

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)
Sister Mary Bowman, SFCC, Pastoral Associate for Ministry to the Sick
Dr. Michael Match, Director of Music (mmatch@dwc.org)
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

Feast of the Exaltation of the Holy Cross



The feast of the Exaltation of the Holy Cross celebrates two historical events: the discovery of the True Cross by Saint Helena, the mother of the Emperor Constantine, in 320 under the temple of Venus in Jerusalem, and the dedication in 335 of the basilica and shrine built on Calvary by Constantine, which mark the site of the Crucifixion.

The basilica, named the Martyrium, and the shrine, named the Calvarium, were destroyed by the Persians in 614. The Church of the Holy Sepulcher which now stands on the site was built by the crusaders in 1149.

However the feast, more than anything else, is a celebration and commemoration of God's greatest work: his salvific death on the Cross and His Resurrection, through which death was defeated and the doors to Heaven opened.

The entrance antiphon for the Feast of the Exaltation of the Holy Cross is: "We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection: through him we are saved and made free."

Why Become or Stay Catholic... Christian Awareness with Alex Nagem

Page 2

THE CONUNDRUM IS BACK!!!

Page 2

Novena to Begin in October..

Page 3

Plus Your Latest News and Weekly Schedule

Christian Awareness

By Alex J. Nagem

After reading a couple articles on Christianity and Catholicism, a question surfaced from my cloudy head at 4:30 in the morning. The Espresso I was drinking had not quite kicked in. Why would I become or even stay Catholic today? What reasons would I give if this question was asked me? I don't have an answer that I can spout quickly. Does that mean I am practicing a faith I know little about? I hope not. I would hope my hesitation is because I am still learning about my

faith. There is no one answer I can give, but several that compliments and build on each other.

I would become or stay Catholic for the discipline and foundation found in the Catholic faith. I will explain, as you knew I would. There is a search to quench the hunger and thirst of questions about faith and existence. We struggle with why's and why not. We search for happiness and peace of mind. My answers are not from one who holds a degree in theology. I am not one who has spent time in the seminary. My answers are ones that have provided a feeling of hope and com-

fort when faced with the unknown by a man who believes in a loving and forgiving God. There is comfort and discipline found in the words of the Bible. Generations before us have found the same meaning for these words. This is not something that originated yesterday. If looking for a hero or mentor, one needs to look no further than Jesus Christ. In John 10:7-18, Jesus tells us that He alone is the true shepherd to who we should listen. Others who have claimed to be shepherds have led us astray. They were self serving or would run away at the first sign of danger. The Good Shep-

herd lays down his life for his sheep. The words of Jesus in the Bible are true and not misleading. His sacrifice for us is still seen today when receiving the Eucharist and the Celebration of the Mass for which in each I believe Christ, our Lord and Savior is present. I stay Catholic for the Mass. Attending Mass is a way to praise and honor our God, to receive Christ in the Eucharist, to hear the words of God in the Gospel, and explained in the Homily. The Mass allows me to heal my wounds and solidifies my spiritual directions.

See "Christian" on Page 4

Cathedral Conundrum—

By the beginning of this year, our trek through the Cathedral had progressed up to the transept and had considered all the stained glass windows in the transept, but then abruptly halted. The lack of hue and cry in response to the extended omission of this feature notwithstanding, we will, dear reader, once again resume our courses, chastened though we are. Some of the decoration and fixtures of the transepts remain to be considered before the sanctuary proper is entered, especially in the north semitranssept, which is dominated by the fixed crucifix. It is this crucifix we herein visit.

The General Instruction to the Roman Missal provides that "either on the altar or near it, there is to be a cross, with the figure of Christ crucified upon it, a cross clearly visible to the assembled people. It is desirable that such a cross should remain near the altar even outside of liturgical celebrations, so as to call to mind for the faithful the saving Passion of the Lord." Care should be taken to note that this paragraph (no. 308) specifies a crucifix—that is, "a cross,

with the figure of Christ crucified upon it" – and provides that it should be placed on the altar itself or in the sanctuary near the altar. It also gives the purpose of the perpetual presence of the crucifix, "to call to mind for the faithful the saving Passion of the Lord." There are, in fact, five crucifixes in or near the sanctuary: the very large crucifix on the wall of the north semitranssept, the crucifixes on Mary's Altar and on St. Joseph's Altar, the freestanding crucifix near the ambo, and the crucifix surmounted on the tabernacle. By far, the most prominent of these is the crucifix in the north semitranssept.

This crucifix was original to the Cathedral of Saint James and original was located directly above its high altar and visible to the whole Church, as can be seen in this early photo of the Church. (See Photo on Page 5) When the stained glass window featuring the Crucifixion (which can now be seen in the Chapel at Paul VI Pastoral Center) was installed, the crucifix was relocated in the sanctuary, within the communion rail and next to the altar of Saint

Joseph. Eventually, when the old Cathedral was taken down and the new Cathedral constructed, the crucifix was among the few items retained and used in the new Cathedral. While not part of the original plan, Archbishop Swint ordered the crucifix installed in its current place in the north semitranssept, where this 140 year old image of the Crucified Lord remains.

The word "crucifix" is derived from the Latin *cruci fixus* meaning "(one) fixed to a cross" and is, thus, an image of Jesus on the cross, as distinct from a bare cross. The representation of Jesus himself on the cross is referred to in English as the *corpus* (Latin for "body"). Here, the *corpus* is two and half times life, making the Latin cross (that is a four-pointed cross consisting of an upright post or stipes and a single cross-piece fixed in the upper third of the post to which Christ's arms were nailed) all the larger in order to accommodate the *corpus*. This crucifix has a noble simplicity about it which makes it all the

See "Conundrum" on Page 5

Mass Intentions and Readings

Sunday—September 11th—TWENTY-FOURTH SUNDAY IN ORDINARY TIME

Sat 6:00p Mass for Phyliss Lahoie
8:00a Mass for The Parishioners
9:15a 1st Communion and Confirmation Classes Cathedral Offices
9:15a RCIA (Rector)
10:30a Mass the remembrance of the 9/11 terrorist attacks
RDGS: Ex 32:7-11, 13-14 Ps 51:3-4, 12-13, 17, 19
1 Tm 1:12-17 Lk 15:1-32

Monday—September 12th—The Most Holy Name of the Blessed Virgin Mary

12:05p Mass for Ron DeSena
RDGS: 1 Cor 11:17-26, 33 Ps 40:7-10, 17 Lk 7:1-10

Tuesday—September 13th—St. John Chrysostom, bishop, doctor of the Church

12:05p Mass for Joseph Capece
RDGS: 1 Cor 12:12-14, 27-31a Ps 100:1b-5
Lk 7:11-17

John, died 14 Sept. 407; ascetic; became bishop of Constantinople (397); outstanding preacher; defender of the poor; sought reform of the clergy; twice exiled due to royal opposition; authored ascetical, apologetic, and polemical treatises as well as letters; one of the four great doctors of the Eastern Church; patron of preachers and of Istanbul.

Wednesday—September 14th—THE EXALTATION OF THE HOLY CROSS

12:05p Mass for Dr. Adiel Anghie
RDGS: Nm 21:4b-9 Ps 78:1b-2, 34-38 Phil 2:6-11
Jn 3:13-17

7:00p Choir Rehearsal

Today's feast celebrates a double anniversary. In Jerusalem, Constantine erected a round church, the Anas-tasis, above the empty grave of Jesus, and a basilica, the Martyrium; in the square between the two churches, a shrine, Calvarium, marking the place of the crucifixion. Dedicated in 335, they were destroyed by the Persians in 614. The two churches were rebuilt by Patriarch Modestus of Jerusalem c. 626, but were later destroyed by the Muslims in 1009. The present church of the Holy Sepulcher, rebuilt by the Crusaders was dedicated in 1149. Today also commemorated the discovery of the Lord's cross by the empress, St. Helena, in 320.

Thursday—September 15th—Our Lady of Sorrows

12:05p Mass for Nancy Horstman
RDGS: 1 Cor 15:1-11 Ps 118:1b-2, 16ab-17, 28
Jn 19:25-27

By the 14th c., the sorrows of Mary numbered seven: the presentation of Jesus in the Temple, the flight into Egypt, Jesus being lost in Jerusalem, the meeting of Mary

and Jesus on the way to Calvary, the crucifixion, the taking down of Jesus' body from the cross, and his burial.

Friday—September 16th—St. Cornelius, pope, and Cyprian, bishop, martyrs

12:05p Mass for Chris Miller
RDGS: 1 Cor 15:12-20 Ps 17:1bcd, 6-7, 8b, 15
Lk 8:1-3

Cornelius, died 253 in exile in Civitavecchia; opposed Novatian and the rigorists in the lapsi controversy; buried in the cemetery of Callistus.

Cyprian, died 14 Sept. 258 under Valerian; ally of Cornelius; bishop of Carthage; wrote On the Unity of the Catholic Church; Cyprian disagreed with Pope Stephen I over the question of the rebaptism of heretics and schismatics; first African bishop to be martyred; patron of North Africa and of Algeria; both mentioned in the Roman Canon.

Saturday—September 17th—St. Robert Bellarmine, bishop, doctor of the Church

9:00a Mass for Harold Yahn
5:00p Confessions
6:00p Mass for John Redosh
RDGS: 1 Cor 15:35-37, 42-49 Ps 56:10c-14
Lk 8:4-15

Robert Bellarmine, died 1621; brilliant Jesuit scholar, preacher, writer, and systematic apologist of the Counter Reformation; most noted for his Catechism and Disputationes de Controversis Christianae Fidei; involved in the Galileo affair; cardinal archbishop of Capua; patron of catechists and catechumens.

Sunday—September 18th—TWENTY-FIFTH SUNDAY IN ORDINARY TIME

8:00a Mass for James C. Hunt
9:15a 1st Communion and Confirmation Classes Cathedral Offices
9:15a RCIA (Rector)
10:30a Mass for the Parishioners
RDGS: Am 8:4-7 Ps 113:1-2, 4-8 1Tm 2:1-8
Lk 16:1-13

Children's Liturgy of the Word

Children's Liturgy of the Word is on a brief hiatus as crews make use of their gathering space for the lighting upgrades currently underway. Have no fear, the CLOW will triumphantly return on Nov. 6. In the meantime, our children are welcome to see Rose Marie for some fruit snacks each week!

Pope: Evangelize with Mercy; People will Ask what Drives You

By Carol Glatz
Catholic News Service

VATICAN CITY (CNS)—Do not treat evangelization as a simple mechanical task or a reason to brag, Pope Francis said.

People who boast about preaching the word of God, he said, “reduce the Gospel to a mere task or a badge of honor: ‘I go and evangelize, and I brought lots of people into the church.’”

“To proselytize, that too is a source of pride. To evangelize is not to proselytize. That is, it is not a walk in the park either,” the pope said Sept. 9 during morning Mass in the chapel of the Domus Sanctae Marthae.

Christians have a duty to share the faith, he said, but they should be motivated by a feeling “from the heart” of an urgent need to bring Christ to others.

True evangelization is about one’s approach, a “style” of freely and humbly accompanying those in need and helping people grow in their journey of faith, the pope said.

It is being a living wit-



(CNS Photo/Paul Haring)

ness of Christ by concretely helping others without too much talk, if any, he said.

“If a person is sick, I go near” to help, not to heap on talking points, he said. By showing mercy, a person should become “all things to all” people in order to save at least some — “this is the testimony that carries the Word.”

The pope recalled hav-

ing lunch with young people during World Youth Day in Krakow, Poland, and answering one teen’s question about what he should say to his close friend who was an atheist.

“That’s a good question,” the pope said. “We all know people who are distant from the church; what should we say to them?”

Pope Francis said he

told the teen that the last thing he should do is say anything at all, but just focus on doing “and he will see what you do and he will ask you” out of curiosity what motivates him so.

At that point, the pope said he told the teen, respond, “Because I believe in Jesus Christ and I proclaim Jesus Christ and not only with the word — one must proclaim him with the word—but with one’s life.”

St. Peter Claver—whom the church remembers Sept. 9—evangelized slaves and the unwanted by living with, listening to and caring for them, the pope said. The Jesuit missionary once said, “We must speak to them with our hands before we speak to them with our lips.”

“All of us,” the pope said, “have an obligation to evangelize, which is not knocking on our neighbor’s door and saying, ‘Christ is risen!’ It is living the faith and speaking about it with meekness and love without any desire to convince someone,” but to freely share what was freely given by God.

Novena to the Infant Jesus of Prague Starts in October

The Cathedral of St. Joseph will celebrate its annual Novena to the Infant Jesus of Prague. This novena begins on Monday, October 3, at 7:00 p.m. and lasts for nine consecutive Mondays concluding on November 28.

Each week consists of Exposition & Benediction of the Blessed Sacrament, a homily given by a guest

priest, music, and prayers to the Infant of Prague. This year’s theme is “Blessed are the Merciful—Reflections on the Year of Mercy.”

Guest homilist for the nine-week devotion include Rev. Msgr. Kevin Quirk, as well as other priest from both in the Diocese of Wheeling-Charleston and other areas.

This is a wonderful opportunity

for people throughout the area to join together and offer their prayers to the Infant Jesus through this powerful devotion. Please share this invitation with your parish, family, and friends.

For further questions, please contact the Cathedral Parish Offices at (304) 233-4121 or by e-mail at tgreenwood@dwc.org.

Special Collection to Benefit Follansbee Flood Victims

In an effort to assist our brothers and sisters in Follansbee who are suffering as a result of the recent flood, Bishop Bransfield is asking that the parishes of the Wheeling Vicariate take up a special collection on the weekend of Sunday 18 September 2016. Please be generous.



Saint Michael Parish Presents Bishop Robert Barron’s brand new DVD series

CATHOLICISM: The Pivotal Players

You will discover where St. Thomas Aquinas lived, learned and wrote...

Visit the countryside where St. Francis united a group of friars and revived the church...

Explore the places where St. Catherine of Siena ministered and prayed...

Trek through England where Blessed John Henry Newman and G.K. Chesterton left their mark, sparking an English Catholic revival...

Marvel at Michelangelo’s impressive statue of David in Florence, the Pieta at St. Peter’s and the Sistine Chapel through stunning HD Footage.

Join the St Michael Christian Life Fellowship & Christian Singles group as they host three two hour long sessions of the first installment of Bishop Barron’s new series.

The series will begin on September 14, from 6:30-8:30 pm and run for two subsequent Wednesdays in September (9/21 & 9/28 from 6:30-8:30pm) in the Angelus Center.

Please call for reservations @ 724-484-7536 (Launa Post).

The first 30 attendees at each session will receive a small gift from Word on Fire, Bishop Barron’s Organization. For more information on the program content, please visit:

<http://pivotalplayers.wordonfire.org/>

Service of Remembrance for the 15th Anniversary of September 11, 2001

All are invited to a special evening prayer service to recall the tragic events of 9/11, to remember those who were killed on this day, and to pray for peace in our world.

St. Michael Catholic Church
1225 National Rd., Wheeling WV
Sunday, September 11, 2016 at 7pm

Come join us in prayer, in song, and in peace!

Joe Bechtal thanks God for the miracle he experienced in 2004. God Bless you Joe and thanks for sharing your story with me.

Weekly Collection
Envelopes: \$3,854.50 Loose: \$769
Online: \$263

Christian ...

Cont'd from Page 2

Kneeling during the entire Mass, when not interfering with others, is my sacrifice to our Triune God for the gifts and blessings given me. Where else can you go to listen to daily readings from Holy Scripture, a Homily that provides spiritual edification, individual and group prayer, and most of all receiving Christ in the Eucharist? This is the closest we will come to Heaven on earth. But first, you must believe Christ is in the Eucharist.

Catholicism is universal with one figure head in the Pope. He provides unity and governance. Each pope with his unique personality has kept the flocks of Jesus headed in a righteous direction, as do our bishops, priests, deacons, and sisters and brothers of religious order. Sisters of religious orders hold a special place in my heart. What they teach has been unchanged through history. Could this be because nothing has been found to be better? In Catholicism, we follow the teachings of Jesus

Christ with our own free will. Jesus told us he is the way, the truth and the life, (John 14:6). In fact the Bible verses found in John 14 provides directions toward an everlasting life as exemplified by Christ. We are not punished, at least not now, if we stray from His teachings. There is an allowance for forgiveness for our wanderings in Catholicism. Catholicism does not teach that truths only exist in its own world. The teachings of the Catholic Church do not harm us or others. We are taught to love and care for all in the world. We are not to be selfish with what we have, but to share. We are taught not to place others or material property before God, but all has come from God and will be returned to God. Catholicism explains, and we try to understand, who God is. We have the choice to accept or reject the explanation. This is the choice we face in this life with the consequences of our choices to be realized in the afterlife. These are all part of the disciplines of Catholicism for me. These disciplines do not stifle or

harm us, but allow us direction to grow in the true light of Jesus Christ and not just to survive. Does all that make sense, because I think the second cup of coffee kicked in on the last few sentences?

Catholicism is a way of life. It is a loving of one another, as Christ so loved his disciples and us. It does not place us in chains to enslave us. It provides us freedom to see clearly the world that God created and the injustices that man has allowed. Catholicism provides us with direction to overcome injustices. It has principles based on loving your neighbor as yourself and treating others as you wished to be treated. As a quiet observer (some days) of what goes on around me, I see the need for a stronger hold in life for religion. I could find comfort of some nature in different Christian religions. I could enjoy my coffee while listening to Bible verses in an evangelical church and discussing what has been heard. But that reminds me of attending a retreat. There is no connection to the sac-

rifice Jesus made for us in the Consecration of the host, "in persona Christi," and receiving Jesus in the Eucharist. There may be more ceremony, "bells and smells" in Catholicism than some would like. There may be more music and singing than some would like, ok, well maybe it is just me. But the one main point of Catholicism that grounds me in belief is that Christ is in Eucharist. Christ is present at the altar. We see the sacrifice of Jesus during each Mass. Most importantly, we do receive Christ in the Eucharist at Communion. What more can someone ask? This is why I am Catholic.

"When you look at the crucifix, you understand how much Jesus loved you then. When you look at the Sacred Host, you understand how much Jesus loves you now." Mother Teresa of Calcutta

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

"Vocatus Atque non Vocatus, Deus Aderit"

Alex J. Nagem

September 11, 2016

Intercessions

Please keep in your prayers: 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 Burgoyne, Betty Teater, Sarah Sargent, 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

September 11, 2016

Conundrum ...

Cont'd from Page 2

more moving to consider, The cross itself is painted a flat black and is adorned only by the corpus – whose mottled tones are in stark contrast to the cross – and the titulus pinned to the top. The titulus bears the familiar INRI, an abbreviation for Pilate's charge of Iesus Nazarenus, Rex Iudaeorum, that is: Jesus the Nazorean, King of the Jews.

The corpus is every Western (as opposed to Eastern) in its depiction: the body is depicted in a straight line from the neck to the ankles, the feet are shown with the right over the left and nailed together to the cross, and the arms nailed to the crossbeam at the palms, with the hands opened outward and the arms raised at a greater than 90° angle to the body, in a gesture both of presentation and priestly blessing. The Lord is shown as already deceased. His head is bowed to his right – our left – both in the direction of the penitent their Saint Dismas and acknowledging David's pledge to "keep the LORD always before me; with him at my right hand, I shall never be shaken" (Ps 16:8). Further, his right side has already been pierced by the sword of Saint Longinus and blood and water have flown out of the Lord's pierced heart. St. John recounts this saying, "But when they came to Jesus and saw that he was already dead, they did not break his legs,



but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe" (Jn 19:33-35). [So important is this piercing of the heart of Christ in St. John's theology that it is one of rare times the evangelist offers a direct statement of eyewitness testimony and an oath.] Thus, as we meditate upon this image of the Lord we are considering the fullness of his sacrifice, the completed act of laying down his own life for us. And still, the image is crowned with this filigree halo, indicating that His divinity remains ful-

ly intact and fully eternal, though his humanity has suffered the agony and death of the cross.

The depths of the mysteries wrapped up in the image of the crucifixion never surrender themselves fully to word, but always offer themselves for contemplation. Enjoy sometime before this Crucifix and remember to pray for the soul of Archbishop Swint, who preserved it and installed here for us to visit.

If you have a specific question about the Cathedral, its life and liturgy, please submit it to the Cathedral Conundrum in care of our friendly neighborhood editor, Timothy R. Bishop (tbishop@dwc.org).



The Cathedral Courier 5