


THE Cathedral Courier

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

22 January 2023

THIRD SUNDAY
IN ORDINARY TIME

Vol. 11, No. 9



*"Come after me
and I will make you
fishers of men."*

Mt 4:14

In this Issue:

Catholic Schools Week	3
Together in Holiness	3
Benedict XVI and the Eucharistic Revival	4
Month of the Holy Name	5



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

This Week

January 22 - 29, 2023

SUN 22 **Third Sunday in Ordinary Time**
Sunday of the Word of God

6:00 pm (Sat) Mass for Jack Belby, Sr.
8:00 am Mass for the Parishioners
10:30 am Mass for Nepomuceno Dario

MON 23 **Day of Prayer for the Legal Protection**
of Unborn Children
Optional Memorials of St. Vincent;
St. Marianne Cope

12:05 pm Mass for Rose Breiding

TUE 24 **Memorial of St. Francis de Sales**

12:05 pm Mass for Greg Sacco

WED 25 **Feast of the Conversion of St. Paul the Apostle**

12:05 pm Mass for Vincenzo & Gelsomina Sacco
and deceased family members

THU 26 **Memorial of Sts. Timothy and Titus**

12:05 pm Mass for Rev. Msgr. Kevin M. Quirk

FRI 27 **Optional Memorial of St. Angela Merici**

11:15 am Confessions
12:05 pm Mass for Most Rev. Joseph H. Hodges
(Anniversary of Death - 1985)

SAT 28 **Memorial of St. Thomas Aquinas**

9:00 am Mass for John Anthony Helfer
9:30 am Rosary
5:00 pm Confessions
6:00 pm Mass for Chris Miller

SUN 29 **Fourth Sunday in Ordinary Time**

8:00 am Mass for Betty Hickman
10:30 am Mass for the Parishioners



From Father Sateesh

"He called them and leaving everything they followed him!"



Today's first reading from the Prophet Isaiah was written to give hope to the Israelites despite the depressing situation that confronted them. The people were in bondage and Isaiah speaks of their release from bondage and the troubles that don't seem to end. The surrounding kingdoms oppressed them, but Isaiah assures them that deliverance is at hand. They can rest assured of God's help: the darkness in their lives will give way to light; pain to joy; and yokes and rods of slavery will be done away with.

In today's gospel Matthew begins the mission of Jesus Christ to show that Jesus took over the preaching of John the Baptist after he had been arrested and preached the call to repentance, because the Kingdom of God was close at hand. Jesus showed by his preaching and by his deeds that he brought healing, pardon, and freedom to those who were in bondage. The call to repentance is not so much about doing penance but turning towards God, so that we might see His goodness and experience his mercy. Normally light is something that we welcome, but sometimes we are afraid of what the light might reveal.

The latter part of today's gospel speaks of Jesus calling disciples to follow him. He saw Simon and his brother Andrew casting their nets and he said to them, "Follow me and I will make you fishers of men." Later he saw another pair of brothers, James and John, sons of Zebedee who were in their boat and he called them and leaving their boat they followed him. Jesus has not stopped calling people. Jesus went about preaching and healing people and we are called to do the same. We will accomplish this mission in the measure that we let the light of Christ shine brightly in our lives.

Normally we welcome the light. This is especially so in moments when the light has gone out. When the electricity fails, we feel helpless and wait for the lights to come on. People who are sick or cannot sleep at night wait eagerly for the first light of dawn. For people who are trapped in darkness due to a sudden disaster, the first spark of light brings hope. Do we wait for the light of Christ to come into our lives? Have we felt the urge to share the light of Christ's love with those who have not experienced His light? May His Word challenge us! Have an enlightened weekend!



WV Catholic Schools Celebrate Catholic Schools Week

January 29 to February 4

As West Virginia Catholic school students continue to outperform their public-school counterparts on the state and national levels, Catholic school administrators are aiming to do even better.

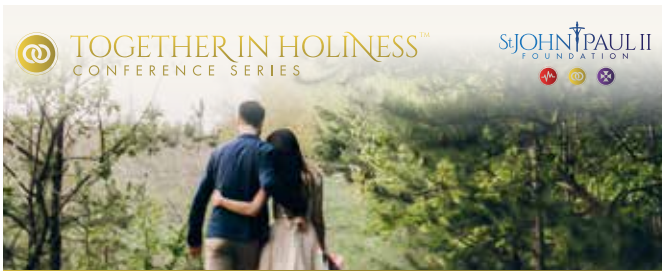
This fall the U.S. Department of Education National Center for Education Statistics (NCES) reported public schools' standardized assessments are "appalling and unacceptable." While education experts attribute increasing rates in decline as a snowball effect to the COVID-19 pandemic, Catholic school administrators are able to tout steady increases in student achievement. During and since the pandemic Catholic schools in West Virginia have been able to continue to move forward instead of catching up.

NCES and The National Assessment of Educational Progress (NAEP), a congressionally authorized project sponsored by the U.S. Department of Education, reported that math and reading results for the nation are down, and like many of the states, West Virginia's public school scores are lower than the national average. Meanwhile Catholic schools scores remain higher than the state and national averages according to the Nation's Report Card reported by NAEP.

"Private and Catholic schools are expected to outperform public schools, so that is not the grabbing headline, but what is important to highlight is that when we faced a crisis situation, we were ready from the top down to quickly work together to problem solve – turn a challenge into an opportunity, because we did that and continue to do so – our students have not fallen through the cracks," Superintendent of Catholic Schools in West Virginia Mary Ann Deschaine, Ed.S. said. "Our principals and teachers turned on a dime to provide lessons remotely, while reaching out to our students and families to monitor progress and their well-being. We responded without hesitation and then put our heads together on how to safely get back into the classroom as soon as possible."

It was that swift and decisive faith filled decision making to prioritize our students' academic progress, as well as mental and physical health that set them apart, she said.

"We are not perfect, nor do we pretend to be, but with a steadfast focus on our faith we trust God will continue to guide us to help our children reach their full potential," Deschaine said. To learn more about Catholic education in West Virginia go to: <https://wvcatholicschools.org>.



DYNAMIC PRESENTATIONS | CHILDCARE | MASS | ADORATION | CONFESSION

FEBRUARY 11, 2023 | 10:30 AM - 5:30 PM

ST. MICHAEL CATHOLIC CHURCH

WHEELING, WV

FEATURING:



DEACON HAROLD BURKE-SIVERS

\$27/Couple | \$18/Individual

Register by January 9 to grab an Early Bird discount!



SCAN THE QR CODE TO REGISTER

PRESENTED BY



DIOCESE OF WHEELING-CHARLESTON

Together in Holiness™ is an initiative of the St. John Paul II Foundation TOGETHERINHOLINESS.ORG

Blessing of Readers

Sunday of the Word of God - THIS WEEKEND

The Third Sunday of Ordinary Time is celebrated as the "Sunday of the Word of God." Instituted by Pope Francis in 2019, the Holy Father intends this annual celebration to be a time for Catholics throughout the world to grow in their knowledge and love of the Holy Scriptures. At our parish, we are very grateful for those who regularly minister as readers. It is through their important ministry that our parishioners and visitors hear the Word of God, and, we pray, allow that Word to transform their lives and grow in their faith of God. In celebration of the Sunday of the Word of God this next weekend, there will be a special blessing for all our readers at the conclusion of the Universal Prayer during each of the Masses.

Offertory Collection

January 15, 2023

Envelopes: \$2547

Loose: \$348

Online: \$470

Thank you for your support!



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Benedict XVI and the Eucharistic Revival: Part I

By: Dr. Tim O'Malley

This is the first in a three part series highlighting the Eucharistic Legacy of Pope Benedict XVI. Part I includes Dr. Tim O'Malley's introduction and the first section of the essay featuring how the Eucharist is a mystery to be believed.



A Late Start

I was never in the same place as Benedict XVI. Not for a Mass. Not for one of his audiences. Not even while enjoying a cappuccino (or perhaps, more to the late Holy Father's tastes, a fine Bavarian beer) in Rome.

In fact, like many graduate students in Catholic theology at the time of his election, I was disappointed to hear that Benedict XVI had been chosen at all. The general impression among at least many of my professors was that Benedict XVI was some rigid, authoritarian thinker. Whatever he wrote, I presumed, had to be wrong. And therefore, I did not read his works—that is, until I was in class with the late Fr. Richard McBrien.

Perhaps not immediately known as a champion of Cardinal Ratzinger, Fr. McBrien spoke with awestruck wonder at the beauty of Benedict XVI's first encyclical, *Deus Caritas Est*. He noted the way that the now late Holy Father addressed the essential proclamation of Christianity so clearly. God is love. And that God who is love has dwelt among us, changing the very course of my personal history and all human history. The proper response to Jesus Christ is to offer a gift of myself, through love of God and neighbor.

He Opened My Eyes

I was hooked. I began to read all of Ratzinger's work, discovering not an authoritarian scholar but a theologian who found novel ways to contemplate the mystery of love

revealed in Jesus Christ. He opened my eyes to an understanding of the liturgy grounded not in human activity but God's exodus of love, one in which the human person is invited to offer a return gift of our whole selves. He showed me that a politics shorn of any source of divine transcendence will eventually become its own religion, potentially one that even leads not to freedom but totalitarianism. He made the traditional doctrines of the Creed sing anew, awakening me to a dynamic orthodoxy where faith can respond to the deepest crises elicited by modernity, including secularization, individualism, unfettered economic growth, and the harms we have unleashed upon the created order. He did this while engaging in dialogue with figures important to intellectual life in Europe—whether they were Catholic or not.

It was in Benedict XVI's *Sacramentum Caritatis* (The Sacrament of Charity) where I most clearly recognized how these themes came together. In this document, written after the synod on the Eucharist held while St. John Paul II was Pope, Benedict XVI offers a catechesis on the Eucharist around three dimensions—the Eucharist is a mystery to be believed, celebrated, and lived. Each of these dimensions, I believe, is important for the U.S. Church to remember as we undertake this Eucharistic Revival in the coming years. After all,



THE CONVERSION OF ST. PAUL THE APOSTLE

Feast Day: January 25

Saul of Tarsus (c.4 - c.64) had a history of persecuting Christians. He was present at the martyrdom of Saint Stephen and held the cloaks of those who stoned him. While on the road to Damascus, where Saul was headed to suppress the Christian community, he was blinded by a bright light and heard the voice of Christ saying, "Saul, Saul, why do you persecute me?" (Acts of the Apostles 9:4). He took the name Paul and became the "Apostle to the Gentiles," traveling the known world with the message of the Gospel. Saint Paul's conversion is a witness to the mercy of God and the possibility of conversion.

Benedict XVI reminds us in this document that every “great reform has in some way been linked to the rediscovery of belief in the Lord’s eucharistic presence among his people” (Sacramentum Caritatis, no. 6). In this light, the Eucharistic Revival is truly an occasion of reform in the Church, reorienting us to the personal encounter with Jesus Christ.

The Eucharist Is a Mystery to Be Believed

Benedict XVI’s Sacramentum Caritatis articulates the centrality of the Eucharist to the very identity of the Church. The Eucharist is not reducible to just another religious practice but is instead the privileged way that the Church encounters the mystery of love in Jesus Christ. God is love, and from the beginning of time, has revealed Himself as the Beloved. And in the Eucharist, he dwells with us. As the Church remembers Christ’s sacrifice upon the cross at Mass, the Word once again becomes flesh and dwells among us. This little bit of matter—a small piece of bread and some drops of wine—is transformed into the presence of divine love accompanying us along the way.

This is the heart of the Eucharistic faith of the Church, one where our Sunday assembly is not the result of good strategic planning, or an innovative business strategy given to us by smart consultants. Nor for that matter is the Church the assembly of those who have earned their salvation through the virtue of her members. This assumption remains the American sin par excellence, a form of Pelagianism where we imagine if we are just good enough, just nice enough, and pleasant enough, then God will love us.

Not so, Benedict interrupts. He writes: “The Eucharist is Christ who gives himself to us and continually builds us up as his body. Hence, in the striking interplay between the Eucharist which builds up the Church, and the Church herself which ‘makes’ the Eucharist, the primary causality is expressed in the first formula: the Church is able to celebrate and

adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the Cross” (Sacramentum Caritatis, no. 14).

Healing Perceptions of the Church

The Church is first, herself, a gift of love. The Eucharistic Revival, therefore, must attend to the imagination of men and women who have come to see the Church as a space of bureaucracy, scandal, or exclusion. The sacrifice of the altar is the very meaning of the Church, and the presence of Christ in every tabernacle is a prophetic interruption summoning each of us to recognize that we are convoked first by the God who is love. Pastoral accompaniment in the Church, as Pope Francis has reminded us, is in fact a consequence of this Eucharistic identity of the Church. We are not the distributors of a self-authored salvation. God saves (as Pope Benedict reminded us in Spe Salvi), and it’s our job to invite every person on this earth to personally know this fact.

Lest all this sound a bit too complicated, let me be personal here. When I go to Mass, I don’t go because I have chosen to gather with a group of like-minded people who just happen to agree with me about the same things. We have different politics, different ways of being a parent, and we root for different college football teams (Go Irish, Beat Wolverines!). I go because here, in my neighborhood, God dwells among us. In my poverty, there God is. And learning to love the real Church of my neighborhood is part and parcel of the Eucharistic Revival. God has come to each of these men and women to share Himself with them. If I can’t deal with that, it’s I who needs to change rather than God.

The National Eucharistic Revival is a three-year initiative that aims to inspire, educate, and unite. In a world where not many people know Jesus intimately, the revival is meant to show everyone what wonders the True Presence of Jesus can do to heal the soul of Catholics and non-Catholics alike.



Throughout the month of January, we give special honor to the Most Holy Name of Jesus. Saint Paul wrote to the Philippians: “At the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11). We hold the name of Jesus in special reverence. The very name of Jesus is a prayer.

A Way to Honor the Holy Name

Adopt the pious practice (that used to be more widely practiced and is so meaningful and fitting) of bowing your head whenever you say or hear the name of Jesus (just as we should bow or genuflect before the Real Presence in the tabernacle or make a sign of the cross as we pass a Catholic Church). The Council of Lyons in 1274 stated: “Each should fulfill in himself that which is written for all, that at the Name of Jesus every knee should bow; whenever that glorious Name is recalled, especially during the sacred Mysteries of the Mass, everyone should bow the knees of his heart, which he can do even by a bow of his head.” This devotion also helps to make amends for blasphemous use of the Holy Name.

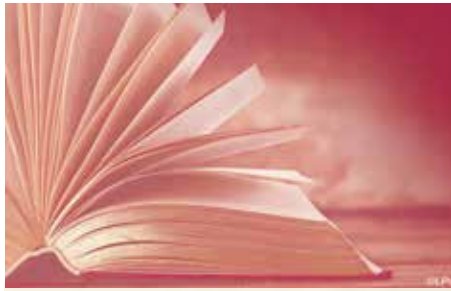
*Rest
in
Peace*

Please remember in your prayers:

Lynda Tyska

(d. January 13, 2023)

SAINTS OF THE WEEK



SCRIPTURE READINGS

Week of January 22

SUNDAY

Third Sunday in Ordinary Time

Isaiah 8:23—9:3

Ps 27:1, 4, 13-14

1 Corinthians 1:10-13, 17

Matthew 4:12-23

MONDAY

Hebrews 9:15, 24-28

Ps 98:1, 2-3, 3-4, 5-6

Mark 3:22-30

TUESDAY

Hebrews 10:1-10

Ps 40:2, 4, 7-8, 10, 11

Mark 3:31-35

WEDNESDAY

Acts 22:3-16 or Acts 9:1-22

Ps 117:1, 2

Mark 16:15-18

THURSDAY

2 Timothy 1:1-8 or Titus 1:1-5

Ps 96:1-2, 2-3, 7-8, 10

Mark 4:21-25

FRIDAY

Hebrews 10:32-39

Ps 37:3-4, 5-6, 23-24, 39-40

Mark 4:26-34

SATURDAY

Hebrews 11:1-2, 8-19

(Ps) Luke 1:69-70, 71-72, 73-75

Mark 4:35-41

NEXT SUNDAY

Zephaniah 2:3; 3:12-13

Ps 146:6-7, 8-9, 9-10

1 Corinthians 1:26-31

Matthew 5:1-12

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.

January 23 - St. Vincent, deacon and martyr (d.304)

Saint Vincent was from Saragossa in third-century Spain. He is also known as Vincent the deacon and servant under St. Valerius, bishop of Saragossa. He was martyred in 304 during the persecution by the emperor Diocletian. Just before he was killed on a gridiron or grill, he was offered his freedom if he would throw a copy of the Scriptures on the fire that was prepared for him, but he refused. After witnessing Vincent's faith and heroism, his executioner converted to Christianity. *Patronage:* wine-producers

St. Marianne Cope (1838-1918)

Saint Marianne Cope was born in West Germany. A year after her birth the Cope family emigrated to the United States of America to seek work and educational opportunities. From a young age, she felt the call to enter the religious life, which led to her decision to enter the Sisters of Saint Francis in Syracuse, New York. She had a deep affection for the suffering and the sick. While serving as superior general of her religious community, she accepted an invitation to care for the sick, especially those afflicted with leprosy, in Hawaii. Marianne lived the Franciscan call to serve the "crucified," the most vulnerable, in society.

January 24 - St. Francis de Sales, bishop, doctor of the Church (1567-1622)

Saint Francis de Sales, bishop of Geneva, contributed immensely to the development of spirituality through the publication of his book, *An Introduction to the Devout Life*. Living at a time when manuals on spirituality were written primarily for clerics and members of religious orders, St. Francis' book provided a practical path to holiness for people from all states of life. He challenged the prevailing belief that only a select few could obtain sanctity. Along with his accomplishments in the area of everyday, or lay, spirituality, he cofounded with St. Jane Frances de Chantal the Order of the Visitation of Holy Mary, a religious community of nuns that would move beyond traditional enclosure to a healthy blend of prayer and service to the poor. *Patronage:* Catholic press, writers, journalists, deaf

January 26 - Sts. Timothy and Titus, bishops (1st century)

Saints Timothy and Titus are celebrated together because of their joint association with St. Paul. Timothy is first mentioned in Acts 16:1-2, when Paul visits Lystra, in what is now Turkey. Timothy accompanied Paul on some of his journeys, and he is the one addressed in the Letters to Timothy in the [Christian Scriptures.] Tradition says that Paul made him bishop of Ephesus in 65. He was martyred by stoning in either the year 65 or 80 for preaching against the worship of idols. St. Titus was also a disciple and companion of St. Paul. Although he is not mentioned in Acts, he is mentioned several times in Paul's letters and was probably commissioned to preach to the Gentiles. According to Paul, Titus was with Paul and Timothy at Ephesus and was sent to Macedonia to collect alms for the Christians in Jerusalem. He also spent time in Macedonia, Crete, and Dalmatia in modern day Croatia. Tradition says that he was a bishop in Crete and died in the year 107.

January 27 - St. Angela Merici, virgin (1474-1540)

Several miraculous occurrences, including restoration of sight and visions, surrounded the life of Saint Angela Merici, a native of Desenzano in northern Italy. She was profoundly impacted by one vision in which she saw a great company of virgins and saints singing and playing instruments while descending from a staircase in the heavens. Based upon this vision, St. Angela founded a group of consecrated women known as the Ursulines, dedicated to the education of young women.

January 28 - St. Thomas Aquinas, priest, doctor of the Church (1225-1274)

Saint Thomas Aquinas, called the "Angelic Doctor" for his writings, was born near Naples, Italy. Against his family's wishes, he joined the newly established Dominicans and went to study under Albert the Great in Paris. Thomas' theological writings, especially the *Summa Theologiae*, remain preeminent texts to this day. For all his brilliance, Thomas was also a man of deep prayer who realized that the mysteries of God cannot fully be expressed by words. He contributed the liturgical texts for the Solemnity of Corpus Christi, the Most Holy Body and Blood of Christ, which included the *Adoro te devote*, *O Salutaris*, *Tantum Ergo*, and *Pange Lingua*. *Patronage:* Catholic schools, universities; theologians, booksellers

HAPPENING AROUND THE AREA

Bereavement Gathering Grief from a Faith Perspective

Next Meeting: January 30 at 6pm
St. John Parish Hall, Benwood

If you, or someone you know has lost a loved one and may benefit from a gathering for those grieving. Please join us 6:00pm at St. John's Parish Hall 700 Main Street in Benwood on the following dates. Bring a friend and join us. The next meeting is on January 30.

Infant of Prague Novena Begins Monday, January 30 at 7pm Our Lady of Peace, Wheeling

Join the parishioners of Our Lady of Peace Parish in Wheeling for their annual Novena to the Infant Jesus of Prague, prayed for nine consecutive Monday evenings at 7:00 p.m., beginning January 30.

World Marriage Day

Saturday, February 11, 2023
St. Vincent De Paul, Wheeling

Join us for an evening of celebrating your love for your spouse and the blessing of your marriage together in the Sacrament of Marriage. The celebration will begin at the 5 p.m. Mass, followed by a wine and cheese social, special dinner, and a brief witness of one couple as to the blessings of the Sacrament of Marriage in their lives in the Marist Centre. The evening will conclude with coffee and wedding cake served to the group. You are invited to bring your wedding photos and albums to be displayed for everyone to enjoy. For reservations or additional information, please call Dennis or Brenda Beiter at 304-238-4904, or John or Dorothy Dudzik at 304-243-1104.



WHY DO WE DO THAT?

Catholic Life Explained:

Chastisement vs. Punishment

Question:

What is the difference between a chastisement and a punishment?

Answer:

The distinction between chastisement and punishment is, in many ways, a subtle one, but which is still relevant in our Catholic tradition.

First, chastisement is a concept that is grounded in Sacred Scripture. Here, we see chastisement as a response by God to people's actions that is intended to teach a lesson. As St. John Paul II observed, "chastisement appears to be ... a kind of divine pedagogy, in which the last word is reserved to mercy: He scourges and then shows mercy, casts down to the depths of the nether world, and he brings up from the great abyss" (Tobit 13:2). The idea here is that in order to capture our attention or to highlight how we have not lived out our covenant-relationship with God as we should, there are times when God uses events in life to draw us back to the quality of relationship or faith that we should have.

The concept of punishment, however, has a different sense. The Catechism of the Church observes that punishment is the consequence of a damaging action that "has the primary aim of redressing the disorder" and to protect the community and the common good from further damage or harm (see no. 2266). Although we always hope that someone who is being punished for a crime or some other harmful action will learn from their actions, punishment isn't necessarily intended to teach a lesson in the same way that a chastisement is.

Ultimately, how we make the distinction between chastisement and punishment is a matter of discernment. As with almost everything in life, our experiences can be an opportunity for grace — or for something less — depending on how open we are to recognizing the movement of God's Spirit within them.

REMEMBER IN YOUR PRAYERS

Andrew Helfer	Chuck Fair	Kathy Cooley	Rachel Wade
Angela Niehart	David A. Kress, Jr.	Kaitlyn Hanasky	R. J. Stocke
Archer Hatch	Eli Musser	Kermit Klosterman	Richard Simon
Arthur Danehart	Eric South	Liam Barns	Rick Burgy
Austin Cook	Eva Wood	Liam Manning	Ron Hickman
Barb Mazzocco	Fr. Joseph Wilhelm	Lukie Brown	Rosanne Gaughan
Beth Jochum	Frank Davis	Margaret Stocke	Rosalie Davis
Betty Teater	Frederick C. Schweizer	Marie Farnsworth	Rose Otey
Bill Wilson	Gail Koch	Marie & Conner	Sarah Hanasky
Bob Armstrong	George Kirchner	Workman	Sarah Sargent
Bob Jones	Geri Adams Nagy	Mark Davis	Shirley DeCaria
Billy Hanasky	Hines Rotriga	Marshall South	Stanley Kyrcc
Brian Hanasky	Janie	Martha Yocum	Susan Graff
Brogan Gallentine	Jean Schultz	Mary K. Schlosser	Susan Mize
Caleb Hlebiczki	Jim Antill	Mary Walicki	Susan Schulte
Carolyn Lash	Jim and Dee	Michael DeBlasis	Tammy
Carolyn Wiethe	Jimmy Hocking	Milissa Rose	Teresa Helfer
Charles Heizer	Joe Bechtel	Nadine Greenwood	Thelma Pearson
Charles DeBeni	John Petrella	Nicholas Barns	Tony Helfer
Children of the	Jon-Michael Lasher	Pete Cuffaro	Trystan Timmons
Youth Services System	Judy Pack	Pete Mack	Victoria Jeskey
Christina Helfer	Julia Sheets	Philippa Shores	Zoey Knight

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 WV Child Protective Services at 800.352.6513. In addition to civil authorities, to report suspected cases of sexual abuse by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact the Diocese at 888.434.6237 or 304.233.0880. Please visit www.dwc.org under "Accountability" for additional information and reporting methods. 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



MASS TIMES

- SUNDAYS** 6:00 pm (Saturday)
8:00 am
10:30 am
- WEEKDAYS** 12:05 pm (Monday thru Friday)
9:00 am (Saturday)
- HOLY DAYS** Please consult the bulletin

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CONFESSIONS

- FRIDAY** 11:15 - 11:45 am
- SATURDAY** 5:00 - 5:45 pm
or by appointment

SACRAMENTS

BAPTISMS

By appointment. Please contact the parish office.

ANOINTING OF THE SICK / MINISTRY TO THE HOMEBOUND

Please call the parish office to arrange for anointing for someone who is seriously ill or preparing for surgery. If ill, homebound or hospitalized, a visit can be scheduled upon request.

MARRIAGE

Engaged couples who are members of the Cathedral parish should contact the parish office.

PARISH REGISTRATION

Registration forms can be obtained through the parish office.

Please notify the parish of address changes through contacting the parish office or by visiting the website.

Bulletin Articles due by 9am on Monday (5 days prior to publication). Submitted bulletin content is subject to approval.

