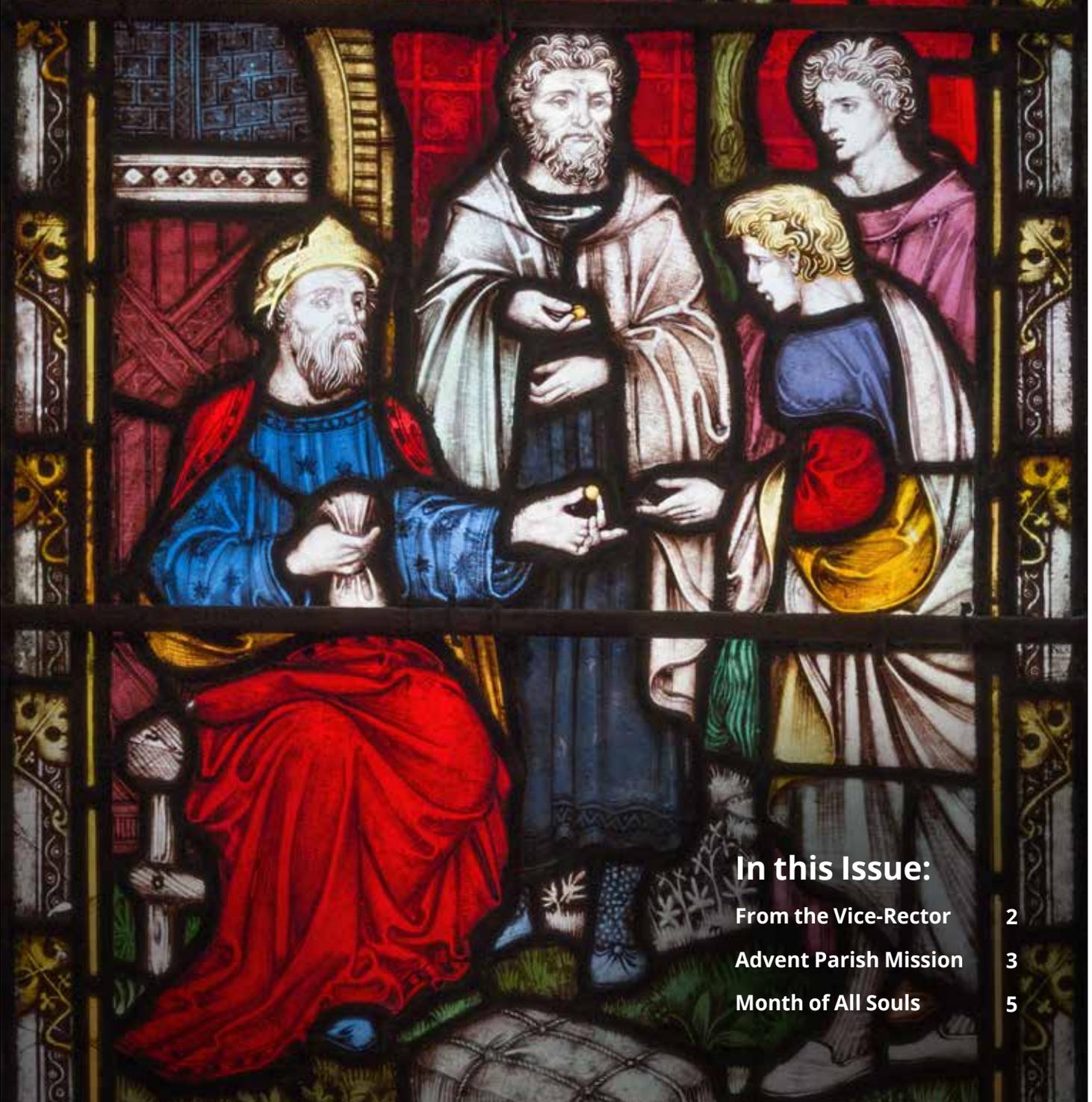


# THE Cathedral Courier

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

15 November 2020  
THIRTY-THIRD SUNDAY  
IN ORDINARY TIME

Vol. 9, No. 43



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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

November 15 - 22, 2020

## SUN 15 **Thirty-Third Sunday in Ordinary Time**

6:00 pm (Sat) Mass for Adiel Anghie  
8:00 am Mass for the Parishioners  
10:30 am Mass for Antonina Purpura

## MON 16 **Saint Margaret of Scotland Saint Gertrude**

12:05 pm Mass for Herbert & Susan Mize

## TUE 17 **Saint Elizabeth of Hungary**

12:05 pm Mass for Kenneth Hart

## WED 18 **Dedication of the Basilicas of Sts Peter and Paul Saint Rose Philippine Duchesne**

12:05 pm Mass for Joseph & Norma Paytash

## THU 19 **Weekday in Ordinary Time**

12:05 pm Mass for Margaret Scheibelhood

## FRI 20 **Weekday in Ordinary Time**

11:15 am Confessions  
12:05 pm Mass for Michael & Josephine Shapaka

## SAT 21 **Presentation of the Blessed Virgin Mary**

9:00 am Mass for Ron Radcliffe  
5:00 pm Confessions  
6:00 pm Mass for Emilie Cook

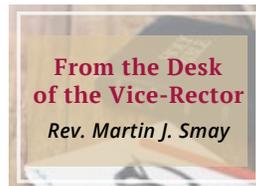
## SUN 22 **Our Lord Jesus Christ, the King of the Universe**

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



Dear Parishioners of the Cathedral Parish,

This past Wednesday, November 11, we marked the annual feast of St. Martin of Tours, my patron saint. Fortuitously – if you believe in such things – this was also my 100th day serving you as vice-rector of the Cathedral Parish. How quickly these days have gone – a positive sign to be sure for time flies when you're having fun, as the saying goes.



In any case, I wanted to take a moment to talk about the manner of receiving Holy Communion and some very practical considerations. There are, of course, two widely used ways of receiving Holy Communion: on the tongue or in the hand. Incidentally, there is also the practice of intinction, which is where a portion of the Host is dipped into the Precious Blood and then placed on the communicant's tongue. This is allowed by the Church but in practice it is rarely used.

The Church gives us guidance as to how we are to receive Communion, both spiritually and physically. All of this guidance flows from the deep conviction and constant Faith of the Church that the substance of the bread and wine are transformed in the substance of the Body, Blood, Soul, and Divinity of our Lord Jesus Christ after the words of consecration. This is not the wild imaginings of early Christians or the invention of some medieval theologians, but is what our Lord clearly taught by word and deed about the Holy Eucharist (see, among other places, John chapter 6, Matthew 26:26-27, 1 Corinthians 11:29).

When it comes to receiving Communion on the tongue, some people prefer to kneel. This is acceptable and in fact a profound sign of adoration and reverence for the Blessed Sacrament. Regardless of whether a person chooses to stand or kneel to receive on the tongue, there are three things in order for distribution in this manner to go well: the first is that the communicant must open his or her mouth sufficiently; the second is that the tongue be extended at least so that it covers the lips; and finally that the communicant remains still. If these three things are observed, it will be extremely rare for there to be any contact whatsoever between the communicant and the minister. Unfortunately, there are some who open their mouths just a very little, as though the Host is a coin being inserted into a slot. This practice sometimes results in incidental contact between the priest's fingers and the person's mouth (yuck!). It also at times results in the Host falling to the floor. Other times, the communicant simply doesn't extend the tongue. This is rather awkward because it leaves the minister two options: first, sticking fingers inside the communicant's mouth (that is, past the threshold of the lips) or, alternatively, "tossing" the Host into the mouth. The former sometimes results in contact while the latter sometimes results in the Host falling to the ground. And then there are those who think that it's their job to move their mouths to the Host. This is simply not the case. It is best and easiest when the communicant remains still and simply allows the minister to do the moving. As a side note, even during a pandemic, the communicant remains at liberty to choose to receive Communion on the tongue; I know that not everyone is happy about this, but there is a right to receive Communion on the tongue and if we want our rights to be respected, we need to respect the rights of others.

See "Vice-Rector" on page 7

## GUIDELINES FOR ATTENDING MASS

### During the COVID-19 Pandemic

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

#### Wear Face Masks

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

#### Keep Your Distance

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

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

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

### Online Giving

The Cathedral of Saint Joseph offers Online Giving, a web-based electronic contribution application that is safe and secure. This site allows you to set up automatic contributions and change the timing or the amount of your gift at any time. You may make pledges and manage your contributions to the pledge amount, and you may make one-time donations. To sign up for Online Giving, visit our parish website at [www.saintjosephcathedral.com](http://www.saintjosephcathedral.com) and follow the "Giving" tab. This website will walk you through the process.

#### Offertory Collection

November 7, 2020

Envelopes: \$1376  
Loose: \$154  
Online: \$593

*Thank you for your support!*



## Advent Parish Mission

CATHEDRAL OF SAINT JOSEPH, WHEELING, WEST VIRGINIA

NOVEMBER 29, 30, & DECEMBER 1, 2020 - 6:00 P.M.

## Rediscovering Joy

### SUNDAY, NOVEMBER 29

#### Solemn Vespers

*Music provided by the Cathedral Schola*

#### Talk #1:

*Joyful Expectation: Waiting with Mary*

### MONDAY, NOVEMBER 30

#### Talk #2:

*Recognizing Our Need for a Savior*

#### Sacrament of Reconciliation

### TUESDAY, DECEMBER 1

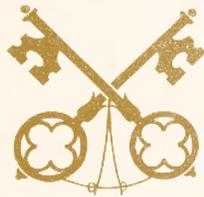
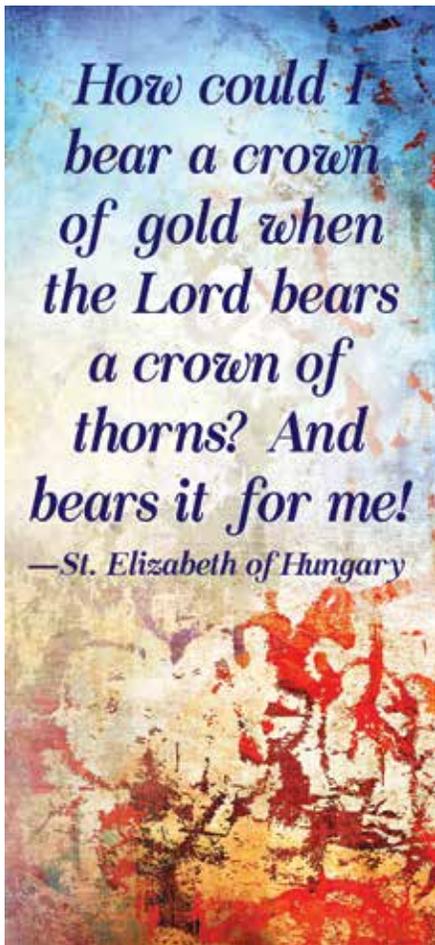
#### Closing Mass

*Bishop Mark Brennan, Celebrant  
Father Adam Potter, Homilist*

Advent can be such a beautiful, prayerful season if we allow ourselves the time of preparing our hearts for the Lord. At the beginning of this Advent Season, the Cathedral of Saint Joseph in Wheeling invites everyone to attend an Advent Parish Mission - three evenings of inspiring talks, prayer, music, and the opportunity for the Sacrament of Reconciliation. **Father Adam Potter** will present the Advent Parish Mission on the theme: "Rediscovering Joy". Father Potter is a priest of the Diocese of Pittsburgh and a dynamic Catholic speaker. This Advent Parish Mission is also a very fitting time to reach out to all those who have left the practice of the Faith as we experience the joyful expectation and renewal brought about by the birth of the Savior. The three-night Advent Parish Mission begins on Sunday, November 29 and runs through Tuesday, December 1 at the Cathedral of Saint Joseph, 1300 Eoff Street in Wheeling. Each evening begins at 6:00 p.m. All are welcome!

*How could I  
bear a crown  
of gold when  
the Lord bears  
a crown of  
thorns? And  
bears it for me!*

—St. Elizabeth of Hungary



### **The Holy Father's Prayer Intention for November**

#### **Artificial Intelligence**

We pray that the progress of robotics and artificial intelligence may always serve humankind.

God gives us the gift of His very self and asks us to invest it. Investing God's greatest gift of Himself wisely, allows God's kingdom to grow and flourish. God trusts us with this pearl of great price in hopes that it will produce abundant fruit. While God's gift of self is realized in the gifts of faith, hope, and love, they are not meant to be solely for personal benefit. They are intended to be shared and are at the heart of Jesus' blueprint for happiness, the Beatitudes.

When we properly invest God's greatest gift, His most treasured possession, we invest in the wellbeing of all of our brothers and sisters and the world in which we live. We take up most seriously our call to be stewards and properly manage, not only our own affairs, but the affairs of those around and before us. God has put tremendous confidence in us. Do we have that same confidence in God?

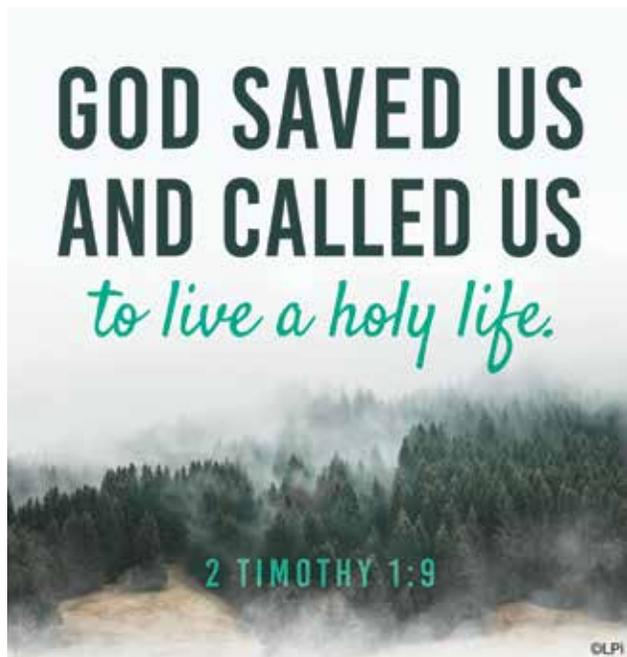
We often go the extra mile and put in the additional effort when it comes to those concerns closest to us: our families, friends, careers, home and securities. But when it comes to things that are not as close to us, we can become lax and less conscientious. Tending to God's treasure requires a great deal of focus and persistent hard work. It demands that I see the bigger picture, God's picture, in which self-sacrifice is a given as we labor for the establishment of God's kingdom, God's vision.



Fear and a lack of trust can loom large, however. We are afraid of letting go of what is "mine" and apprehensive of jeopardizing what we have in order to venture into something bigger and more promising.

Fear and a lack of trust serve no purpose in God's kingdom. They benefit neither the person nor God. What is required is a courageous resolve that produces the fortitude necessary to stay the course and do what God is asking. Doing all in our power to cultivate the seeds of faith, hope, and love in our world, working diligently to put all of our relationships in proper order, becoming attentive to systems and ideologies that hurt and oppress people, being mindful of injustice, and laboring on behalf of the poor and the needy are at the core of what each of us is asked to do. It is how we invest God's most precious gift wisely. If persistent, alert and attentive, then life will gradually improve around us, there will be greater peace and we will experience joy.

**GOD SAVED US  
AND CALLED US**  
*to live a holy life.*



## "Vice-Rector" ... Cont'd from pg 2

When it comes to receiving Communion in the hand, this too is an approved manner of receiving Communion. Some of you are old enough to remember going to an altar rail to receive Communion and there was no option to receive in the hand. The practice of Communion in the hand was introduced by the Protestants because they wanted to erode the Catholic doctrine that the bread and wine are transformed into the body, blood, soul, and divinity of our Lord from the minds of Christians. After the Second Vatican Council in the 1960s, this practice was introduced into the Catholic Church, first on an experimental basis before widespread approval was given. The Church prescribes that one hand be placed under the other (not with only one hand extended or both hands extended side-by-side – both practices that I see often). As a person who distributes Communion frequently, I find it best when the communicant holds his or her hand relatively flat. When the hands are cupped, there is a greatly increased chance of contact between my hand and theirs. Normally, this is not even something that I would note. But pandemics are not normal and, as many of you know, if I come into contact with some else's hand, I am to stop and sanitize my hands. Such a practice makes perfect sense when we consider that the hand is frequently among the dirtiest parts of the human body because of the great number of objects with we come into contact (I realize that many of you use hand sanitizer before Communion – an excellent practice). The second thing that increases the incidence of contact between my hand and the communicant's is movement: sometimes the hand itself is being moved or immediately after the Host is placed in the hand, the communicants moves the hand or curls the fingers in. It is best if

the hand is simply held still.

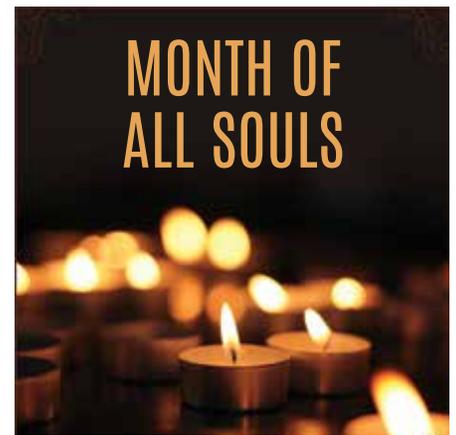
The Church instructs us that "As soon as the communicant receives the host [in the hand], he or she consumes the whole of it." The Church elsewhere specifies in front of the minister, which is to say that no one should be walking off with the Host and certainly not walking back to the pew before consuming. In practice it is best if, after receiving Communion, the communicant takes a few steps to the side, lowers the mask, and consumes the Host. The Host should not be consumed while walking away as though one were consuming a piece of gum or a cookie. Some of you have noticed that I watch to see if people consume the Host – and not a few times I have "chased after" people and asked them to consume the Host. This is really a rather awkward situation that is easily avoided.

Finally, we are also to be careful that no part of the Host is lost. Sometimes small crumbs break off of the Host and we should be extremely careful to see to it that these do not end up on the floor and are reverently consumed. The Church is careful to teach this because it follows directly from the nature of the Eucharist and the reverence and care which we should have for it: after the consecration, the entire Christ is under every part of the species of the bread regardless of how small. Practically this means simply examining one's hands after consuming to make certain that there are no small portions remaining.

It is my hope that this column will make the process of distributing and receiving Holy Communion smoother and safer here at the Cathedral Parish.

God love you and keep the Faith!

*Fr. Martin J. Smay*



### Book of Remembrance

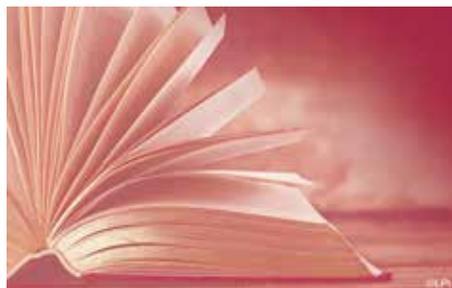
The Church has a long tradition of remembering those who have died, and commending them to the love and mercy of God. During the entire month of November, we are called in a special way to remember "our brothers and sisters who have fallen asleep in the hope of the resurrection." The Book of the Names of the Dead, also known as the Book of Remembrance, was inspired by the ancient practice of recording the dates of the deaths of loved ones in a necrology, a public record or registry of death. This practice provides the living with an opportunity for healing and consolation in the face of grief. The Book of Remembrance at the Cathedral will be displayed near the side Altar of Saint Joseph throughout the month of November. Inscribed in this book are the names of our parishioners who have died over the past years. We encourage you to inscribe the names of your family and friends who have died over the past year so that we might remember and pray for them and for all of the holy dead.

*Rest  
in  
Peace*

*Please remember in your prayers:*

**Thomas Griffith** (Nov 8, 2020)

# SAINTS OF THE WEEK



## SCRIPTURE READINGS

### Week of November 15

#### SUNDAY

##### 33rd Sunday in Ordinary Time

Proverbs 31:10-13, 19-20, 30-31

Ps 128:1-2, 3, 4-5

1 Thessalonians 5:1-6

Matthew 25:14-30

#### MONDAY

Revelation 1:1-4; 2:1-5

Ps 1:1-2, 3, 4, 6

Luke 18:35-43

#### TUESDAY

Revelation 3:1-6, 14-22

Ps 15:2-3, 3-4, 5

Luke 19:1-10

#### WEDNESDAY

Revelation 4:1-11

Ps 150:1-2, 3-4, 5-6

Luke 19:11-28

#### THURSDAY

Revelation 5:1-10

Ps 149:1-2, 3-4, 5-6, 9

Luke 19:45-48

#### FRIDAY

Revelation 10:8-11

Ps 119:14, 24, 72, 103, 111, 131

Luke 19:45-48

#### SATURDAY

Revelation 11:4-12

Ps 144:1, 2, 9-10

Luke 20:27-40

#### NEXT SUNDAY

Ezekiel 34:11-12, 15-17

Ps 23:1-2, 2-3, 5-6

1 Corinthians 15:20-26, 28

Matthew 25:31-46

*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.*

### November 16 - St. Margaret of Scotland (c.1045-1093)

Saint Margaret of Scotland, the wife of King Malcolm III of Scotland, managed to raise eight children while promoting Church reform, especially in the area of liturgical practice. As a woman of great faith, she founded and restored monasteries, provided hospitality to pilgrims, spoke out on behalf of the falsely accused, and fed the poor from her own dining table. All of her charitable activity was grounded in a strong prayer life.

*Patronage:* Scotland

### November 16 - St. Gertrude the Great (1256-1304)

Saint Gertrude the Great was a nun at the Benedictine monastery of Helfta, the abbey where two other great female spiritual writers lived: Mechthild of Magdeurg and St. Mechthild (Matilda von Hachenborn-Wippra). Though prayer she was graced with many mystical and ecstatic experiences, which are recorded in a five-volume work entitled *Legatus divinae pietatis*, commonly called *The Life and Revelations of St. Gertrude the Great*. Her spirituality focused on the humanity of Christ and was characterized by a strong devotion to the Sacred Heart of Jesus. According to many scholars, St. Gertrude's writings should be "shelved" with other influential mystics, such as St. Teresa of Avila.

*Patronage:* West Indies

### November 17 - St. Elizabeth of Hungary (1207-1231)

Saint Elizabeth of Hungary, the Queen of Hungary and mother of four children, had a special love for the downtrodden. She built a hospital in the basement of her castle, nursed the sick, fed the hungry, and provided life-giving work for the poor. After the death of her husband, she took the habit of a Franciscan tertiary (Third Order Franciscan), devoting herself to a life of simplicity and almsgiving. Along with her selfless service to those in need, she actively pursued God through prayer and spiritual discipline.

*Patronage:* Franciscan Third Order, bakers, beggars, brides, the homeless, and charities

### November 18 - St. Rose Philippine Duchesne (1767-1852)

Beginning her life as a nun in the Order of the Visitation in France, Saint Rose Philippine Duchesne eventually joined the Society of the Sacred Heart, founded by St. Madeleine Sophie Barat. Due to her missionary zeal, she was sent, along with five other sisters, to St. Louis, Missouri, to care for the poor and educate North Americans, particularly the Potawatomi people. Recognizing her extraordinary ministry, amazing ability to navigate difficulties, and profound spirituality, a contemporary said, "She was the Saint Francis of Assisi of the Society." Rose Philippine died in 1852, at the age of 83, and was canonized in 1988.

*Saints of God, pray for us!*



The Gospel accounts tell of the Presentation of the Lord Jesus in the Temple but do not speak of the Presentation of Mary. Nevertheless, Christians in the East and the West have observed this day in honor of Mary's Presentation for centuries. According to the Tradition drawn from this text, Mary's parents, Joachim and Anne, who had been childless, received a heavenly message that they would have a child. In thanksgiving for the gift of their daughter, they brought her, when still a child, to the Temple in Jerusalem to consecrate her to God. Mary remained in the Temple until puberty, at which point she was assigned to Joseph as guardian. This memorial speaks of Mary's total openness to God. God kept her free from sin from the moment of her conception, so that she, whose presentation in the Temple we celebrate on this day, would become a Temple of the Holy Spirit.



## WHY DO WE DO THAT?

### Catholic Life Explained:

*Sign Before the Gospel*

#### Question:

Why do we make the three signs of the cross before the Gospel?

#### Answer:

Certainly, many people go to Mass or other devotions, doing and saying things out of habit or reverence and not really understanding the reasons behind some of these things. But everything we do has a meaning or purpose that helps us to worship better, proclaim our beliefs, or focus the attention of the people on something that has a greater importance or significance. A review of the meaning of various gestures and practices can help us have a deeper appreciation for what we do.

There is a little prayer that goes with the three crosses before the Gospel: "May the words of the Holy Gospel be on my mind, on my lips and in my heart." In standing to hear the Gospel, we acknowledge that Jesus is present, and the words of the Gospel are addressed to us. All of the gestures and special postures we adopt before the Gospel are intended to help us prepare for hearing the Word as well as act on it. The incense, the Alleluia, the deacon or priest, and the special dialogue and announcement that introduces the Gospel help us focus our attention on the Good News we are about to hear. The three signs of the cross show our desire and good intention to hear and live the Gospel.

## REMEMBER IN YOUR PRAYERS

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

### 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; Mr. Tim Bishop, ext. 353; Fr. Dennis Schuelkens, ext. 270 or call the Office of Safe Environment at 304.230.1504. For more information on the Diocese's Office of Safe Environment, please go to [www.dwc.org](http://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



## 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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**Website:** [www.saintjosephcathedral.com](http://www.saintjosephcathedral.com)

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*Bishop of Wheeling-Charleston*

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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.**

