ownership other than words spoken. Would you treat the creation with loving care or would you be careless? We own a home and surrounding land. The home was built by craftsmen, but the land was created by God. Some will argue with validity that the wood, nails and other components of the home were also created by God. But al-

low me a little room to make my point. We can look at the deed or title to the home and to see the chain of ownership. But who gave or sold the land to the first owner in the deed? Did they claim something that truly wasn't theirs? Did God have in mind that one person own 400 acres of land and another only 1 acre or that one person has amassed a fortune and others live in poverty? As stewards of God's gifts, aren't we to find true value in life? We are not to despise or stop earning money. We need money for basic needs. When money or prestige of title is our focus, where is our focus on God? These are only a few thoughts of a restless sleeper at 3:30 in the morning.

"In the beginning God created the heavens and the earth." (Genesis 1:1). Well that should answer or start the thought process for an answer of decisive ownership. If God created everything, then all belongs to God, am I correct? We get caught up in what is ours from an early age. We spend much time worrying about ownership, job titles, wealth and prestige. We fail to realize all originated from the hands of God. In my search of Bible verses related to stewardship, a few verses in Titus caught my attention. "For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be

Stewardship

able to give instruction in sound doctrine and also to rebuke those who contradict it," (Titus 1:7-9). The overseer in Titus is a church elder. I am stretching the use of the word, overseer, to all of us. Shouldn't the characteristics of a church elder be our own characteristics in our every day affairs? Kind of sounds like having peace on earth if we have these characteristics, doesn't it? I guess being a good steward would leave us with a good and free conscience. I read in "Ethics" by Dietrich Bonhoeffer that "the good and free conscience does not come from the fulfillment of earthly vocational duty as such, for conscience continues to be wounded by the unresolved conflict between pluralities of duties, so that the best that can be hoped for is the compromise of divided conscience. It is only when the concrete vocation is fulfilled in responsibility towards the call of Jesus Christ...that conscience can be free in concrete action." We all have a plurality of duties, being stewards of God's gifts and the desire to want betterment for ourselves and family. But at what cost to us is betterment? At what point in our lives are we willing to give up what we have in following the teachings of Christ? If I was given a gift of \$1,000 and gave it all away, would you think less of me? Would you wonder why I did not keep some of it for myself? Maybe my enjoyment and satisfaction was found in giving the money away to someone in need, a family member, friend, or a nameless face. There is much for

which we are stewards besides measurable wealth. We are entrusted with family, friends, the world around us, and our own health. How well do we care for each? We should show respect toward one another in all instances, the sick, dying and the disabled. We should trust one another in all that is spoken as in marriage vows. There should be trust in the handling of the family money. We should raise our children to love God and one another. We should care for the world in which we live, not be wasteful and pollute. We should not abuse drugs, alcohol, and avoid obesity. How good have we been and how patient in our acts of stewardship? May our resolution for this New Year be just one pledge - to be a better steward of all that is provided by God? In the drifting thoughts of the early morning, I wonder how I will respond to my acts of stewardship. This may be a story for another day.

"God's gifts of grace come in many forms. Each of you has received a gift in order to serve others. You should use it faithfully. If anyone speaks, they should do it as one speaking God's words. If anyone serves, they should do it with the strength God provides. Then in all things God will be praised through Jesus Christ. Glory and power belong to him forever and ever. Amen." (1 Peter 4:10-12)

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

"Vocatus Atque non Vocatus, Deus Aderit"

Alex J. Nagem

January 15, 2017

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Mass Intentions and Readings

Sunday—January 15th—SECOND SUNDAY IN ORDINARY TIME

Sat 6:00p Mass for Mary Lavern Monnes
8:00a Mass for The Parishioners
9:15a 1st Communion, Cathedral Offices
RCIA, Rectory
10:30a Mass for Jean Huff
Marin Baptism
RDGS: Is 49:3, 5-6 Ps 40:2, 4, 7-10 1Cor 1:1-3
Jn 1:29-34

Monday—January 16th

12:05p Mass for Allen Weigand
RDGS: Heb 5:1-10 Ps 110:1-4 Mk 2:18-22

Tuesday—January 17th—Saint Anthony, Abbot

12:05p Mass for Theresa Shutler
RDGS: Heb 6:10-20 Ps 111:1-2, 4-5, 9, 10c
Mk 2:23-28
5:30p Parish Council

Anthony, died 356 at age 105; born in upper Egypt; hermit and early founder of religious life; called the "Patriarch of Monks"; aided St. Anthanasius of Alexandria in combating Arianism.

Wednesday—January 18th

12:05p Mass for Elizabeth Wilson
RDGS: Heb 7:1-3, 15-17 Ps 110:1-4 Mk 3:1-6
5:30p Finance Council
6:30p Choir Rehearsal

Thursday—January 19th

12:05p Mass for Sophie Moses
RDGS: Heb 7:25—8:6 Ps 40:7-10, 17 Mk 3:7-12

Friday—January 20th—Saint Fabian, Pope, Martyr; Saint Sebastian, Martyr

11:15a Confession
12:05p Mass for Sophie Moses
RDGS: Heb 8:6-13 Ps 85:8, 10-14 Mk 3:13-19

Fabian, died 250 under Decius; layman elected bishop of Rome in 236; an "incomparable man, the glory of whose death corresponded with the holiness of his life" (St. Cyprian to Pope St. Cornelius); his body came to be transferred from the catacombs of Callistus to the basilica of St. Sebastian.

Sebastian, died c. 288 at Rome under Diocletian; chief of the Praetorian cohort whose acta tell of his being pierced by arrows, later being clubbed to death; patron of archers, soldiers, and police associations.

Saturday—January 21st—Saint Agnes, Virgin, Martyr

9:00a Mass for Ron Radcliffe
Rosary

5:00p Confessions

6:00p Mass for Thomas E. Flatley

RDGS: Heb 9:2-3, 11-14 Ps 47:2-3, 6-9 Mk 3:20-21

Agnes, died 4th c. under Diocletian at the age of twelve; patroness of Christian virtue confronted by political and social violence; represented with a martyr's palm and a lamb; the wool from two lambs blessed today will be used to make the pallia which are presented by the pope to Metropolitans on 29 June; mentioned in the Roman Canon.

Sunday—January 22nd—THIRD SUNDAY IN ORDINARY TIME

8:00a Mass for Frank Pasden
9:15a 1st Communion, Cathedral Offices
RCIA, Rectory

10:30a Mass for the Parishioners
RDGS: Is 8:23—9:3 Ps 27:1, 4, 13-14
1Cor 1:10-13, 17 Mt 4:12-23

Respect Life Vigil Set at St. Michael Parish

St. Michael Parish will host its 4th annual Respect Life Vigil Jan. 26-27. The schedule of events is as follows:

Jan. 26, 7p.m.—Candlelight Prayer Service followed by Exposition of the Blessed Sacrament until 7 a.m. Jan. 27.

January 27, 7:30 a.m.—Mass with Exposition of the Blessed Sacrament with Recitation of the Pro Life Rosary every hour on the hour until 5 p.m.

3:00pm—Chaplet of Divine Mercy followed by the recitation of the Rosary.

Please consider participating in these events to pray for the renewal of the respect for life from conception to natural death and to be in solidarity with the March for Life in Washington, D.C.

Weekly Collection

Envelopes: \$3,130 Loose: \$1,054

Online: \$393

Thank You for Your Generosity