

THE Cathedral Courier

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

12 August 2018

NINETEENTH SUNDAY
IN ORDINARY TIME

Vol. 7, No. 37

The Assumption of the Blessed Virgin Mary

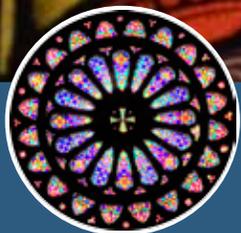
Wednesday, August 15
A Holy Day of Obligation

Mass at
12:05 p.m. & 6:00 p.m.

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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

At The Cathedral

August 12 - 19, 2018



SUN 12	NINETEENTH SUNDAY IN ORDINARY TIME 6:00 PM Mass for the Parishioners 8:00 AM Mass for Mary Lavern Monnes 10:30 AM Mass for Lucie Romano
MON 13	Saints Pontian, pope, and Hippolytus, priest, martyrs 12:05 PM Mass for Lauren Decker
TUE 14	Saint Maximilian Kolbe, priest, martyr 12:05 PM Mass for Sophie Moses
WED 15	THE ASSUMPTION OF THE BLESSED VIRGIN MARY 12:05 PM Mass for Donna Sheets 6:00 PM Mass for the Parishioners
THU 16	Saint Stephen of Hungary 12:05 PM Mass for Most Rev. Bernard W. Schmitt <i>(Anniversary of Death - 2011)</i>
FRI 17	Weekday in Ordinary Time 11:15 AM Confessions 12:05 PM Mass for Michael Sargent
SAT 18	Optional Memorial of the Blessed Virgin Mary 9:00 AM Mass for Veronica Anemelu 9:30 AM Rosary 5:00 PM Confessions 6:00 PM Mass for Ross Felton
SUN 19	TWENTIETH SUNDAY IN ORDINARY TIME 8:00 AM Mass for the Parishioners 10:30 AM Mass for Levina Gentile



Nineteenth Sunday in Ordinary Time

1 Kings 19:4-8 • Ps 34:2-3, 4-5, 6-7, 8-9

Ephesians 4:30-5:2 • John 6:41-51

The Gospel Reading from Saint John tells of Jesus revealing that He is the Bread of Life. In terms of chronology, this happens shortly after Jesus fed the multitude. We note that the “feeding of the 5,000” occurred near Bethsaida (also worth noting that Beth (Beth) again means “house of” and “saida” means “fish.” What a coincidence! Jesus has just fed the multitude using a few loaves of bread and some fish, and Bethsaida is recorded as being the hometown of Sts. Andrew, Peter, James, John, and Philip, some of whom were fishermen. Bethsaida lies at the northern end of the Sea of Galilee, and not too far west of that is Capernaum, where our Gospel is set.

Many of the same people who were “fed” at the miracle of feeding the multitude sought Jesus out. They were still hungry, but not for food as we know it, but for the Word of God — and Jesus knows that. The Lord says, “Amen, amen, I say to you, you are looking for me not because you saw signs, but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life.” In other words, for the “Bread of Life.”

When Jesus calls Himself the “Bread of Life,” He is indicating that He wants us to lift our minds, thoughts and hearts from earthly existence and to spiritual realities. Each of us needs to put our confidence in the Lord — not in material things. If we accept the Lord and believe and trust in Him, He, too, can satisfy our spiritual hunger. 🌱

The Assumption of the Blessed Virgin Mary

This **Wednesday, August 15**, we celebrate the Solemnity of the Assumption of the Blessed Virgin Mary, which commemorates the dogma of faith that “the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory,” as pronounced by Pope Pius XII (*Munificentissimus Deus*, 44).

The Assumption is the oldest feast day of Our Lady, but we don’t know how it first came to be celebrated. Its origin is lost in those days when Jerusalem was restored as a sacred city, at the time of the Roman Emperor Constantine (c. 285-337). By then it had been a pagan city for two centuries, ever since Emperor Hadrian (76-138) had leveled it around the year 135 and rebuilt it as Aelia Capitolina in honor of Jupiter.

For 200 years, every memory of Jesus was obliterated from the city, and the sites made holy by His life, death and Resurrection became pagan temples. After the building of the Church of the Holy Sepulchre in 336, the sacred sites began to be restored and memories of the life of Our Lord began to be celebrated by the people of Jerusalem. One of the memories about his mother centered around the “Tomb of Mary,” close to Mount Zion, where the early Christian community had lived.

On the hill itself was the “Place of Dormition,” the spot of Mary’s “falling asleep,” where she had died. The “Tomb of Mary”



See “Assumption” on Page 3

August: Month of the Immaculate Heart of Mary

The month of August is dedicated to the Immaculate Heart of Mary. The memorial of the Immaculate Heart of Mary takes place on the day after the Solemnity of the Sacred Heart of Jesus, usually in June, but in this month when we celebrate Mary's Assumption (August 15) and her Coronation or Queenship (August 22), we also give honor to her Immaculate Heart. There are many prayers to the Immaculate Heart of Mary. Here is one short enough to memorize and pray every day during this month: "O Immaculate Heart of the Blessed Virgin Mary, obtain for me from Jesus a pure and humble heart."



CATHEDRAL OF SAINT JOSEPH RELIGIOUS EDUCATION

IT'S TIME TO REGISTER for the 2018-2019 First Communion and Confirmation Preparation Classes which begin on Sunday, September 16. To register or for more information, please contact the Assistant for Pastoral Ministries, Ms. Debbie Fahey by e-mail at dfahey@dwc.org or by telephone at (304) 233-4121. The deadline for registration is Sunday, September 2.

Assumption ... Continued from Page 2

was where she was buried. At this time, the "Memory of Mary" was being celebrated. Later it was to become our feast of the Assumption. For a time, the "Memory of Mary" was marked only in Palestine, but then it was extended by the emperor to all the churches of the East. In the seventh century, it began to be celebrated in Rome under the title of the "Falling Asleep" ("Dormitio") of the Mother of God.

Soon the name was changed to the "Assumption of Mary," since there was more to the feast than her dying. It also proclaimed that she had been taken up, body and soul, into heaven.

That belief was ancient, dating back to the apostles themselves. What was clear from the beginning was that there were no relics of Mary to be venerated, and that an empty tomb stood on the edge of Jerusalem near the site of her death. That location also soon became a place of pilgrimage. (Today, the Benedictine Abbey of the Dormition of Mary stands on the spot)

In the eighth century, St. John Damascene was known for giving sermons at the holy places in Jerusalem. At the Tomb of Mary, he expressed the belief of the Church on the meaning of the feast: "Although the body was duly buried, it did not remain in the state of death, neither was it dissolved by decay. . . . You were transferred to your heavenly home, O Lady, Queen and Mother of God in truth."

In 1950, in the Apostolic Constitution *Munificentissimus Deus*, Pope Pius XII proclaimed the Assumption of Mary a dogma of the Catholic Church. With that, an ancient belief became Catholic doctrine and the Assumption was declared a truth revealed by God.

This is a Holy Day of Obligation, which means that Catholics are obliged to attend Mass on this day. Mass will be celebrated in the Cathedral at 12:05 p.m. and 6:00 p.m.

In your charity, please keep in your prayers:

Arthur Danehart, Austin Cook, Barb Mazzocca, Bertha Wurtzbacher, Betty Teater, Bill Wilson, Bob Armstrong, Bob Jones, Brogan Gallentine, Caleb Hlebiczki, Charles Heizer, Children of the Youth Services System, Chuck Fair, Darleen Williams, David A. Kress, Jr., Dustin Ronevich, Eva Wood, Father Joseph Wilhelm, Frank Davis, Fred Herink, Gail Koch, George Kirchner, Haley Carter, Hines Rotriga, James Benner, Jane Rudari, Marlene Martin, Janet Cupp, Janie, Jean and Chuck Schultz, Jim Antill, Jim and Dee, Jimmy Hocking, John Petrella, Jon-Michael Lasher, Judy Pack, Julia Sheets, Kathy Cooley, Kermit Klosterman, Liam Manning, Lukie Brown, Margaret Stocke, Mark Davis, Martha Yocum, Mary Alice Florio, Mary Ann Fowler, Mary K. Schlosser, Mary Walicki, Michael DeBlasis, Milissa Rose, Milly Burke, Mona Wurtzbacher, Nadine Greenwood, Norma Bosold, Patricia Kaliszcz, Pete Mack, R. J. Stocke, Richard Simon, Rick Burgy, Ron Hickman, Rosalie Davis, Sarah Hanasky, Sarah Sargent, Shawn Thomas, Shirley DeCaria, Stanley Kyrck, Stephanie Bugaj, Susan Graff, Susan Mize, Susan Schulte, Tammy, Thelma Pearson, Thomas Griffith, Trystan Timmons, Victoria Jeskey

Rest
in
Peace

Please remember
in your prayers:

Rev. Richard W. Shoda, J.C.L.
(† August 9, 2018)

MASS for the CONVERSION of LOST SOULS

on the Memorial of
SAINT MONICA
Patroness of Wayward Children

MONDAY, AUGUST 27
at 6:00 P.M.

Weekly Collection

August 5, 2018

Envelopes: \$2700 Loose: \$1115

Online: \$420

Thank you for your generosity and support.



Rector's Ruminations

Lamb Once Slain

BY REV. MSGR. KEVIN M. QUIRK

Over a month ago, I promised you, dear readers, that we would next turn our attention to the image of the Lamb at the top of the proscenium arch itself and the iconography around it. After the July hiatus, we finally get to this consideration, which I hope to discuss over several columns.

First, to locate the image we are discussing, face the east and look directly at the face of Christ in the Apse mural, and looking directly above Him, see first the six angels and the image of the Holy Spirit, and arrive at the image of the Lamb flanked by two angels. The placement of this Lamb is, to my mind, far from accidental. This part of the mural occupies the keystone position in the proscenium arch itself and is most likely painted on the plaster directly over the keystone itself. Just as the actual keystone, located at the apex of a vault or arch, is the final piece placed during construction and locks all the stones into position, allowing the arch or vault to bear weight, the image of the Lamb serves a similar purpose, tying all of the imagery in the murals together and, as we shall see, even informing the decoration of the whole Church and the image itself is taken largely from the Book of Revelation, though it is also informed by the Gospel of Saint John.

Look closely at this lamb, which is so evidently a symbol for Christ. How do we know this from the mural alone? First, there is the halo over the lamb's head, that same cruciform halo that is always reserved for Christ in Catholic art and iconography. Second, the lamb is shown usually with a white standard, in the form of a pennant, emblazoned with the Cross of St. George in red. Christ himself is holding this same pennant in the window of the Resur-

rection, found in the north ambulatory, while St. John the Baptist, the one first to identify Christ as the Lamb of God, is shown carrying the pennant in the bas relief of the Holy Family in the south ambulatory. Third, the breast of this lamb is pierced, and blood is flowing forth from the wound, though the lamb itself is clearly alive, the left eye, facing us, is wide open and the head turned back to gaze right while the lamb's body faces left.

This attitude of the lamb is drawn directly from Revelation 5:1-13, part of which is quoted directly in the text panels found in the Cathedral's dome. There we can read

"Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing."

This is, in other words, the Lamb once slain, but who still lives. Both the Gospel of John and his Book of Revelation are replete with the use of the lamb as a symbol for Christ, perhaps the chief symbol. But this imagery is not exclusive to John, even though it is an essential part of his understanding of Christ. Rather, the image is found again and again in Sacred Scripture, always pointing to Christ.

In the Book of Genesis, God asked Abraham to sacrifice his own son, and on the way to the altar Abraham said to Isaac, "God will provide himself the lamb for a burnt offering" (Genesis 22:8). Abraham ended up sacrificing a ram. This passage introduced the notion of the lamb provided by God as the perfect sacrificial offering. Indeed, in the window depicting the sacrifice of Abraham, the bottom pane of the Crucifixion window, the lamb that Abraham will sacrifice in place of Isaac can be seen already stuck in the thicket.

The life-saving significance of the

sacrificial lamb was underlined in the Book of Exodus: when God instructed the Israelites to sacrifice a lamb at the Passover, and to repeat that sacrifice as a yearly tradition. This became, as part of the temple cult at Jerusalem, the central part of the religious year and the focus of the annual celebration of Passover. Still at the Seder meal, the story of the blood of the sacrificed lamb painted on the door's lintel that saved the Holy People from the destroying angel is repeated.

The prophet Isaiah declared that God's servant would be, "oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth" (Isaiah 53:7). All these incidents and references prepared God's people for the coming of the true Lamb, which John the Baptist announces almost at the very beginning of the Gospel of Saint John: when he sees Jesus walking along, he announces, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29)

Jesus fulfills the role of the "Lamb of God" and is defenseless before the people and is led to his death freely, without any hesitation. His sacrifice as the true lamb that Abraham was referring to opens up the gates of Heaven and showers down upon the world a flood of grace. He is the Paschal Lamb whose sacrifice frees us from bondage to the slavery of sin and death. In this regard, an animal known for its weakness becomes a symbol of strength, conquering evil through the ultimate sacrifice of one's life.

In the fifth chapter of the Book of Revelation, the Lamb is depicted as a symbol of strength, "standing, as though it had been slain" and as the central

**See "Ruminations"
on Page 7**



Pray For Them

BY ALEXJ. NAGEM

Can you forgive someone who has hurt you or one of your family members? Can you forgive someone who has caused you to have sleepless nights from worry? The hurt and worry results in arguments with your family members and friends. Is it fair? You were the one hurt and the pain continues day after day. Can you still pray for someone who has caused the hurt? How hard is your heart, as the saying goes? Now for a moment, I want you to imagine you have done something wrong, hurtful toward someone. You now have remorse. As you stand in front of the one you hurt, you feel your heart beating not only in your chest but it sounds as if it is beating in your head. You can hear every beat. Your chest feels heavy. Every word you say is strained since you are breathing so hard. There is a quiver in your voice. You are nervous facing the one you have hurt. You feel warm and begin to sweat. Your hands have become cold. You can hardly feel your fingertips. You are deeply sorry for what you have done, intentionally or by accident. With one deep breath you say, "I am sorry. Please forgive me." But the forgiveness never comes. Instead the response is cold and filled with anger. Words are said to make you feel pain, belittled, and ashamed. You understand the anger that is directed your way. But again, with tears in your eyes you repeat, "I am sorry." Again, forgiveness never comes. Can you pray for someone who will not forgive you? Does any of this sound familiar? You have become the judge and executioner when you do not forgive. You believe in the phrase from the Bible of an eye for an eye, and tooth for a tooth. You are following the words of the Bible so you are allowed to "get even," right? Well, justice being served

is different than getting even. Justice or vengeance, one is allowed under the law where the punishment should fit the crime. This one originates from the legal system in place. It is to be a guide for the judicial system so the same crime receives the same punishment. No punishment should be so severe that the other party is compensated more than what the loss was worth. The other is simply vengeance. I pray we all know the difference.

Ok, so you receive justice. The one who has caused you hurt and suffering now must pay the price set by law. Can you forgive them? Wait! Let me say that you must forgive them. Can you pray for them? Praying for someone shows our love of neighbor, right? Didn't Jesus tell us to love our neighbor as ourselves, that this is the second most important commandment? If we love ourselves, we pray for ourselves that no harm may come to us. We pray that the Holy Spirit will guide us. We pray for the peace of Christ to fill our days. Then we should also pray for someone who has hurt us, as well as, praying for our own willingness to forgive. This is an eye for an eye in reverse, I guess. It is hard to forgive sometimes. Some may feel it is easier to hold a grudge or plot to get even not once but several times. Is this how we really want to live out our life? If so, who wins? Who will be the one to receive the reward of Heaven, the one who holds a grudge and seeks vengeance or the one who feels remorse, asks forgiveness that is never granted? Let us pray for both.

As a habit I like ending with a favorite quote. For all the quotes I searched I had but one thought. My thought is that we should pray for both, the one who is hurt and the one who caused the pain even if they have not asked

forgiveness. Now we become followers of Christ as he asked God to forgive those who have put him to death for his plea is for all humanity.

You are remembered in my prayers as I hope I am remembered in yours. "Vocatus Atque Non Vocatus, Deus Aderit" ☁



"Be a CATHOLIC.

When you kneel before an altar, do it in such a way that others may be able to recognize that you know before whom you kneel."

-Saint Maximilian Kolbe



Fridays Are Still Days Of Penance - Ask almost anyone and they will tell

you that Catholics are no longer required to abstain from meat on Fridays throughout the year. However, the current Code of Canon Law (CIC) states that, with the exception of solemnities, "All Fridays through the year and the time of Lent are penitential days and times throughout the entire Church." (CIC 1250) Furthermore, "Abstinence from eating meat or another food according to the prescriptions of the conference of bishops is to be observed on Fridays throughout the year unless they are solemnities." (CIC 1251) In the United States, the bishops have declared that it is permissible to substitute some other form of penance, but we are still urged to fast from "something" each Friday in remembrance of the Lord's death on the cross.

Scripture Readings

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.

Week of August 12

Monday

Ezekiel 1:2-4, 24-28
Ps 148:1-2, 11-12, 13, 14
Matthew 17:22-27

Tuesday

Ezekiel 2:8-3:4
Ps 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday

Revelation 11:19; 12:1-6, 10
Ps 45:10, 11, 12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Thursday

Ezekiel 12:1-12
Ps 78:56-57, 58-59, 61-62
Matthew 18:21-19:1

Friday

Ezekiel 16:1-15, 60, 63
(Ps) Is 12:2-3, 4, 5-6
Matthew 19:3-12

Saturday

Ezekiel 18:1-10, 13, 30-32
Ps 51:12-13, 14-15, 18-19
Matthew 19:13-15

Next Sunday

Proverbs 9:1-6
Ps 34:2-3, 4-5, 6-7
Ephesians 5:15-20
John 6:51-58

Weekly Devotions at the Cathedral

The following devotions are prayed each week following the 12:05 pm Mass:

Miraculous Medal Novena
Monday

Litany of Loreto
Tuesday

Litany of Saint Joseph
Wednesday

Litany of the Sacred Heart
Thursday

Chaplet of Divine Mercy
Fridays

The Holy Rosary
Saturdays after the 9 am Mass



This Week with the Saints

August 13 - Saint Pontian († 236) was a victim of the persecution of Alexander Severus, who directed his attention particularly against the leaders of the Church. Pontian governed the Church as pope from 230 to 235. He was exiled to the mines of Sardinia and died in exile.



Saint Hippolytus (c.170-235), a priest and a person of some importance in the Church in Rome at the beginning of the third century, provoked a schism which lasted for some years. He was exiled to Sardinia with Saint Pontian, where he was reconciled with the Church and died for the faith in 235.



August 14 - Polish born Saint Maximilian Kolbe (1894-1941) was a Franciscan friar whose devotion to Mary continues to affect the Church today. He established the Militia of the Immaculata, a Marian apostolate that uses prayer as its main weapon in spiritual battles. He was eventually arrested and sent to Auschwitz. He volunteered to die in place of another prisoner and was put in the starvation bunker. Still alive two weeks later, Maximilian was injected with a lethal dose of carbolic acid, dying with a radiant, calm look upon his face. *Patronage:* those suffering from drug addiction; prisoners

August 16 - Saint Stephen of Hungary (†1038) is thought of as the founder of the kingdom of Hungary, was its first king, and established Christianity there. According to legend, he was baptized by St. Adalbert of Prague. Hungarians believe that Pope Silvester II sent Stephen a jeweled gold crown, along with a letter recognizing him as king. This crown is venerated by the people of Hungary. St. Stephen discouraged the practice of pagan customs, brought priests in to serve as missionaries, and founded several dioceses. He had hoped to retire and lead a life of prayer and contemplation after handing the kingdom to his son, Emeric, but Emeric died young, breaking his father's heart. Stephen ruled until his death in 1038 on August 15, the celebration of the Assumption of the Blessed Virgin Mary. As he died, he asked Mary to look after the people of Hungary as their queen. Stephen was the first canonized "confessor king". *Patronage:* Hungary; kings; masons; children who are dying



*All holy men and women,
Saints of God,
pray for us!*



UPCOMING EVENTS

August 27 Saint Monica Mass
Sept 7 First Friday
Sept 17 Infant of Prague Novena



The Pope's Monthly Intention for August

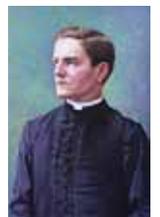
The Holy Father asks for our prayers for a specific intention each month. Here is this month's intention:

Universal – The Treasure of Families

That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

Venerable Michael J. McGivney

Venerable Michael J. McGivney (1852-1890), the oldest child of Irish immigrants, grew up in Waterbury, Connecticut where he witnessed and experienced impoverished conditions. Due to financial need within his family, he left school at the age of thirteen to pursue work in the brass mills of Waterbury. At the age of sixteen, he decided to pursue his lifelong dream of becoming a priest, but his father died soon after he began his studies, which placed the family in dire financial need. He returned home for a period of time to help support the family but was eventually ordained a priest. With a group of fervent parishioners, he founded the Knights of Columbus, a fraternal society for Catholic men that promotes the Catholic faith, supports priestly and religious vocations, performs charitable works, and provides various life insurance programs. Father Michael died on August 14, 1890. The cause for his beatification is still pending.



Ruminations ... Cont'd from Page 4

focus of all heavenly worship, the one who alone is worthy to receive “power and riches, wisdom and strength, honor and glory and blessing.” It is under the watchful eye of this Lamb that the host is raised at every Mass,

presented to the people, and John’s announcement is repeated: “Behold the Lamb of God. Behold Him Who takes away the sins of the world.”

The lamb remains a powerful image that contradicts its weak nature, highlighting the fact that “the weakness of God is stronger than men” and how God often works in our weaknesses to

bring about the greatest good. Perhaps this week, take this image of the Lamb of God home in your mind’s eye, and reflect on its meaning for you.

If you have a question for *The Cathedral Conundrum*, please share it with our editor, Mr. Tyler Greenwood (tgreenwood@dwc.org). 🌱



Remembering Bishop Schmitt on his 90th Birthday

This week holds two important dates in the life of the Seventh Bishop of Wheeling-Charleston, the Most Reverend Bernard W. Schmitt. On August 16, we commemorate the seventh anniversary of his death and on August 17 we celebrate what would be his 90th birthday.

Bernard Schmitt was born on August 17, 1928, in Wheeling, the fourth of seven sons of the late Lawrence E. Schmitt and Eulalia R. Schiffer Schmitt. His concern for and dedication to Christ and Catholic education were developed at a young age. Following his graduation from Corpus Christi School in Wheeling and Central Catholic High School in Wheeling, the young Bernard Schmitt discerned God’s call to priesthood and began his studies for the priesthood at St. Charles College in Catonsville, Md. He later attended St. Mary’s Seminary in Baltimore. Later in life, he pursued a post-graduate degree in guidance and counseling at Ohio University in Athens, Ohio. He was ordained to the priesthood at the Cathedral of St. Joseph in Wheeling on May 28, 1955, by Bishop Thomas J. McDonnell. His first assignment as a priest was as associate pastor of the Cathedral, while also serving as master of ceremonies to Archbishop John J. Swint. In

1963, he was appointed director of Vocations, director of the Propagation of the Faith and director of the Confraternity of Christian Doctrine (CCD) for the diocese. In 1966, Father Schmitt was appointed rector of St. Joseph Preparatory Seminary in Parkersburg, where he served until being appointed to his first pastorate at St. Francis of Assisi Parish in St. Albans. There, he was actively involved in the education and the formation of the students and families of St. Francis of Assisi Parish School. Father Schmitt was then appointed pastor of St. Michael Parish in Wheeling in 1982. He continued his active involvement in Catholic school education at the elementary and secondary levels. On May 31, 1988, Pope John Paul II appointed Father Schmitt as Auxiliary Bishop of Wheeling-Charleston and Titular Bishop of Walla Walla.

He was ordained to the episcopacy August 1, 1988, and remained pastor of St. Michael Parish in Wheeling. The following year, March 30, 1989, Pope John Paul II chose Bishop Schmitt to succeed Bishop Francis B. Schulte as bishop of Wheeling-Charleston. On May 17, 1989, Bishop Schmitt was installed as the seventh bishop of Wheeling-Charleston. During his time as bishop of Wheeling-Charleston, Bishop Schmitt was appointed to the National Conference of Catholic Bishops’ Committee on Priestly Life and Ministry, the Committee on Marriage and Family and the Catholic Campaign for Human Development Committee. On August 17, 2003, his 75th birthday, Bishop Schmitt submitted his resignation as bishop of Wheeling-Charleston in accord with canon law. Pope John Paul II accepted his resignation December 9, 2004. Bishop Schmitt was then elected as the diocesan administrator by the college of consultors. Bishop Michael J. Bransfield was then appointed as the eighth bishop of Wheeling-Charleston. Bishop Schmitt continued to serve the diocese in his retirement, celebrating confirmations, giving retreats and working with the Serra Club. Bishop Bernard W. Schmitt died in Wheeling at the age of 82 on August 16, 2011. Hundreds of people attended Bishop Schmitt’s funeral Mass celebrated six days later by Bishop Michael Bransfield at the Cathedral of Saint Joseph.

We continue to give thanks to the Lord God for the life and pastoral legacy of Bishop Schmitt and the many lives that were touched by his kind and humble nature. Taking inspiration from his episcopal motto, “Come Holy Spirit”, we pray that the power of the Holy Spirit may shine brightly upon each of us and on the Church throughout the world. 🌱



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 the West Virginia Bureau for Children and Families/Child Protective Services by calling the Child Abuse Hotline at 800.352.6513. 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 (toll free) or 304.233.0880: Sister Ellen Dunn, ext. 264; Mr. Bryan Minor, ext. 263; Msgr. Frederick Annie, ext. 267, or Msgr. Anthony Cincinnati, 270. For more information on the Diocese’s Office of Safe Environment, please go to www.dwc.org, then click the “Diocese” tab, then click “Office of Safe Environment” under the “Offices” menu. 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



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FINANCE COUNCIL PRESIDENT

Mr. John Petrella
LITURGICAL MINISTRIES SCHEDULER

Masses

Sundays: 6:00 p.m. (Saturday)
8:00 a.m.
10:30 a.m.

Weekdays: 12:05 p.m. Monday thru Friday
9:00 a.m. Saturday

Holy Days: Please consult the bulletin

Confessions

Friday 11:15-11:45 a.m.

Saturday: 5:00-5:45 p.m.
or by appointment



BAPTISMS / INITIATION

Both Baptism and the Rite of Initiation for Adults can be arranged by contacting the parish office.

MARRIAGE

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

SACRAMENT OF THE SICK / COMMUNION TO THE HOMEBOUND

Please call the parish office to arrange for a visit.

PARISH REGISTRATION

Registration forms can be obtained through the parish office.
Please notify the parish office of address changes through the parish office or by visiting the website.

BULLETIN DEADLINE

Announcements for the Courier must be submitted to Debbie Fahey by email to dfahey@dwc.org by noon on Monday (5 days prior to publication).

