

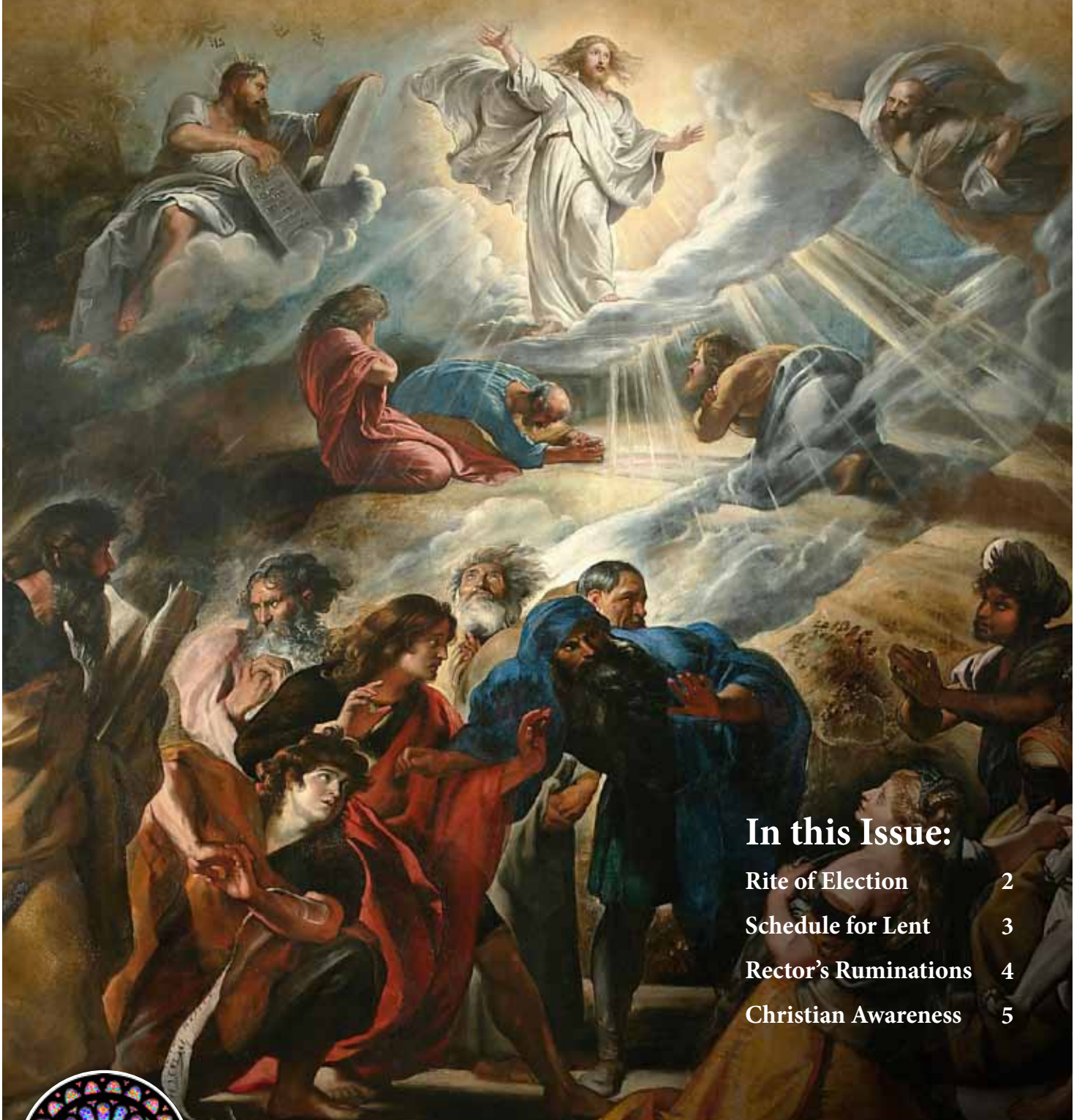
The Cathedral Courier

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

25 February 2018

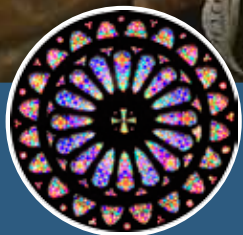
SECOND SUNDAY OF LENT

Vol. 7, No. 13



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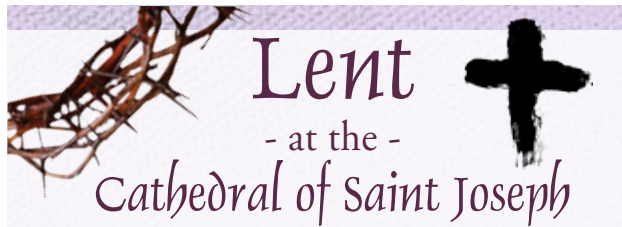
Saint Joseph Cathedral Parish is called to spread the Gospel of Jesus Christ as a community. We are committed: to our urban neighborhoods, to being the Cathedral of the Diocese, and to fellowship, formation, sacrament, and prayer.

March: Month of Saint Joseph



The month of March is dedicated to Saint Joseph, the husband of the Blessed Virgin Mary and the foster-father of Jesus.

His feast day is celebrated on March 19. May Saint Joseph, Head of the Holy Family, continue to intercede for us and for the Church throughout the world.



Vespers

Sundays during Lent at 6:00 p.m.

Eucharistic Adoration

Fridays from 12:45 p.m. to 6:00 p.m.

Stations of the Cross with Benediction

Fridays during Lent at 6:00 p.m.

Confessions

Fridays at 11:15 a.m.
Saturdays at 5:00 p.m.

Lenten Pilgrimage - March 7

Confessions at 6:00 p.m. & Mass at 7:00 p.m.

Ash Wednesday and Good Friday are days of fast and abstinence. All Catholics ages 18 to 59 are bound to fast on these two days. They may take only one full meal.

Two smaller meals are permitted, if necessary, to maintain strength according to each one's needs, but eating solid food between meals is not permitted.

All Catholics ages 14 and over are bound to refrain from eating meat on Ash Wednesday and all Fridays of Lent.

Second Collection - March 3/4

A second collection will be taken during all the weekend Masses on the Third Sunday of Lent, March 3/4 for the Diocesan Priests' Retirement Fund. Your donation will help to provide health insurance and retirement benefits to the retired priests of our Diocese. Thank you in advance for your generosity. Please continue to pray for all of our active and retired priests who labor in the vineyard of the Lord.

Wintertime Meeting Policy

If Ohio County schools are closed due to inclement weather, all parish meetings are cancelled. However, this does not affect the Mass schedule. Mass will still be celebrated for those who are able to arrive safely.

In your charity, please keep in your prayers:

Annie Midcap, Arthur Danehart, Austin Cook, Barb Mazzocca, 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 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 Kyrk, Stephanie Bugaj, Susan Graff, Susan Mize, Susan Schulte, Tammy, Thelma Pearson, Thomas Griffith, Trystan Timmons, Victoria Jeskey

Lenten Pilgrimage - March 7

During this Lenten season, the Diocese of Wheeling-Charleston will once again present its Lenten pilgrimages with Masses celebrated by diocesan priests.

The word "pilgrim," derived from the Latin *peregrinum*, conveys the idea of wandering over a distance, but it is not just aimless wandering. It is a journey with a purpose, and that purpose is to honor God. The idea of pilgrimage has been a part of the Church since the beginning.

Slated to be held in the West Virginia cities of Morgantown, Charleston, Wheeling and Inwood, these pilgrimages offer a special opportunity for people to gather together from local parishes and experience an evening of prayer and reflection during this season of conversion.

Each of the pilgrimages will begin with the opportunity to receive the sacrament of penance at 6:00 p.m. with various priests available to hear confessions. Mass will follow at 7:00 p.m.

A pilgrimage will be held at the Cathedral of Saint Joseph on **Wednesday, March 7** with guest homilist Rev. Justin Blanc, Associate Pastor & Chaplain of Campus Ministry at St. John University Parish in Morgantown. Father Blanc was ordained to the priesthood at the Cathedral on June 28, 2014.

Weekly Collection

February 18, 2018

Envelopes: \$3115 Loose: \$933

Online: \$388

Thank you for your generosity and support.



Rector's Ruminations

Apse Mural

BY REV. MSGR. KEVIN M. QUIRK

Having begun to consider the apse mural generally last week, now we will spend some time with its individual elements before putting them all back together again and re-considering the whole.

From almost any point within the Church, the single most dominant element of the apse mural and perhaps of the whole Church is the enthroned Christ. Set this Courier down for a moment and look up at him, seated on a bolstered throne, raised three steps above the firmament of heaven, his arms outstretched, looking serenely directly at you.

This seated image of Christ, while technically not an icon, is certainly iconographic in nature, in presentation, and in attitude. The icon, derived from the Greek word εἰκών meaning "image," in its technical sense is "a representation of Christ, the Virgin Mary, a saint or saints, especially one painted in oil on a wooden panel, depicted in a traditional Byzantine style and venerated in the Churches of the East." However, in the broader sense of style and purpose, the image is iconographic: it represents Christ, is clearly rendered in a traditional Byzantine style, and is clearly, for all who come before it, an instrument of veneration.

Here, I beg your indulgence, gentle reader, as I become somewhat technical for a moment on two points. Orthodoxy has long maintained "the sacred image [icon] has existed from the beginning of Christianity," as the Orthodox scholar Ouspensky writes. Indeed, some of the Eastern Fathers, such as Chrysostom, maintain that the icon itself began with the Lord God's creation of Adam and Eve: "God created mankind in his image; in the image of God he created them;

male and female he created them" (Gen 1:27). Before the Fall, our first parents were icons of the Lord God; just so, after our baptism, we become, once again, icons of God. In the Incarnation, Christ, taking a human body, becomes the original icon "not made with human hands," since He is Himself the very image of the Father among us. This is precisely what Ouspensky means when he says that the icon has existed from the beginning of Christianity: Christ is the icon, the image, of the Father.

Moreover, Christ has left His own image among us in the form of icons not made by human hands. Yes, He imprints His image upon us in the sacraments of initiation, so that we become more than ambassadors for Christ, we become images of Christ or, as Chrysostom says, "other Christs." Beyond that sacramental reality, there are two very specific icons not made by human hands: the Mandylion and the Shroud of Turin. In the West, the Mandylion is called the Veil of Veronica, a square of cloth upon which the face of Jesus was miraculously imprinted as a gift to Veronica for the compassion she showed to Christ. Long in the possession of Kings of Edessa, as the Church historian Eusebius tells us, the Mandylion was the basis for many icons depicting the head of Christ, such as the Novgorodian icon often call "The Savior Not Made by Hands," a picture of which is included here. Look at this image, and then look back up at the mural of Christ and look specifically at His face. Note the almost photographic similarity arising not from a generic image but from specific details: the narrow, oval face with sunken cheeks and high cheek bones; the elongated nose, the

large, almond shaped eyes, auburn hair parted in the middle, falling in locks beyond the face itself; a full beard, close cropped with a thin mustache; thin lips. Both images are recognizably Christ.

This same face can clearly be seen to belong to the image on the Shroud of Turin. In fact, comparative photographic and laser studies of the Mandylion and the Shroud show the faces to be identical in its major biometric points. This leads some to argue that the Mandylion is not Veronica's Veil but is more likely the cloth that covered the face of Christ before he was enfolded in the burial cloth, the Shroud, and thereby imprinting the image of Christ into the "veil". Whichever the Mandylion originally was, the correspondence between it and the Shroud of Turin give some assurance of the authenticity of these two icons "not made with human hands" which have travelled separately and been venerated separately since the earliest days of Christianity. By very circuitous routes involving wars, falling kingdoms, the Crusades, St. Louis the King, the Knights Templar, the French Revolution, and other intrigues, both ended up in Italy and may be seen by the fortunate pilgrim. The Mandylion is now one of the principal relics of the Vatican and can be seen on display in front of its reliquary on those Lenten days when the Vatican Basilica is the station Church. The Shroud of Turin is publicly displayed every ten years during the Easter Season. And, an icon of the same face of Christ, though made by human hands, can be seen by you each time you enter our Cathedral Church.

It is not too specific to spend the time here considering only the face of Christ in our apse mural. Again, this face is recognizably that of Christ and it is my

**See "Ruminations"
on Page 7**



In the Silence

BY ALEX NAGEM

I sit in the silence of the Cathedral with my thoughts focused on the marble carvings and paintings of religious men and women of the past. These images gazed upon by many are created by the hands of an artist from what has been seen only in his or her mind. Think of the skill and care placed with each stroke of the brush and movement of hand. Were these icons created for profit or for praise to the One who deserves all praise? What of those who are memorialized in paint or stone? What brought them to a life of humble living, prayer, and devotion to God? What provided this direction? Is our life the same? Are those who stand in a line for a meal, with all worldly possessions on their back, following the teachings of Christ more than I? Have they given up all as Matthew wrote and Jesus preached? Have I failed in this for what I keep? Do we still give God thanks for all that is received? Is giving thanks lost in the demands of the day or the loneliness of idle hands? Sitting in the silence of the Cathedral does not quiet the mind. Thoughts and questions fill the many voids. Is this God speaking to me or just my mind set free? Maybe it is the silence that ushers conversations with God from within? Does the Holy Spirit work in this way? We all talk to God through the day, don't we? We pray for help in time of need, but do we give thanks for what we receive? What is it about the silence in the Cathedral that draws us near? Is the Holy Spirit within us and is this what brings us here? Do we really know and love God imperfectly as St. Thomas Aquinas said? He believed we possess the virtues of faith, hope and charity imperfectly. How can this be? On what grounds does he rest his belief of our imperfect love? Could this be true? At times I question the teachings

of the church fathers in the silence of the Cathedral. We are not perfect in mind and body. Were we meant to be? Our faith is why we turn to God in prayer for guidance, thanksgiving, and all our needs. We are not all nonbelievers. We trust and hope for the everlasting life Jesus taught, the everlasting life that frees us from the ills of the mind and body. Don't we? We believe in a love for God and for each other. We make sacrifices in the name of God. Don't we? We practice spiritual and corporal works of mercy by providing for the hungry and poor, the homeless, the sick, and the dead. We teach others about God by our words and actions. We forgive willingly, even those who have not asked for forgiveness. We hold no grudge. We comfort those who are suffering. We take time to talk, to listen, and not judge. We pray for all, the living and the dead. Isn't this the charity of theological virtues? Don't we do this though we may not be perfect in every way? Isn't this why we pray? As I sit in the silence of the Cathedral, I question those without a true faith in God. Why do we cheat others for personal value and gain? Have we really placed self-worth before God? Maybe the thoughts of St. Thomas Aquinas are valid, but I pray they are not. I sit in the silence of the Cathedral hoping for time alone with God. Are these thoughts mine or dawning from the Spirit of Our Lord? Is this how God speaks to us in the silence of the day? I sit looking at the paintings and carvings created by the hands of man. Are they meant to invoke thoughts of God and a Heaven without sin? Did a spiritual nature guide the hands of the artist for what we see? Are they meant for a spiritual awakening of the mind for one who sits in the silence of the Cathedral? For all of us here, on this

day, this is what I believe.

"We cannot speak to God and to the world at the same time. We need the sacred space that silence creates in order to turn our undivided attention toward God even if it is only for a few precious moments of our day," Sister Mary Clare, O.C.D.

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

"Vocatus Atque Non Vocatus, Deus Aderit" ☩



Quote from the Early Church Fathers

The Transfiguration of Jesus
by Jerome (347-420 AD)

"Do you wish to see the transfiguration of Jesus? Behold with me the Jesus of the Gospels. Let him be simply apprehended. There he is beheld both 'according to the flesh' and at the same time in his true divinity. He is beheld in the form of God according to our capacity for knowledge. This is how he was beheld by those who went up upon the lofty mountain to be apart with him. Meanwhile those who do not go up the mountain can still behold his works and hear his words, which are uplifting. It is before those who go up that Jesus is transfigured, and not to those below. When he is transfigured, his face shines as the sun, that he may be manifested to the children of light, who have put off the works of darkness and put on the armor of light (Romans 13:12). They are no longer the children of darkness or night but have become the children of day. They walk honestly as in the day. Being manifested, he will shine to them not simply as the sun but as he is demonstrated to be, the sun of righteousness."

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 February 25

Monday

Daniel 9:4b-10
Ps 79:8, 9, 11, 13
Luke 6:36-38

Tuesday

Isaiah :10, 16-20
Ps 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday

Jeremiah 18:18-0
Ps 31:5-6, 14, 15-16
Matthew 20:17-28

Thursday

Jeremiah 17:5-10
Ps 1:1-2, 3, 4, 6
Luke 16:19-31

Friday

Genesis 37:3-4, 12-13, 17-28
Ps 106:16-17, 18-19, 20-21
Matthew 21:33-43, 45-46

Saturday

Micah 7:14-15, 18-20
Ps 103:1-2, 3-4, 9-10, 11-12
Luke 15:1-3, 11-32

Sunday

Exodus 20:1-17
Ps 19:8, 9, 10, 11
1 Corinthians 1:22-25
John 2:13-25

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

March 3 - Saint Katharine Drexel (1858-1955), a wealthy and world heiress from Philadelphia, did not spend her fortune on houses or jewelry, but on the establishment of institutions and missions dedicated to the marginalized. Due to her financial means, she had the privilege of traveling to various parts of the country where she became keenly aware of the oppression of Native Americans and African Americans. She dedicated her entire life, including the founding of a religious community known as the Sisters of the Blessed Sacrament, to the empowerment of these groups through education (that is, launching the first Catholic college for African Americans, and starting 145 Catholic missions and twelve schools for Native Americans). Regarding the purpose of the Sisters of the Blessed Sacrament, St. Katharine said, "Ours is the spirit of the Eucharist - the total gift of self." Katharine died on March 3, 1955 at the age of 96.



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



Novenas and Litanies, Part 5

Our Lord taught Saint Faustina a prayer for mercy that she was to pray unceasingly: "The Chaplet of The Divine Mercy". He told her that, if she prayed in this way, her prayers would have great power for the conversion of sinners, for peace for the dying, and even for controlling nature (Diary, 687, 811, 1731, 1791). The Chaplet of The Divine Mercy is recited regularly at the Cathedral each Friday immediately following the 12:05 p.m. Mass.

In 1935, St. Faustina received a vision of an angel sent by God to chastise a certain city. She began to pray for mercy, but her prayers were powerless. Suddenly she saw the Holy Trinity and felt the power of Jesus' grace within her. At the same time she found herself pleading with God for mercy with words she heard interiorly: Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us."

As she continued saying this inspired prayer, the angel became helpless and could not carry out the deserved punishment. The next day, as she was entering the chapel, she again heard this interior voice, instructing her how to recite the prayer that our Lord later called "the Chaplet." This time, after "have mercy on us" were added the words "and on the whole world". From then on, she recited this form of prayer almost constantly, offering it especially for the dying.

In subsequent revelations, the Lord made it clear that the Chaplet was not just for her, but for the whole world. Prayed on ordinary rosary beads, The Chaplet of The Divine Mercy is an intercessory prayer that extends the offering of the Eucharist, so it is especially appropriate to use it after having received Holy Communion at Holy Mass. It may be said at any time, but our Lord specifically told St. Faustina to recite it during the nine days before the Feast of Mercy (the first Sunday after Easter). He then added: "By this Novena, [of Chaplets] I will grant every possible grace to souls."



Ruminations ... Cont'd from Page 4

argument that it is recognizably Christ's face because the history of our depictions of him are specifically based on those two original icons, as well as our Lady's influence upon and direction of St. Luke, to whose hand several icons are attributed, which explains why he is the patron saint of artists. The features of the face you see in the mural have become almost biometric indicators which helps us to immediately respond to an image presented either

"oh yes, that is Christ" or "that doesn't look like Jesus." Our apse mural exists within the language of the iconography of Christ, which itself has helped to build an almost archetypal aware of the Holy Face. Meant seriously and sincerely, the Mandylion and the Shroud together spawned a meme of the Face of Christ and have preserved that meme for over two thousand years. When Felix Lieftuchter and his lady companions climbed the scaffolding to work on this mural of Christ, they were strongly guided by that meme and faithful reproduced it,

allowing us the experience of walking into the Church and recognize the face of Christ and his large, gentle eyes looking down, directly at us.

In the next instalment, we will consider more about the image of Christ in the mural, its attitude and gesture as a modified Pantocrator.

As always, if you have a specific question you would like answered, please send it to our diligent editor, Mr. Tyler Greenwood (tgreenwood@dwc.org). 🌱



Around and About

MEN'S RETREAT: The Laymen's Retreat League would like to invite all Catholic Men of the area to a Day of Reflection with Rev. William Matheny on **Saturday March 10th, 2018**, beginning at 8am with a continental breakfast (registration at 8:30am) and ending with Mass (around 5pm). For more info, call Don Klamut at 304-280-4626 or visit the website at: <http://www.laymensretreatleague.org/>

ACTOR JIM CAVIEZEL TO SPEAK ON "PAUL, THE APOSTLE OF CHRIST": On **Sunday, March 4**, Franciscan University of Steubenville will host actor Jim Caviezel (Passion of the Christ), EWTN anchor Raymond Arroyo, theology professor Dr. Scott Hahn, and other panelists who will discuss Caviezel's new movie, Paul, the Apostle of Christ, and screen excerpts from the film. The event begins at 7:30 p.m. in Finnegan Fieldhouse and is free, but pre-registration is requested at www.Franciscan.edu.

LOCAL LENTEN FISH FRIES:

- *St. Alphonsus Parish, 2011 Market Street, Wheeling*
Every Friday during Lent from 11:00 p.m. to 6:00 p.m.
- *St. Michael School and Parish, 1221 National Road, Wheeling*
Every Friday during Lent excluding Good Friday from 4:00 p.m. to 7:00 p.m.
- *Our Lady of Seven Dolors, 2244 Marshall Road, Triadelphia*
Every Friday during Lent excluding Good Friday from 11:00 a.m. to 5:30 p.m.

UPCOMING EVENTS

Feb 25 Rite of Election

March 7 Lenten Pilgrimage

Lent for the Ordinary Jane and Joe

St. Michael Parish welcomes Fr. James Conroy, S.J. of Wheeling Jesuit University as he offers a Lenten Mission to prepare us for the journey of these 40 days

Sunday, February 25 @ 7pm

Monday, February 26 @ 7pm
(Mass will be celebrated @ 5:30pm)

ST. MICHAEL PARISH
1226 National Road - Wheeling - 304.242.1560

**"During the season of Lent,
we renew our commitment to the path of conversion,
making more room for God in our lives.**

- Pope Benedict XVI

Central Catholic High School
Wheeling, WV • est. 1865

News

- ❖ Tuesday, March 6 is Freshman Registration Night. 6:30 - 8:00pm in the Great Hall
- ❖ Interested in learning more about the CCHS Knight Life? Contact John Yelenic, Director of Admissions, at 304-905-6241 or jyelenic@cchsknights.org to schedule a visit or to arrange for your son or daughter to shadow. Remember, we want you in Maroon!

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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PARISH COUNCIL PRESIDENT

Mr. James Carroll
FINANCE COUNCIL PRESIDENT

Mr. John Petrella
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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).

