

THE Cathedral Courier

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

28 March 2021

PALM SUNDAY OF THE
PASSION OF THE LORD

Vol. 10, No. 17



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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

March 28 - April 4, 2021

SUN 28 Palm Sunday of the Passion of the Lord

6:00 pm (Sat) Mass for the Parishioners
8:00 am
10:30 am
6:00 pm

MON 29 Monday of Holy Week

12:05 pm Mass for Mary Laverne Monnes

TUE 30 Tuesday of Holy Week

12:05 pm Mass for Fred & Martha Wojcik
4:00 pm Chrism Mass

WED 31 Wednesday of Holy Week

12:05 pm Mass for Dave Wiethe

THE SACRED PASCHAL TRIDUUM

THU 1 Holy Thursday

12:00 pm Confessions
6:00 pm Mass of the Lord's Supper
Adoration following Mass until Midnight

FRI 2 Good Friday

12:00 pm Stations of the Cross
12:30 pm Confessions
3:00 pm Celebration of the Lord's Passion

SAT 3 Holy Saturday

8:00 pm Easter Vigil

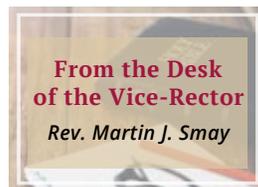
SUN 4 Easter Sunday of the Resurrection of the Lord

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



Dear Parishioners of the Cathedral Parish,

This Sunday we hear the narrative of the Passion of our Lord Jesus Christ read at Mass from the Gospel according to Saint Mark. Near the end of that narrative we will hear these words: "And at three o'clock Jesus cried out in a loud voice, 'Eloi, Eloi, lema sabachthani?' which is translated, 'My God, my God, why have you forsaken me?'" (15:34). These same words are also recorded in the Gospel according to Saint Matthew.



Evidently (literally the evidence shows) these words stick in the memory. Now only was the meaning retained (i.e. *what* our Lord said) but also how it was said (i.e. in another language) was also faithfully retained and put down in Sacred Scripture. While many might assume that these words are a transliteration of Hebrew, they are actually Aramaic, likely the language which Jesus, Mary, and Joseph spoke in the house and the language used among natives of Galilee while Jesus was growing up and proclaiming the Kingdom of Heaven. Perhaps the reason these words stick in the modern memory, or at least stand out to us modern hearers, is that they provoke a number of questions. Perhaps most poignantly is "why would Jesus say something like that?" Some of the Protestant reformers opined that our Lord had to undergo all of the consequences of our sins, including the sufferings of the damned who live for all eternity in despair and so these were words of our Lord despairing. This is a very interesting thought and maybe even an admirable attempt at answering the question. For those of you who remember your catechism, hope is the virtue by which we trust that God will give us all the help we need in order to get to heaven provided that we do our part. A person can sin against hope in two ways: first by presumption by which one trusts that he can be saved by his efforts alone (without God's help) or by God's help without his own efforts (this is an excessive trust in oneself or in God); second by despair when one deliberately fails to trust that God will give him the necessary help in order to get to heaven (this is excessive mistrust in God). In a certain sense, the souls of the damned rightly despair because hell is a final destination, they have no hope of eternal salvation, and as Dante so pithily related was written above the gate of that dreadful place, "*lasciate ogne speranza, voi ch'intrate* – abandon hope all ye who enter here." Therefore, the difficulty with this proposed solution is that the veracity of it would necessitate our Lord committing a sin. Yet we read in Sacred Scripture that Christ "in every respect has been tempted as we are, yet without sin" (Hebrews 4:15) and "He committed no sin" (1 Peter 2:22) and again "You know that he appeared to take away sins, and in him there is no sin" (1 John 3:5). So that proposed solution is false because it contradicts the plain and unambiguous meaning of Sacred Scripture.

There is also another theory, put forward by Muslims (I actually had a Muslim tell me this one time) that Jesus was not actually crucified but that, through some kind of mistaken identity, Judas was crucified. So according to them, the Resurrection appearances were actually Jesus alive, but Jesus was not actually risen from the dead, He just hid for a few days or something. They cite the above verse in support of their theory that it was Judas and not Christ, hence Judas was crying out because he was crucified in Christ's place. A strange theory to be sure, but one which isn't even really worth discussing other than to say that it completely contradicts Sacred Scripture and the entirety of Christian Tradition.

In order to properly understand of these words, we have to insert ourselves into the place and time when they were spoken and written. As I mentioned, these words are also reported in Saint Matthew's Gospel. This is significant as it is traditionally held that Saint Matthew was the first to write his Gospel and, perhaps, Saint Mark who also records these words, had a copy of Saint Matthew's Gospel in front of him while he was writing his Gospel. Saint Matthew was also writing for an audience that was primarily Jewish (or more accurately, Jewish Christians) in composition. According to Fr. Cornelius a Lapide, an erudite 17th century Flemish Jesuit who wrote a highly significant (and Catholic) commentary on Sacred Scripture, Christ prayed continually while on the Cross as both Priest and Victim offering Himself to the Father for the salvation of the world. "My God, my God, why have you forsaken me?" are the opening words to the 22nd Psalm and our Lord began to recite this Psalm as death was approaching. For the Jewish audience to whom Saint Matthew, they would have understood that Christ was praying the entire Psalm, not just the first words. In the ancient world, paper and ink were precious commodities, not to be wasted (so precious that they did not bother putting spaces between the words or use punctuation) and books and scrolls were rare and expensive. People would often memorize Scripture (as late as the 1960s, I am told, it was a noteworthy but not unheard of achievement in many monasteries to memorized all 150 Psalms *in Latin*). Jews living in the first century would have understood that Jesus prayed the whole psalm (which many Jews would have had memorized), not just the first word. It would be as though someone writing in a Catholic newspaper were to write "The Bishop closed the prayer service by saying 'Our Father' before blessing the people." To practicing Catholics reading it, they would understand immediately that the entirety of the prayer was recited, not just two words. While Psalm 22 begins with a cry of abandonment, it goes on to say that the afflicted will be vindicated. This is ultimately a Psalm about Christ in His Passion, the suffering of the Messiah, a Passion which does not end in death but goes through death to the Resurrection.

I am not going to pretend that the above explanation must be accepted or is in any way compulsory nor is it meant to be exhaustive. I cannot claim to exhaust the riches of the mysteries contained in Sacred Scripture. Although the above explanation is, I think, a good start and food for thought. If you are interested in a longer and more spiritual reflection on this and other events in the Passion of our Lord, I would suggest the book [The Passion of Jesus and Its Hidden Meaning](#) by Fr. James Groenings, S.J.

I pray that each of you has a fruitful Holy Week and a joyful Easter.

God love you and keep the Faith!

Fr. Martin J. Smay



**HOLY WEEK
AT THE CATHEDRAL**

Palm Sunday of the Lord's Passion - March 28
Masses 6:00 PM (VIGIL), 8:00 AM, & 10:30 AM
Vespers 6:00 PM

Chrism Mass - March 30 at 4:00 PM

Holy Thursday - April 1
Confessions 12:00 NOON to 1:00 PM
Mass of the Lord's Supper 6:00 PM
Eucharistic Adoration following Mass
until Midnight

Good Friday of the Lord's Passion - April 2
Stations of the Cross 12:00 NOON
Confessions 12:30 PM to 1:30 PM
Celebration of the Lord's Passion 3:00 PM

Holy Saturday - April 3
Easter Vigil 8:00 PM

Easter Sunday - April 4
Masses 8:00 AM & 10:30 AM

Fast & Abstinence on Good Friday

Good Friday is a day of both fast and abstinence. All Catholics ages 18 to 59 are bound to fast on this day. 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. In addition, all Catholics ages 14 and over are bound to refrain from eating meat on Good Friday. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

**Offertory
Collection**

March 21, 2021
Envelopes: \$1713
Loose: \$543
Online: \$313

*Thank you for
your support!*



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Instagram
@wheelingcathedral



Holy Week

Palm Sunday
Saint John Lateran

Monday
Saint Praxedes

Tuesday
Saint Prisca

Wednesday
Saint Mary Major

Holy Thursday
Saint John Lateran

Good Friday
Holy Cross in Jerusalem

Holy Saturday
Saint John Lateran



The Holy Father's Prayer Intention for March

Sacrament of Reconciliation

Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

The Week That Changed the World

With the celebration of Palm Sunday comes the beginning of Holy Week, the week that truly changed the world. The liturgy of Palm Sunday invites us to participate in the joy of the Jewish people who witness the festive and solemn entrance of Jesus into Jerusalem. Jesus is welcomed in Jerusalem in a triumphal procession that is fit for a king. The palms that people carry is a sign of victory, the garments that they lay on the ground resemble humility, and the loud shouts of "hosanna" speak of their inner joy that cannot be contained.

Pope Emeritus Benedict XVI, reflecting on the significance of this day, teaches that "Palm Sunday is the great doorway leading into Holy Week, the week when the Lord Jesus makes his way towards the culmination of his earthly existence. He goes up to Jerusalem in order to fulfill the Scriptures and to be nailed to the wood of the Cross, the throne from which he will reign forever, drawing to himself humanity of every age and offering to all the gift of redemption."

We can identify ourselves with that festive crowd, singing those songs, and participating in that triumph. As we know, the exultation of the feast lasts for but a short time and is transformed rather quickly into humiliation and death. To go from the joy of Christ's triumphant entry to that of the resurrection, He must go through the dreadful experience of the passion, the cross, and death.

Jesus arrives in Jerusalem to such acclaim and only a short time later, he would be derided as a criminal. Sometimes it be can hard to imagine why the crowd would be so inconsistent and erratic - cheering one day, condemning the next. Probably, though, it was two different crowds. The group of people who were cheering Jesus as he entered Jerusalem were largely not from Jerusalem. They were Jesus' followers who accompanied him on the journey. Once

Jesus was inside Jerusalem, it was a different story. He would be met with a different crowd and would encounter people filled with opposition, indifference, fear, and condemnation.

Holy Week demands of us a decision. Of which crowd do we choose to be a part? Will we be numbered among the many disciples who came with Jesus to Jerusalem? Or will we be numbered among those who shouted, "Crucify! Crucify!?" Will we be among those who strive to open our hearts daily to Christ? Do we allow his teaching to permeate



our minds and hearts, seeking the healing power of his mercy, and extending that mercy to others? Or will we be among those who treat Christ with indifference, neglect, and even hostility?

We encounter both crowds in our daily lives and each would bid us to join them. We can feel great pressure at times to abandon the practice of the faith for other pursuits. We can even be tricked into thinking that it might be the right thing to do to step away from our faith in the midst of scandal and shame. Yet all around us there is every encouragement to be part of that company of disciples and saints who fearlessly and joyfully proclaim Christ as Lord and King.

As we enter into this holiest week of the year in preparation for the coming celebration of Easter, use this time to walk more intensely with the Lord. Allow

yourself the priceless gift of encountering Christ through the beautiful Holy Week liturgies. Come to the Cathedral of Saint Joseph this Tuesday afternoon for the Chrism Mass as our priests renew their commitment and the holy oils used in the Church's sacraments are blessed. Be with the Lord Jesus on Holy Thursday as he institutes the Holy Eucharist. Travel with him as he is arrested and condemned. Walk the *Via Crucis*, the Way of the Cross. Who do you meet on the way? Stand at the foot of the cross. Think about how your sufferings can be joined to those of Jesus on the cross and somehow become a means of atonement for the sins of others. Watch and pray at the tomb as the crucified Lord rises in glory, the Victor over sin and death.

Let us place ourselves before the Lord this Holy Week. May we lay our lives before Him so that He may fill us with His presence, bless us with His grace, and one day, welcome us into eternal life with Him.

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.

Pontifical Good Friday Collection

Pope Francis has asked our parish to support the Pontifical Good Friday Collection, which helps Christians in the Holy Land.

Your support helps the church minister in parishes, provide Catholic schools and offer religious education. The Pontifical Good Friday Collection also helps to preserve the sacred shrines.

The wars, unrest and instability have been especially hard on Christians. In these times of crisis, the Pontifical Good Friday Collection provides humanitarian aid to refugees.

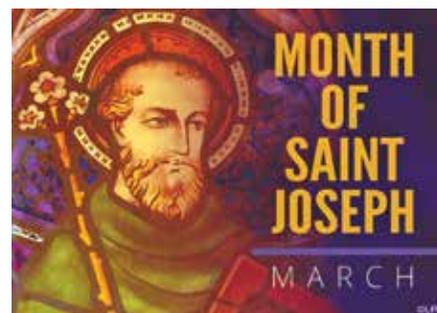
When you contribute to the Pontifical Good Friday Collection, you become an instrument of peace and join with Catholics around the world in solidarity with the Church in the Holy Land.

PLEASE BE GENEROUS!

For more information about Christians in the Holy Land, visit www.myfranciscan.org/good-friday

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.

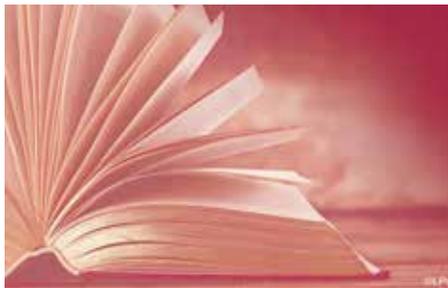


The month of March is dedicated to St. Joseph. We don't know much about him except what is mentioned in the Gospels. Joseph was the husband of the Blessed Virgin Mary and the foster-father of Jesus. Holy Scripture proclaims him as a "just man," and the Church has turned to Joseph for his patronage and protection.

Pope Saint John Paul II, in his 1989 Apostolic Exhortation *Redemptoris Custos* (Guardian of the Redeemer), hopes "that all may grow in devotion to the Patron of the Universal Church and in love for the Savior whom he served in such an exemplary manner ... In this way the whole Christian people not only will turn to St. Joseph with greater fervor and invoke his patronage with trust, but also will always keep before their eyes his humble, mature way of serving and of "taking part" in the plan of salvation." St. Joseph is invoked as patron for many causes. He is the patron of the Universal Church. He is the patron of the dying because tradition holds that Jesus and Mary were at his death-bed. He is also the patron of fathers, of carpenters, and of social justice. Many religious orders and communities are placed under his patronage, including the Diocese of Wheeling-Charleston.

Ways to Honor St. Joseph

- Ask St. Joseph for Help in Your Work
- Get a Statue of St. Joseph
- Pray the Novena to St. Joseph



SCRIPTURE READINGS

Week of March 28

MONDAY

Isaiah 42:1-7
Ps 27:1, 2, 3, 13-14
John 12:1-11

TUESDAY

Isaiah 49:1-6
Ps 71:1-2, 3-4, 5-6, 15, 17
John 13:21-33, 36-38

WEDNESDAY

Isaiah 50:4-9
Ps 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

THURSDAY

Exodus 12:1-8, 11-14
Ps 116:12-13, 15-16, 17-18
1 Corinthians 11:23-26
John 13:1-15

FRIDAY

Isaiah 52:13—53:12
Ps 31:2, 6, 12-13, 15-16, 17, 25
Hebrews 4:14-16; 5:7-9
John 18:1—19:42

SATURDAY

- (1) Genesis 1:1—2:2
Ps 104:1-2, 5-6, 10, 12-14, 24, 35
- (2) Genesis 22:1-18
Ps 16:5, 8-11
- (3) Ex 14:15—15:1
(Ps) Ex 15:1-6, 17-28
- (4) Isaiah 54:5-14
Ps 30:2, 4-6, 11-13
- (5) Is 55:1-11
(Ps) Is 12:2-3, 4-6
- (6) Baruch 3:9-15, 32—4:4
Ps 19:8-11
- (7) Ezekiel 36:16-17a, 18-28
Ps 42:3, 5; 43:3-4
- (8) Romans 6:3-11
Ps 118:1-2, 16-17, 22-23
- (9) Mark 16:1-7

NEXT SUNDAY

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

Sr. Mary Florence Burke, C.S.J.

June 15, 1927 - March 19, 2021

Sister Mary Florence (Rosemary) Burke (93) died peacefully at Mount St. Joseph on March 19, 2021 in the company of her sisters. Her death was considered natural and came after a period of decline attributed to aging. She was born in Wheeling, WV on June 15, 1927. She was preceded in death by her parents, John J. and Agnes (Garrity) Burke, her brothers Wilbert and George Burke, her sisters Kathleen Arbogast and Margaret Reinbold and her nieces Virginia Susan Gallaway and Rosemary Robinson. She is survived by many nephews and nieces as well as grand-nephews and grand-nieces.

Sister Mary Florence Burke entered the Congregation of St. Joseph in Wheeling on September 8, 1945, having been taught by the Sisters of St. Joseph for twelve years. She served as teacher and principal in schools throughout the Diocese of Wheeling-Charleston including Williamson, Weston, Charleston, Clarksburg and Wheeling. She worked as the librarian at Central Catholic High School in Wheeling for many years and was an active member of Cathedral parish. Sr. Mary Florence loved her students and the faculty, staff and parishioners with whom she served. She was a member of the Sisters of St. Joseph Auxiliary, the Wheeling Hospital Auxiliary, CCHS/SJA Alumnae Association, CCHS School Advisory Council, and the National Catholic Educational Association. In 2020, Sr. Mary Florence celebrated 75 years as a Sister of St. Joseph.

Throughout her years of consecrated life, she says the joy of living in the house of the Lord, participating in daily Mass and receiving the Holy Eucharist, the rosary, prayers, and other devotions have been a blessing. In Sr. Mary Florence's own words, "Life has been replete with its unforgettable joys and tragedy. I have played a role in the lives of children for nearly seventy years, and I treasure the memories, the pictures, and



the daily tidbits (thanks to modern technology) that keep me in touch with their lives and those of their offspring. My teaching career has enabled me to appreciate the diversity of religious beliefs and international cultures."

Sr. Mary Florence was known for her quick smile and bright eyes. She had a great devotion to Our Lady and to St. Joseph, her patron. She was connected to family and friends with bonds of deep love. Even at age ninety-three Sr. Mary Florence was able to serve her local CSJ community through prayer and action. She stayed in touch with many alumnae of Central Catholic High School. She lived a full life and at the end of her life told sisters and staff that she was ready to meet her Lord.

Sr. Mary Florence's funeral Mass was celebrated at the Cathedral of Saint Joseph on Wednesday, March 24. Interment followed at Mount Calvary Cemetery in Wheeling.

Eternal rest grant unto her, O Lord, and let perpetual light shine upon her. May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Holy Week Live-Streamed Mass Schedule

**CELEBRATE HOLY WEEK FROM THE
CATHEDRAL OF SAINT JOSEPH**

ALL MASSES LIVE THROUGHOUT THE STATE AT WWW.DWC.ORG/MASS

<p>MASS OF THE LORD'S SUPPER <i>Bishop Mark E. Brennan - Celebrant</i> Holy Thursday, April 1 • 6:00 p.m. - LIVE</p> <p>PASSION OF THE LORD <i>Fr. Martin Smay - Celebrant</i> Good Friday, April 2 • 3:00 p.m. - LIVE</p>	<p>EASTER MASS <i>Bishop Mark E. Brennan - Celebrant</i> April 4 • 10:30 a.m. LIVE & BROADCASTED ON WTRFDT3/ABC - Wheeling Area WBOYDT/ABC - Clarksburg Area</p>
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WHY DO WE DO THAT?

Catholic Life Explained:

Kissing the Altar

Question:

Why do priests kiss the altar at the start and end of Mass?

Answer:

Our churches and chapels are filled with symbols. We might think of the more common symbols (like the crucifix, statues, stained-glass windows, vestment color and altar cloths) as well as major symbols (such as the paschal candle and the baptismal font). But there are some things that we can take for granted in our sacred spaces, because unfortunately, they seem to just be part of the building, including three of the main symbols of our liturgy: the ambo (lectern), the chair for the priest celebrant, and the altar.

These three objects are placed in a specially designated area called the sanctuary. They are the places where the Word of God is proclaimed, where the priest prays and presides at the celebration, and where the bread and wine are offered by the priest during the Eucharistic Prayer. Although each of these objects is sacred because of the role they play in our worship, the altar holds a special place. In a document containing the rules and instructions for the Mass — the “General Instruction of the Roman Missal” — we read: “The altar on which the Sacrifice of the Cross is made present under sacramental signs is also the table of the Lord to which the People of God is called together to participate in the Mass, as well as the center of the thanksgiving that is accomplished throughout the Eucharist” (no. 296).

One of the ways that we recognize the importance of the altar is when the priest and deacon kiss the altar at the beginning of Mass. Kissing is an ancient act of devotion. Remember, we also kiss the cross on Good Friday, and the deacon or priest kisses the “Book of the Gospels” after the Gospel is proclaimed. This act of devotion reminds us that the altar is a symbol of Jesus, the “living stone” (see 1 Peter 2:4), the foundation stone of our faith. It is a symbol gesture, but it is a powerful reminder of the One on whom our faith is built and in whose name we gather as the “household of faith” (see Galatians 6:10).

To learn more, see the “Catechism of the Catholic Church” (no. 1382-1383).

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 Workman	Rosalie Davis
Bill Wilson	George Kirchner	Mark Davis	Rose Otey
Bob Armstrong	Geri Adams Nagy	Marshall South	Sarah Hanasky
Bob Jones	Hines Rotrigo	Martha Yocum	Sarah Sargent
Billy Hanasky	Janet Cupp	Mary Ann Fowler	Shirley DeBenedictis
Brian Hanasky	Janie	Mary K. Schlosser	Shirley DeCaria
Brogan Gallentine	Jean & Chuck Schultz	Mary Walicki	Stanley Kyrk
Caleb Hlebiczk	Jim Antill	Michael DeBlasis	Stephanie Bugaj
Carolyn Lash	Jim and Dee	Milissa Rose	Susan Graff
Carolyn Wieth	Jimmy Hocking	Milly Burke	Susan Mize
Charles Heizer	Joe Bechtel	Nadine Greenwood	Susan Schulte
Charles DeBenedictis	John Petrella	Nicholas Barns	Tammy
Children of the	Jon-Michael Lasher	Norma Bosold	Teresa Helfer
Youth Services System	Judy Pack	Patricia Kalisz	Thelma Pearson
Christina Helfer	Julia Sheets	Pete Cuffaro	Trystan Timmons
Chuck Fair	Kathy Cooley	Pete Mack	Victoria Jeskey
David A. Kress, Jr.	Kaitlyn Hanasky		

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.

The Cathedral of Saint Joseph



MASS TIMES

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

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CONFESSIONS

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

SACRAMENTS

BAPTISMS
By appointment. Please contact the parish office.

**ANOINTING OF THE SICK /
MINISTRY TO THE HOMEBOUND**
Please call the parish office to arrange for anointing for someone who is seriously ill or preparing for surgery. If ill, homebound or hospitalized, a visit can be scheduled upon request.

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

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

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

