

The Cathedral Courier

Weekly Bulletin for the Cathedral of Saint Joseph, Wheeling, West Virginia

Vol. 6, No. 38 August 13 2017 | NINETEENTH SUNDAY IN ORDINARY TIME

We often speak of how important it is to trust in God, and how that trust is one of the basic tenets of the concept of discipleship. In fact, we might call this trust an absolute cornerstone of good discipleship. All of the readings on this Nineteenth Sunday in Ordinary Time evaluate or explain some aspect of trusting God. Today's Gospel from St. Matthew is particularly about trust as Jesus exclaims to Peter, "O, you of little faith, why did you doubt?"

St. Therese of Lisieux had incredible trust in the Lord, even though she died from tuberculosis at the age of 24. Known as the "Little Flower," St. Therese was fond of saying that "Jesus sleeps in my boat," an indication of how she knew that Jesus was present and always with her and she placed her total confidence and trust in Him.

Our First Reading from the First Book of Kings shows us Elijah, who has chosen to hide himself in a cave because of his fear of what may happen. He basically indicates that he does not fully trust God to be with him and to protect him. God comes to Elijah in a number of ways, but the most subtle and effective is that He comes to Elijah as a "tiny whisper." Elijah is humbled and "hid his face in his cloak."

If we continue reading this passage from First Kings we learn that Elijah learns to trust totally in God and rely on His guidance and good graces to lead him (Elijah) and help him. Each of us may have to "wrap our faces" and honestly and humbly admit that we need God's assistance all the time and in every way. We are able to be good

stewards and give to God first because we believe and know that God will take care of us. God has a plan for each of us and it is better than our own plan.

You may recall that St. Paul's letter to the Romans is in large part a theological treatise. Paul, like Elijah and so many others, placed his trust in the Lord. Paul makes it clear in today's reading



Ivan Aivazovsky. *Jesus walks on water*, 1888

that trusting Jesus is indeed trusting God as, of course, they are one and the same. Paul says in closing "...Christ who is over all, God blessed forever." It was Paul's trust in God, in Christ, which gave him the strength to accomplish and do what he did.

In the next Chapter of his letter to the Romans, Paul states "Whoever believes in Him will not be disappointed." That is the whole point for each of us. Where do we place our trust? Sometimes we

may misplace it when we place our trust in things like our job or our bank accounts or our own abilities. The outcome of that kind of trust is likely to be "worry." Like Paul, we need to trust explicitly in God and that is what opens the door to lasting peace of mind and joyful stewardship.

As is most often the case, it is the Gospel that displays the importance of trusting in God. Is there a better example of trusting God than St. Peter's willingness to leave the boat in the midst of the storm and reach out to Jesus? This is an interesting narrative for a number of reasons. Jesus sends His disciples across the Sea of Galilee at a time of day that was often dangerous. The Sea of Galilee is well known for sudden storms, especially at that time of day. Peter and the others among the group who were fishermen were well aware of that and the first sign of their trust was the willingness to go, even though they knew it was not the best time. They trusted in the Lord.

Most of us are aware of what happened, how Jesus came to their aid in this time of need, how He said, "Take courage, it is I: do not be afraid." If we are tuned in to the Lord, He says the same thing to us. When He saves them, especially Peter, "Those who were in the boat did Him homage, saying 'Truly, you are the Son of God'."

By placing our trust in the Son of God, there is no need to fear, worry, or doubt, because God alone is our savior, eager to come to our aid in times of trouble, to assist us with his mercy and love. Jesus, the Lord, loves us, and we must trust in Him. 🌹

This Week

At The Cathedral



SUN 13 NINETEENTH SUNDAY IN ORDINARY TIME

(Sat) 6:00 PM Mass for the Parishioners
 8:00 AM Mass for Frank Pasden
 10:30 AM Mass for Nancy Rodgers
 Baptism

MON 14 Saint Maximilian Kolbe, priest, martyr

12:05 PM Mass for Dr. Jesus Ho

TUE 15 ASSUMPTION OF THE BLESSED VIRGIN MARY

12:05 PM Mass for Sophie Moses
 6:00 PM Mass for the Parishioners

WED 16 Saint Stephen of Hungary

12:05 PM Mass for Most Rev. Bernard W. Schmitt
(Anniversary of Death-2011)
 5:30 PM Finance Council *(Parish Offices)*

THU 17 Weekday in Ordinary Time

12:05 PM Mass for Michael Sargent

FRI 18 Weekday in Ordinary Time

11:15 AM Confessions
 12:05 PM Mass for Harold Yahn
 5:00 PM Wedding Rehearsal

SAT 19 Saint John Eudes, priest

9:00 AM Mass for the Florio Family
 9:30 AM Rosary
 2:00 PM Wedding: Gompers & Palachette
 5:00 PM Confessions
 6:00 PM Mass for Dr. Adiel Anghie

SUN 20 TWENTIETH SUNDAY IN ORDINARY TIME

8:00 AM Mass for the Parishioners
 10:30 AM Mass for
 Theodore & Cora Scheibelhood
 Baptism



The Assumption of the Blessed Virgin Mary

This **Tuesday, 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” 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.

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 special month: *O Immaculate Heart of the Blessed Virgin Mary, obtain for me from Jesus a pure and humble heart.*



The Pope's Monthly Intention for August

The Holy Father asks for our prayers for a specific intention each month. You are invited to answer the Holy Father's request and to join with many people worldwide in praying for this month's intention:

Artists

That artists of our time, through their ingenuity, may help everyone discover the beauty of creation.

Cathedral of Saint Joseph
- Parish Picnic -
 Sunday, September 10
 12:30pm - 3:00pm
 Bethlehem Community Park

Faith Formation



IT'S TIME TO REGISTER for the 2017-2018 RCIA and Sacramental Preparation Classes which start on Sunday, September 16 at 9:15 a.m. First Communion in the Cathedral offices, RCIA in the Rectory. Registration is open until September 3. Please contact our Assistant for Pastoral Ministries, Ms. Debbie Fahey by email (dfahey@dwc.org) or by phone (304-233-4121) to register or get more information.

CHILDREN'S LITURGY OF THE WORD At the 10:30 a.m. Mass each Sunday, following the Opening Prayer and before the First Reading, children are invited to come forward to the Sanctuary to go with the teachers to their own space where they are led through the Sunday scripture readings, prayers, and activities. All children are welcome and encouraged to attend.

In your charity, please keep in your prayers:

Annie Midcap, Arthur Danehart, Austin Cook, Barb Mazzocca, Betty Teater, Bob Armstrong, Bob Jones, Brogan Gallentine, Caleb Hlebiccki, 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, 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 Shutler, Mary Walicki, Michael DeBlasis, Milissa Rose, Milly Burke, Mona Wurtzbacher, 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, Thelma Pearson, Thomas Griffith, Trystan Timmons



THIRST

Join us as we move through passages of Sacred Scripture and practice *lectio divina* as a group.

The next THIRST will be on August 24 at 6:00 pm in Columbian Hall

(downstairs of St. Alphonsus Church, 2111 Market Street, Wheeling)

"As the deer longs for streams of water, so my soul longs for you, my God."

Banns of Marriage

Alex Palachette & Kaytelyn Gompers

August 19, 2017

Third Publication

Austin Pitchok & Melissa Lamp

August 26, 2017

Second Publication

If any of you know cause or just impediment why these persons should not be joined together in Holy Matrimony, you are to declare it.



Weekly Collection

August 6, 2017

Envelopes: \$3936 Loose: \$476

Online: \$459

Thank you for your generosity and support!



Reading the Whole Bible

BY REV. MSGR. KEVIN M. QUIRK

An individual recently asked, “Do we read from the whole Bible at Mass?”

This question made me think of that tremendous scene in Nehemiah 8, where the priest Ezra gathers the people who have returned to Jerusalem from the Babylonian Captivity and “read clearly from the book of the law of God, interpreting it so that all could understand what was read.” Nehemiah tells us that “all the people were weeping,” which should be of little surprise once one realizes that the people were standing outside, under the noon day sun, as Ezra read them “The Law,” that is what is called the Torah, consisting of at least the Pentateuch or the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Judging from the grimaces I see on faces when I read the longer form of the Gospel, the tears of the people are hardly surprising as these five books were read to them in one sitting or, rather, standing.

The answer, in short, is “No.” Of course, I will not simply leave it at that. I will first say that prior to the reform of the liturgy carried out at the direction of the Second Vatican Council, the readings at Mass were limited to the New Testament, except for the Psalms. The Council Fathers determined that “The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God’s word. In this way a more representative portion of the Holy Scriptures will be read to the people in the course of a prescribed number of years” (SC, 51).

The result of this was the development of *The Lectionary* which separated the readings from *The Missal* itself, collecting them in a separate book to be used at the ambo, and arranged the readings into two cycles, one for

Sundays and one for weekdays.

The Sunday cycle is divided into three years, labeled A, B, and C. This year is Year A. 2018 will be Year B; and 2019, Year C; etc., with the caveat that the Church Year begins on the First Sunday of Advent such that the last five weeks of 2017 will be in Year B. In Year A, we read mostly from the Gospel of Matthew. In Year B, we read the Gospel of Mark and chapter 6 of the Gospel of John. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. The first reading, usually from the Old Testament, reflects important themes related to the Gospel reading for the day, at least in theory. During the Easter Season, the first reading comes from the Acts of the Apostles and at other times it comes from Revelations. The second reading is usually from one of the New Testament epistles. In the main, the Gospels are continuously read Sunday after Sunday, picking up close to where we left off the Sunday before, though some passages are never read. Statistically speaking, we read just over half of the total amount of the four Gospels during the three year cycle, while we read about 4% of the Old Testament and a little more than 25% of the New Testament excluding the Gospels.

This apparent deficit is made up for greatly in the weekday cycle of readings, which is divided into two years, Year I and Year II. Year I is read in odd-numbered years (2015, 2017, etc.) and Year II is used in even-numbered years (2016, 2018, etc.). In both years, the Gospel reading is the same, with the Gospels read semi-continuously, beginning with Mark, then moving on to Matthew and Luke. As on Sunday, the Gospel of John is read during the Easter season. For Advent, Christmas,

and Lent, readings are chosen that are appropriate to the season. The first reading on weekdays may be taken from the Old or the New Testament. Typically, a single book is read semi-continuously (i.e., some passages are not read) until it is finished and then a new book is started.

In addition to the Sunday and weekday cycles, the Lectionary provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses (weddings, funerals, etc.), for votive Masses, and for various needs. These readings have been selected to reflect the themes of these celebrations. When all the cycles are taken together, almost 90% of the Gospels are read, while still only 14% of the Old Testament manages to find room in the Lectionary, given the very large size of the Old Testament. Meanwhile, about 55% of the New Testament, excluding the Gospels, is read.

The General Instruction to the Lectionary explains the small amount of the Old Testament that is read in the Mass, saying “From the Old Testament there is room only for select passages that, as far as possible, bring out the character of the individual books. [...] Nearly all of the Old Testament books have found a place in the Order of Readings for weekdays in the Proper of Seasons. The only omissions are the shortest of the prophetic books (Obadiah and Zephaniah)” (110). At the same time, if *The Liturgy of the Hours* is also considered, even these two small prophets find an appearance, as do all of the psalms. A fun fact to know and tell: the book we read the most of is, from the Old Testament, Jonah, and from the New Testament, the First Letter of St. John; the New Testament book we read the least of is the Letter to Jude.

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



Father and Mother of the Bride(s)

BY ALEX NAGEM

For many of you, the many months of preparation for your daughter's wedding are part of your past. For Lori and me it is still part of our future. Nicole will be married in October of this year. Jessica is planning an August wedding next year. The financial shock has taken its best shot at me. I have succumbed to the reality that I will not be a rich man in the respect of financial wealth. Ah, but I am a wealthy man when it comes to my daughters and the two men who asked for not only their hand in marriage but wanting to be a part of our family, as our daughters have become a part of their family. It is a special moment when these two young men tell not only our daughters that they love them, but tell Lori and me they love us. Try to place a value on that. Steve and Mark have already become protectors, providers and trusted companions for our daughters. Our daughters have become protectors, providers, and trusted companions as well. They are all sitting in the roller-coaster that will give them excitement and thrills, highs and lows, fear and laughter, deep breaths and at times it will take their breath away. They understand, Lori and I pray, that they don't take their future commitment lightly. We pray for their understanding that their marriage is one that will be blessed by God. With this blessing, they will become one flesh, one family in their own right. No one shall separate the two. There are several verses in the Bible telling how a man shall leave his father and his mother and hold fast to his wife. Lori and I can attest that this can be done, but you also need a deep religious faith and commitment to Our Lord. Marriage is a gift from God. I do believe it is God who brings us together with our spouse. It is He who provides

that fateful moment when you meet the one who will spend their remaining days with you. But as any gift we receive, we must look upon marriage as a precious gift and not a cheap imitation. A married couple, of a few weeks or many years, needs God's guidance and direction to maintain a healthy, fruitful and blessed relationship. Lori and I pray that the love that continues to grow between our daughters and the men who want their hands, temperaments and mood swings, laughter and tears, will be unconditional. We pray that they question their actions, and overcome all temptations that may come their way. Dietrich von Hildebrand, a 20th Century Doctor of the Church as labeled by Pope Pius XII, wrote that love is the primary meaning of marriage just as birth of children is its primary end. Each spouse has one task which is to be reborn in Christ and to glorify God. But each spouse has a respective part according to God's divine plan. So you are to be joined together in love for each other as Christ so loved us, raise and educate children, and maintain a focus on what God has planned for you. And I thought planning the wedding was stressful. But wait, Lori and I have done this. You have done this. We know many couples who have done this. Some relationships begin like a young bird learning to fly. The takeoffs and landing aren't pretty or graceful, but overtime they become so. Marriage is a mutual commitment, and an end to what life was like before the exchange of rings and vows spoken. It is a new beginning (yes, that does sound cliché). It is the time when children leave their home and create their own. It is a time when parents should no longer be needed to tell their children when to clean their room or not to

leave the dirty dish in the sink. It is the time when we as parents have a new beginning as well. To be continued....

"Lord, You hold my marriage up to see if it is holy and pleasing. You consider my actions toward my wife and consider this partnership to be sacred. When I am not caring for my wife as I should, You do not wish to hear my pleas for attention or fulfillment. If I shame my household, I have shamed You. Create in me a giving, nurturing spirit toward my wife. May I respect her, adore her, and cherish her. Guard my heart so I never put this relationship at risk. As you watch me, Lord, may my words and deeds reflect faithfulness so I honor You and the wife of my youth forever." (One-Minute Prayers for Men)

You and your family are remembered in my prayers as I hope we are remembered in yours.

"Vocatus Atque Non Vocatus, Deus Aderit" ☪

Sunday Mass from the Cathedral

is broadcast each week on Sundays
at 11:00 a.m. on Channel 4
(ABC Ohio Valley).

In addition, a recording of the
Mass from the previous Sunday
is available for viewing online
throughout the week
at www.dwc.org.

UPCOMING
EVENTS

| | |
|---------|-------------------------|
| Sept 1 | First Friday |
| Sept 10 | Parish Picnic |
| Sept 25 | Infant of Prague Novena |

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 13

Monday

Deuteronomy 10:12-22
Ps 147:12-15, 19-20
Matthew 17:22-27

Tuesday

Revelation 11:19; 12:1-6,10
Ps 45:10-12, 17
1 Corinthians 15:20-28
Luke 1:39-56

Wednesday

Deuteronomy 34:1-12
Ps 66:1-3a, 5, 8, 16-17
Matthew 18:15-20

Thursday

Joshua 3:7-10a, 11, 13-17
Ps 114:1-6
Matthew 18:21—19:1

Friday

Joshua 24:1-13
Ps 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday

Joshua 24:14-29
Ps 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday

Isaiah 56:1, 6-7
Ps 67:2-3, 5-6, 8
Romans 11:13-15, 29-32
Matthew 15:21-28

Weekly Devotions at the Cathedral

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

Miraculous Medal Novena
Monday

Litany of Saint Joseph
Wednesday

Chaplet of Divine Mercy
Fridays

The Holy Rosary
Saturdays after the 9 am Mass



This Week with the Saints

August 14 - Polish born **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 15 - The dogma of the **Assumption of the Blessed Virgin Mary** was proclaimed in 1950, but this observance has been celebrated on this day from the middle of the fifth century. On this solemnity, we profess our belief that Mary has gone before us, body and soul, into heaven. For her, the resurrection of the dead has taken place already. And thus the Assumption is technically an "Easter feast." God invites us to eternal life, to enjoy the glorious new creation of his Son in body, soul, and spirit. Our final hope is resurrection of our own bodies at the end of time to exist forever in this new order of creation. The Solemnity of the Assumption is our great celebration of this final hope. Mary is a pioneer for us in faith. She was the first among us to accept Jesus Christ into her life. In her bodily assumption, she is also the first fully to enjoy eternal life at the side of her risen son in the glory of heaven. Where she has gone, we hope to follow. We rejoice in the fulfillment of God's promise in her, as we turn to her to guide us to the side of her Risen Son who reigns in heaven.

August 16 - Saint Stephen (967/969/975-1038) Christianized the people of Hungary, specifically a pagan group from Asia known as Magyars. By the time of coronation as king of Hungary, he had already established numerous dioceses and monasteries. With the goal of unifying people, he ended tribal divisions, limited the power of the nobility, and suppressed pagan practices. He had a special love for the needy, so he gave them money, often in disguise, so people would not recognize him. St. Stephen is also recognized as a saint of the Orthodox Church. *Patronage:* Hungary



August 19 - Saint John Eudes (1601-1680), a successful preacher in France, cared for plague victims physically and spiritually. The Protestant Reformation convinced him that the academic and spiritual training of priests needed to be strengthened, so he established a society of diocesan priests, the Congregation of Jesus and Mary, commonly called the Eudists. Their sole purpose was directed toward the foundation of new seminaries where future priests would be equipped with the necessary tools to respond pastorally to the turbulent times. He eventually established a religious community of women, the Congregation of Our Lady of Charity of the Refuge, dedicated to the rehabilitation of prostitutes. He is the author of the liturgical devotion to the Sacred Hearts of Jesus and Mary.



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

Catholic Charities Neighborhood Center

Volunteers are needed to serve people in need at the **Catholic Charities Neighborhood Center** on 18th Street in Wheeling. The Center is open to everyone for meals six days a week and provides other assistance to people in need who are in Ohio and Marshall Counties in West Virginia and Belmont County, Ohio. Immediate volunteer needs include kitchen assistance and food prep, meal deliveries in Elm Grove and Wheeling Island. Sign up or receive more information about volunteer opportunities at the Center by contacting Grant Coleman at 304-232-7157 Ext. 7 or gcoleman@ccwva.org.





News from Rome

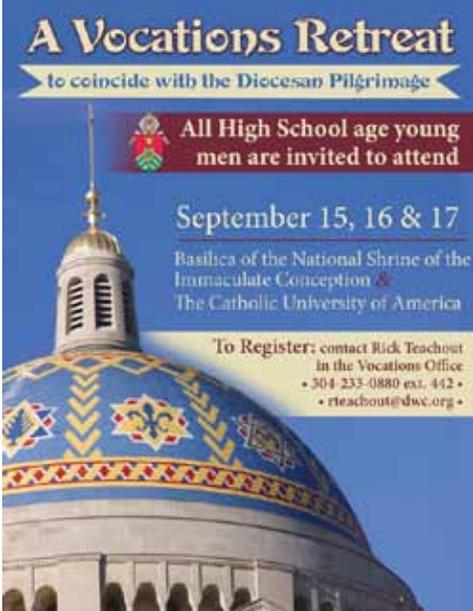
USING SUMMER TO ENCOUNTER CHRIST During his Sunday Angelus address on August 6, the Pope told the faithful gathered in a very warm St. Peter's Square: "Summer time can be a providential moment to grow in our commitment to seek after and encounter the Lord." Reflecting on the feast of the Transfiguration, the Pope said that the disciples' journey to Mount Tabor demonstrates the need for us to "detach from the worldly to make our journey upward and contemplate Christ". Noting that in this period, students are free from school and many families take their vacations, Francis underscored: "It is important that in the period of rest and of detachment from daily occupations, the strength of the body and of the spirit can be restored, deepening the spiritual journey."

'WE ARE SINNERS, BUT JESUS CAN TRANSFORM US,' REMINDS POPE "We are all poor sinners, needy of the mercy of God, who has the power to transform us and give us hope every day." Pope Francis emphasized this during his weekly General Audience in the Vatican's Paul VI Hall on August 9, 2017. During the weekly audience, Francis continued his catecheses on Christian hope, reflecting on divine mercy. "Where there is a person suffering, Jesus cares for him, and that suffering becomes His own", the Holy Father said. "The heart of Christ embodies and reveals the heart of God, that where there is a man or woman suffering, He wants their healing, liberation, and fullness of life."



DIOCESAN PILGRIMAGE
 BASILICA OF THE NATIONAL SHRINE
 OF THE IMMACULATE CONCEPTION
 WASHINGTON, D.C.

On **Saturday, September 16, 2017**, join Bishop Michael J. Bransfield on a pilgrimage to the Basilica of the National Shrine in Washington, D.C. Bus transportation available from various points around the diocese. Call St. James the Greater Parish in Charles Town at 304-726-5558 or go to www.dwc.org for more information. You must pre-register for this event.



A Vocations Retreat
 to coincide with the Diocesan Pilgrimage

All High School age young men are invited to attend

September 15, 16 & 17

Basilica of the National Shrine of the Immaculate Conception & The Catholic University of America

To Register: contact Rick Teachout in the Vocations Office
 • 304-233-0880 ext. 412 •
 • rteachout@dwc.org •



Around and About

MAGNIFICAT INSPIRATIONAL PRAYER BREAKFAST - "Religious life is not a fairy tale...being a Christian isn't either," says Sister Therese Marie Iglesias, the featured speaker at the next Morgantown Magnificat inspirational prayer breakfast. Join us **Saturday, August 19 from 9 am to noon at the Lakeview Resort, 1 Lakeview Drive, Morgantown, WV 26508**, where Sister Therese Marie will share her witness of her calling to the religious life as an example of "the romance between God and man." Magnificat is a ministry to Catholic women aimed at strengthening and sharing our faith. Cost \$20. Must register as soon as possible online at magnificatmorgantown.org or call Pat at 304-296-8950. No tickets sold at the door.



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

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.



Parish Offices:
1218 Eoff Street
Wheeling, WV 26003
(304) 233-4121
www.saintjosephcathedral.com

CLERGY

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Bishop of Wheeling-Charleston
PASTOR

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Mr. Martin Imbroscio
SACRISTAN
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Mr. Alex Nagem, CPA, CGMA
COMPTROLLER
anagem@dwc.org

Mr. Donald Gruber
CUSTODIAN

PARISH LEADERS

Mrs. Judy Miller
PARISH COUNCIL PRESIDENT

Mr. James Carroll
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).

