

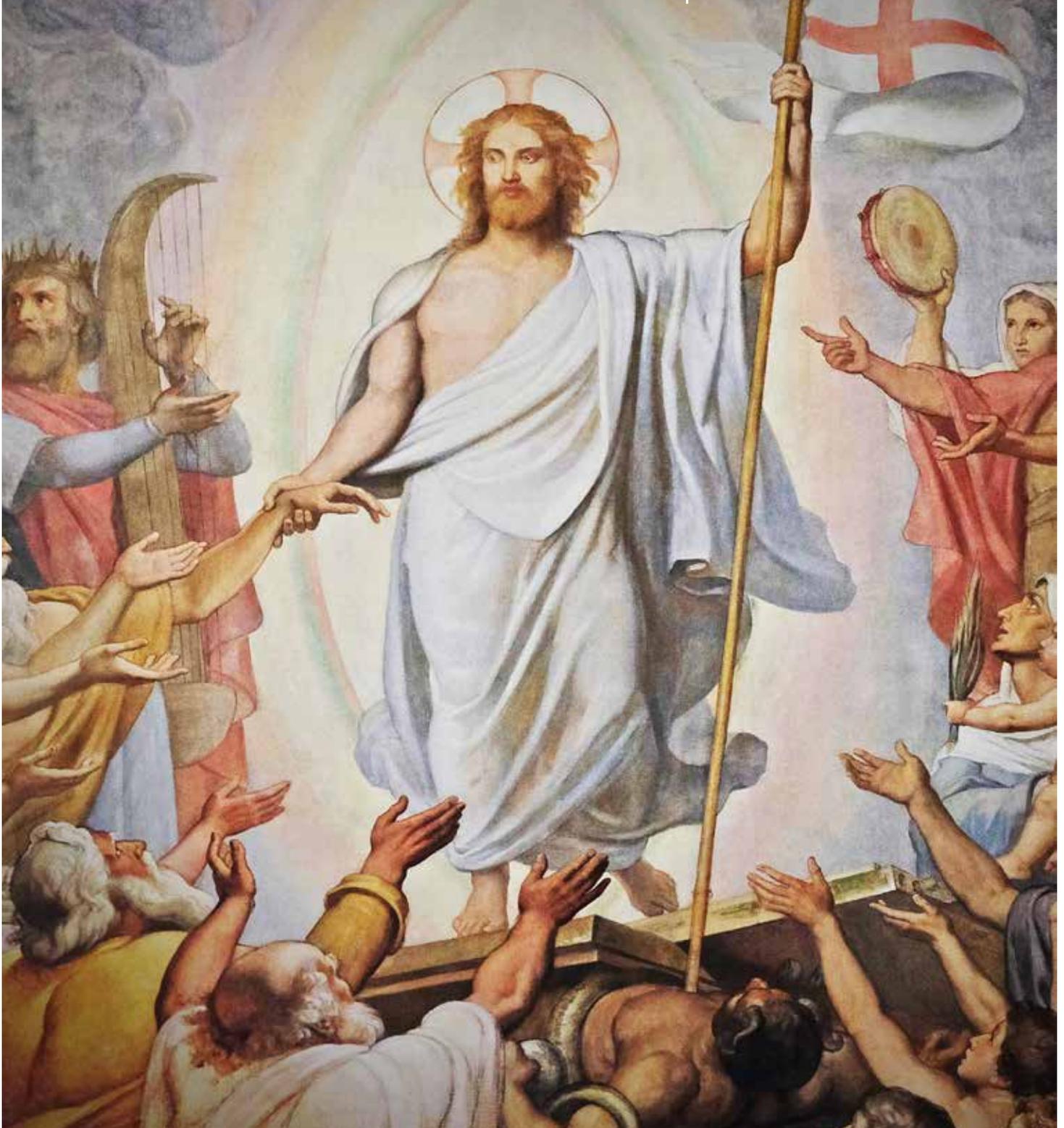
THE Cathedral Courier

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

4 April 2021

EASTER SUNDAY OF THE
RESURRECTION OF THE LORD

Vol. 10, No. 18



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

April 4 - 11, 2021

SUN 4 Easter Sunday of the Resurrection of the Lord

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

MON 5 Monday within the Octave of Easter

12:05 pm Mass for John and Shirley Sheets

TUE 6 Tuesday within the Octave of Easter

12:05 pm Mass for Margaret Scheibelhood

WED 7 Wednesday within the Octave of Easter

12:05 pm Mass for Albert Schubert

THU 8 Thursday within the Octave of Easter

12:05 pm Mass for Katie Fahey

FRI 9 Friday within the Octave of Easter

11:15 am Confessions
12:05 pm Mass for Martha Wojcik

SAT 10 Saturday within the Octave of Easter

9:00 am Mass for Joy Kuhns
5:00 pm Confessions
6:00 pm Mass for Rose Holosko

SUN 11 Second Sunday of Easter Octave Day of Easter Divine Mercy Sunday

8:00 am Mass for the Parishioners
10:30 am Mass for Thelma Moran



Dear Parishioners of the Cathedral Parish,
Happy Easter!

From the Desk
of the Vice-Rector
Rev. Martin J. Smay

Given that we are celebrating one of the central mysteries of the Catholic Faith today (not only today, but much like Christmas, during this season), I would like to reflect for a moment on the concept of a "mystery" in the Catholic tradition and more specifically on the mystery of the Resurrection.

The Catholic Church teaches truths which can, broadly speaking, be broken down into two categories: those knowable through the use of reason alone and those beyond the natural light of reason's reach. Pope Pius IX wrote well of this distinction, so I will simply cite him and repeat here what he wrote on this distinction in a letter of 11 December 1862: "From the divine Scriptures and from the tradition of the Holy Fathers, it is agreed indeed that the existence of God and many other truths were known by the natural light of reason, even by those who had not yet received the faith, but that God alone manifested those more hidden dogmas when He wished to make known 'the mystery, which had been hidden from ages and generations' (Colossians 1:26).... The Holy Fathers, in transmitting the teaching of the Church, have constantly taken care to distinguish the knowledge of divine things which is common to all by the power of natural intelligence, from the knowledge of those things which is received on faith through the Holy Spirit; and they have continuously taught that through this (faith) those mysteries are revealed to us in Christ which transcend not only human philosophy but even the angelic natural intelligence." Angels, by the way, are much, much smarter than we are - so never try to outsmart the devil.

These mysteries which have been revealed and are known by the theological virtue of faith are not mysteries according to the common meaning of the word. In this meaning, a mystery is something which is unknown. Who killed the billionaire or which shell the ball is under in a shell game or how was the Great Pyramid of Giza built (26 years as some Egyptologists tell us while other say as few as 10 years!)? We don't need to call Sherlock Holmes to have the mysteries of faith explained to us because when we speak of a mystery in Catholic theology, that is not what is meant at all. A supernatural mystery is a truth which we cannot completely comprehend but that we believe because God, Who can neither deceive nor be deceived, has revealed it to us. These (supernatural) mysteries are things like the Trinity and the Eucharist. They cannot be known through the use of reason alone; God simply had to tell us, otherwise there would be no way for us to know them. These latter truths do not contradict reason or logic, but they do go beyond it. We can, and should, use our God-given ability to reason in order to try to understand these mysteries using the data of revelation. In large part, theology is the science by which the mysteries of revelation are unpacked and explained, although never fully. Or as Pope Pius IX put it in that same letter, although these mysteries "are known through divine revelation and have been accepted by faith, they will, nevertheless, remain still covered by the sacred veil of faith itself, and wrapped in an obscuring mist as long as we are absent from the Lord in this mortal life." The Venerable Fulton J. Sheen relates once how he was once catechizing a woman about the Blessed Trinity insisting all along that it was a mystery. This woman, at the end of the lesson, told the good Archbishop that the Trinity was no longer a mystery to her and that he had made it perfectly clear. To which he responded "madam, if I

have made it perfectly clear to you, I did not explain it right. It should be a mystery.”

My favorite image for a mystery of faith is that of a present. When I was a kid on my birthday, the presents would normally appear early in the day but we were not allowed to open them until we were having cake after family dinner. Sometimes I would pick a gift up, see how heavy it was, shake it to see what sound it made, etc. in order to try to determine the contents of the gift before opening it. A supernatural mystery is similar: just as I knew something about the gift before opening it, so too with a supernatural mystery we know something of the mystery, even if, like the present, we do not see it directly. When we get to heaven, the wrapping is taken off the present, so to speak, and we will see the mystery directly and come to know it in a way that we simply cannot know it here on earth (although, even in heaven, I do not think we will ever fully comprehend the mystery – just as I may not fully comprehend how a wristwatch works that I got for my birthday).

The mystery of the Resurrection is multifaceted to be certain. Some day we will share in a profound way in this mystery (worth pondering) while at the same time we have already begun to share in the Resurrection, even now in this valley of tears. Setting those considerations to the side for a moment, over the centuries theologians and the Church have begun to unravel the mystery of the Resurrection by identifying four properties that the resurrected body of our Lord had, four qualities that will be shared by the bodies of the just in the resurrection of the dead on the last day. These four properties are: agility, subtlety, clarity, and impassibility.

Agility will enable a body to move with great ease and swiftness. This particular quality is manifested by our Lord on the evening of the day of His Resurrection when He entered a room with locked doors (that is, He passed right through the door, or the wall, to enter the upper room where the disciples were gathered) and also when He made appearances in various places after the Resurrection.

Subtlety is essentially an extreme docility of the body to the soul. This is the most difficult for me to understand, so you'll excuse me if I cut the explanation of this quality short. Other than, I will say that it represents something of a restoration of the right order that was possessed by Adam and Eve before the Fall; which is to say, the soul is the higher part of the human person than the body and therefore the body should be subject to the soul as it was at the creation. Yet, because the soul refused to be subject to God Who issued the positive command not to eat from the tree, the punishment fits the crime and the body was disordered from the soul.

The quality of clarity is the only of the four which was manifested before the Resurrection. This quality is also called “luminosity” and was manifested by our Lord on Mount Tabor when He was transfigured and light radiated from Him. This is a kind of overflowing of the glory of heaven in the bodies of the just so that, as our Lord is recorded saying in the Gospel according to Matthew, the righteous will shine like the sun in the kingdom of their Father” (13:43).

The final quality is impassibility. This is simply the inability of the resurrected body to experience pain or be hurt. This is distinct but related to the incorruptibility of the resurrected body. At the end of time both the just and the reprobate will rise from the dead and both of their bodies will be incorruptible; however, this will be most infelicitous for the damned who, though incorruptible, will experience great sufferings in both their bodies and their souls.

Ardent meditation upon these truths, and the over-arching truth of the Resurrection, holds great treasures for us. Among other things, it will aid us in viewing this passing world according to its passing nature and will encourage us to strive all the more eagerly for the great reward of those who persevere in loving God with all their hearts, minds, and souls.

God love you and keep the Faith!

Fr. Martin J. Smay

GUIDELINES FOR ATTENDING MASS During the COVID-19 Pandemic

We ask that you please review and adhere to these guidelines while attending Mass in the Cathedral:

Wear Face Masks

The faithful are required to bring their own facemasks and to wear them during Mass.

Keep Your Distance

Social distancing is necessary at Mass while seated in the pew and during the Communion procession. Families living in the same household may sit together. We are only able to accommodate 92 people per Mass at the Cathedral.

Some common, though optional practices of the Mass, will be omitted such as the use of hymnals, holding of hands during the Our Father, the Sign of Peace, and the offering of the Precious Blood of Christ to the faithful. The complete list of guidelines are available for your review on the diocesan website: www.dwc.org.

Please keep in mind that Bishop Brennan has given the faithful of the Diocese the dispensation from the obligation to attend Mass. Therefore, sick persons and those more susceptible to infection – the elderly, those already in frail health – are urged to remain at home and participate in televised or online Masses.

Offertory Collection

March 28, 2021

Envelopes: \$1478

Loose: \$133

Online: \$413

*Thank you for
your support!*



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Octave of Easter

Easter Sunday
Saint Mary Major

Monday
Saint Peter at the Vatican

Tuesday
Saint Paul Outside the Walls

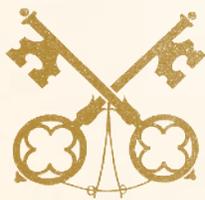
Wednesday
Saint Lawrence Outside the Walls

Thursday
Twelve Holy Apostles

Friday
Saint Mary "at the Martyrs"
(Pantheon)

Saturday
Saint John Lateran

Second Sunday of Easter
Saint Pancras



The Holy Father's Prayer Intention for April

Fundamental Rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

Who are you? This question was most assuredly asked of Jesus on the day of resurrection and it is a question asked of each of us. Our identities can be described in so many ways. We can start with our gifts and our talents, expertise and unique personality expressions. We can describe things we like and things we prefer to set aside. As descriptive and captivating as these can be, none come close to our essence, our real and true self. While accurate in their own right, the self who lives and interacts with the world is the self we want others to see, the one we project. But there is much more to us just as there is much more to Jesus.

Jesus could describe himself based on all of the same criteria we use for ourselves. After all, Jesus is totally human. With all that people witnessed and all that Jesus knew about his physical human self, his divinity also shined forth. There was so much more to know about him. Whereas once Jesus was transfigured on top of a mountain before his disciples' eyes, so today he is transfigured before our eyes as he reveals his resurrected self as the Christ. Alleluia, Christ is risen! His glorified presence stands before us showing us that we are all much more than

we see ourselves to be and show to others. We have a depth, purpose, and essence that go way beyond the superficial treasures of our existence to the very core of who we are.

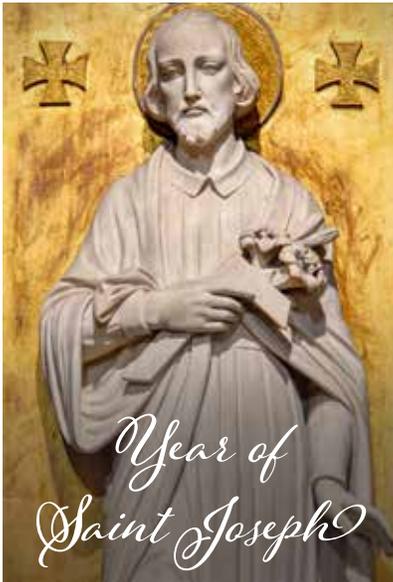
Within each one of us is a spark of Divine Love where creature and Creator meet, and we are known uniquely by the name God whispers to us. It is not the earthly name that was given to us but the one that flows from Divine Power and claims us as one who is special and chosen in God's eyes. This is the self that will rise one day with the eternal Christ of God and live eternally as God provides. This is the

self that when free from all superficial constraints layered upon it in this life can discover and know freedom in a way never possible before. This is love lifting us up and transforming us into who we really are, not who we want or need ourselves to be. Who are you? A special, unique child of God who has been fashioned in God's image, sustained by the power of God's love and kept eternally with the Blessed Trinity in heaven. Get to know this deeper, truer self as it is who you really are.



©LPi





When Pope Francis decided to dedicate this liturgical year to St. Joseph and write his apostolic letter, *Patris Corde*, announcing it, he was making his major contribution to the long and storied history of the Church's devotion to Saint Joseph, Spouse of the Blessed Virgin Mary and foster father of Jesus. The prominent place that Saint Joseph holds in our Church Tradition can be seen in his patronage, his liturgical feasts, the religious communities that have taken his name, his apparitions with the Blessed Mother, the major shrines and basilicas dedicated to him, the Church documents written about him, the prayers said to him, his place in the liturgy, as well as the studies devoted to him.

*Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.*

*Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy,
and courage,
and defend us from every evil.
Amen.*

Living the Good News Sundays (Beginning April 11) Following the 10:30 a.m. Mass

Please join us in the Cathedral after the 10:30 a.m. Mass on the Sundays during the Easter Season for a brief discussion on the readings for Mass led by Mr. Richard Miesel.

New to the Parish?

Are you new to the Parish? Has your address or phone number changed? Are you a Catholic wishing to return to the Church? We would love to hear from you! Contact or stop by the Parish Offices to find out more information on how to become a member of the Cathedral Parish.

Online Giving

The Cathedral of Saint Joseph offers Online Giving, a web-based electronic contribution application that is safe and secure. This site allows you to set up automatic contributions and change the timing or the amount of your gift at any time. You may make pledges and manage your contributions to the pledge amount,

*Rest
in
Peace*

Please remember in your prayers:

Gregory Sheldon (d. March 29, 2021)



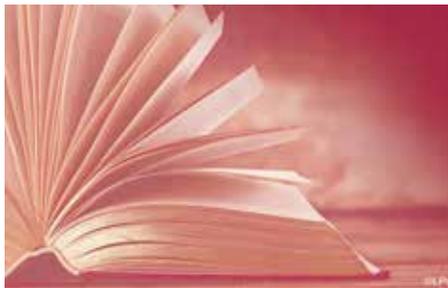
Month of the Holy Eucharist

The month of April is dedicated to devotion to the Holy Eucharist. This tradition has developed because Easter Sunday often falls in April, and when it does fall in March, the Easter season continues on through all of April. In essence, April is a month of Easter, and during the Easter celebration we remember the Eucharistic sacrifice Christ gave us and the baptism in the Holy Spirit, which would come after Jesus's resurrection.

At the Last Supper, surrounded by His Apostles, Jesus gave to the world the most sublime gift of His Real Presence by instituting the Sacrament of the Eucharist – His Body, Blood, Soul, and Divinity. Jesus took bread and pronounced the words: "Take and eat, this is my Body"; then He took a cup of wine and said: "Take and drink, this is my Blood. Do this in memory of me." With these words Jesus instituted the greatest of all of the Sacraments, the Sacrament of the most Holy Eucharist.

Ways to Honor the Holy Eucharist

- Truly prepare yourself to receive Christ in the Holy Eucharist by arriving early to Mass and spending time in prayer.
- If you are not in the state of grace before receiving Holy Communion, go to confession
- Spend time in Eucharistic Adoration



SCRIPTURE READINGS

Week of April 4

EASTER SUNDAY

Acts 10:34, 37-43
Ps 118:1-2, 16-17, 22-23
Colossians 3:1-4
John 20:1-9

MONDAY

Acts 2:14, 22-23
Ps 61:1-2, 5, 7-8, 9-10, 11
Matthew 28:8-15

TUESDAY

Acts 2:36-41
Ps 33:4-5, 18-19, 20, 22
John 20:11-18

WEDNESDAY

Acts 3:1-10
Ps 105:1-2, 3-4, 6-7, 8-9
Luke 24:13-35

THURSDAY

Acts 3:11-26
Ps 8:2, 5, 6-7, 8-9
Luke 24:35-48

FRIDAY

Acts 4:1-12
Ps 118:1-2, 4, 22-24, 25-27
John 21:1-14

SATURDAY

Acts 4:13-21
Ps 118:1, 14-15, 16-18, 19-21
Mark 16:9-15

NEXT SUNDAY

Acts 4:32-35
Ps 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

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.

This is the day the Lord has made; let us rejoice and be glad in it, alleluia!

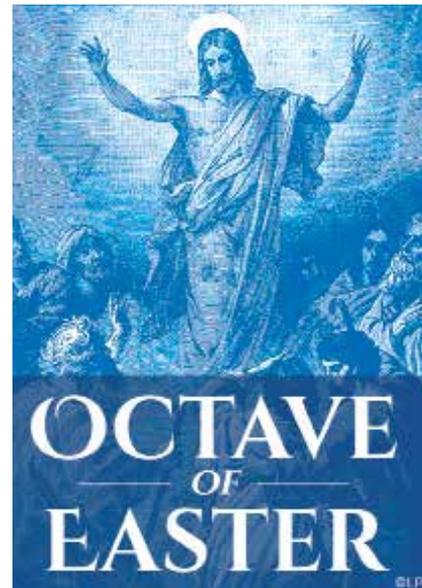
With the whole Church we rejoice at the resurrection of Christ! The Church celebrates the Easter season or Eastertide. St. Athanasius said “[t]he fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one ‘great Sunday’” (General Norms of the Liturgical Calendar), but the first eight days or octave specifically celebrate the solemnity of Easter every day.

An octave is the eight-day period during which Easter or Christmas is celebrated, and includes the actual feast. The eighth day is also called the octave or “octave day,” and days in between are said to be “within the octave”:

Octave means an eight-day celebration, that is, the prolongation of a feast to the eighth day (dies octava) inclusive. The feast itself is considered the first day, and it is followed by six days called “days within the octave.” The eighth or octave day is kept with greater solemnity than the “days within the octave” (With Christ Through the Year by Bernard Strasser, 1947, p. 39).

The Easter Octave begins on Easter Sunday and ends on the Second Sunday of Easter of the Divine Mercy with every day being another solemnity or another “little Easter.” The current title for each of the octave is “Monday in the Octave of Easter,” “Tuesday in the Octave of Easter” etc., but commonly called “Easter Monday,” “Easter Tuesday,” and so forth. The Easter Octave “overrides” any other feasts on the calendar.

The comprehension and joy of this amazing gift of Christ conquering sin and death by His death and resurrection cannot be confined to just one day. The Church as a mother understands the needs of man. Within the liturgical calendar there is a built-in pattern that corresponds to human rhythms: times of preparation and penance building up to major feasts with celebrations that are prolonged, and multi-level feast days spread throughout the year. The Easter Octave gives us time to impress upon our souls the mysteries, joys and graces of the greatest feast



of the Church. Each day of the Octave the liturgy dwells on the mysteries of the resurrection of Christ and our own resurrection through the sacrament of Baptism.

The greatness and uniqueness of the Octave of Easter within the Liturgical Year needs to be proclaimed:

If Holy Week is the most sacred and most important week of the entire ecclesiastical year, it is because it draws its importance from Good Friday, the day on which Christ, the God-Man and Redeemer, died on the cross for us. Rightly therefore can this week be considered the most serious and awe-inspiring in the Church’s calendar. But Easter Week is the antithesis of Holy Week. Since the resurrection was the most significant event in the life of our Lord who by means of this wonderful and undeniable fact made His divinity known to the entire world, Easter is the highest Sunday and Easter Week the great week of the entire Church year. No other feast is ever celebrated during this week (With Christ Through the Year, 1947, Bernard Strasser, p. 144).

In the spirit of the Easter Octave, let us continue to celebrate the solemnity of Easter: *This is the day the Lord has made, let us rejoice and be glad in it, alleluia!*

The Staff of the Cathedral of Saint Joseph
 wish you and your families
 a very happy and blessed Easter.
 May the joy and peace of the Risen Christ
 shine in your hearts and minds
 throughout this Holy Season.



REMEMBER IN YOUR PRAYERS

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

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 one of the Bishop's designees at 888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Fr. Dennis Schuelkens, ext. 270 or call the Office of Safe Environment at 304.230.1504. Please visit www.dwc.org under "Accountability" for additional information and reporting methods.



WHY DO WE DO THAT?

Catholic Life Explained:

Fasting Before Communion

Question:

Do we need to fast for one hour before Mass, or one hour before communion?

Answer:

The practice of fasting before receiving the Eucharist is a centuries-old act of devotion that was once very different than it is today. In the 1917 Code of Canon Law, for example, anyone who wanted to receive the Eucharist had to fast from midnight until the time of communion (even water and medications were forbidden). Over the following decades, the rules for the eucharistic fast were relaxed, first by Pope Pius XII and, later, by Pope Saint Paul VI.

The current Code of Canon Law (1983) states very clearly: "A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine" (Canon 919, §1). And, in the case of those who are ill and the elderly, the rules are even more accommodating, "The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour" (Canon 919, §3).

So, if we strictly follow the "letter of the law," the fast is calculated from the time of Holy Communion and not the start of Mass. However, when we remember why we fast — it is a reminder of the deeper hungers of the spirit that our physical thirst or hunger symbolize — we see that the issue is much bigger than simply fulfilling what is called for by Church Law and tradition. Joining fasting to our prayers and reflection before Mass is an opportunity to really center ourselves and to prepare our minds, hearts, and bodies to welcome the One we receive in the Eucharist.

The Cathedral of Saint Joseph



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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

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.

