

ISSUE No. X

30TH SUNDAY IN ORDINARY TIME

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# *Cathedral* WEEKLY



OUR TENTH ISSUE



# Cathedral WEEKLY

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OF SPRINGFIELD IN ILLINOIS

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## FROM THE EDITOR



This issue marks our tenth issue of the *Cathedral Weekly* and it has truly been humbling to receive so much feedback on how much the parish and those who join the Cathedral for Mass have enjoyed it. When we set out to make some changes to the way Cathedral, as a parish, evangelizes and helps foster discipleship - this magazine was at the top of the list. It goes without saying that one of the most powerful tool that any parish has as their weekly publication. Most parish, actually, all

parishes for the most part use a bulletin to communicate to their families what is going on in the parish and other odds and ends. With so many unique pastoral needs at a parish such as Cathedral, there was a great deal of intentionality on using the resources we already have in the Church, but using them in a way that fits the twenty-first century.

Having reached issue number ten, there are still so many areas we want to cover and issues we want to touch upon that impact all of us. That being said, this magazine format is not cheap and we are very thankful for the amazing staff at LPI, including Brian Davidson, our Stewardship Communications Consultant; Bob Swagman, our account manager and all of the countless other staff that have been instrumental in all things from the rebranding of Cathedral's logo and of course the very useful Cathedral Parish App.

In order for this format to work, we truly feel it is important to have it published in full color so that it stands out as an important thing for families to read and share with others. It was that desire that we approached LPI and thanks to their

belief in us and their generosity that has allowed us to print these past issues FREE OF COST.

The time has come now that we must find the last final businesses and organizations who would be willing to place an advertisement to help provide the necessary funding to keep *Cathedral Weekly* as your powerful parish communications tool. Even when considering the advertisements for the CW, we don't want to this to be just another "ad" placed in the back of a parish publication. On the contrary, we truly feel that those who wish to help provide funding are actually partners in the faith, showing their support for the Cathedral and the diocese and the Church universal. That means we owe it to them to support their businesses and causes as they are truly putting their money where it is important.

We don't want this wonderful evangelization tool to come to an end and go back to the old bulletin format, but we need your help! If you or someone you know would like to help provide the necessary funding to keep this endeavor going, please contact Bob Swagman at 636.346.2058 or by email at [rswagman@4lpi.com](mailto:rswagman@4lpi.com). Thank you for your time and assistance in this important matter.

One last thing: on a personal note, I want to thank you all for your prayers and support during these past few weeks since my father passed away. It has meant the world to me and I cannot tell you how much it has meant to my family. I am beyond blessed to call Cathedral my parish home!

If you have a submission or idea for *Cathedral Weekly*, please contact me at [aquick@dio.org](mailto:aquick@dio.org).

Like the Cathedral Weekly? Share this copy with a friend!

# RENEWAL OF OUR PARISH



## The Solemnity of All Saints and the Commemoration of All the Faithful Departed

This coming week, November 1<sup>st</sup>, is the Solemnity of All Saints, the day we honor all those in Heaven, especially the "small s" saints who are not canonized and whom God alone knows. The

saints are not just our models they are also our friends. They cheer us on in our earthly struggles and support us with their prayers so that we might eventually join them in the praise of our God in Heaven.

The veneration of the memory of the saints (not worship or adoration) goes back to the earliest days of the Church, to the middle of the second century precisely. It was recorded that the memory, as well as the bones, of St. Polycarp were honored by the early Christians following his martyrdom. It was around the martyrs in general that the veneration of saints began and by the sixth century that veneration extended to other men and women who themselves did not die a martyr's death, but who nonetheless lead lives that were models of holiness.

In the early seventh century, following successive attacks on Rome, during which the catacombs were raided by barbarians, the bones of the martyrs in Rome were all gathered together and buried beneath the Pantheon, a pagan temple dedicated to all the Roman gods. The Pantheon was then dedicated by Pope Boniface IV as a church to the honor of the Blessed Mother and all the Martyrs with the feast being celebrated on May 13. A century later, Pope Gregory III dedicated a new chapel in the first St. Peter's Basilica that was dedicated to the Apostles and all saints on November 1, suppressing the former feast celebrated on May 13. Some have attributed All Saints Day being on November 1<sup>st</sup>

because of the Irish pagan traditions of celebrating the dead at that time. This is historically dubious since the November 1 celebration of All Saints did not begin as a universal feast but started in Rome, then spread to Germany, and finally to the rest of the Church.

Immediately following All Saints Day, the Church remembers all the faithful departed on All Souls Day (November 2<sup>nd</sup>) as well as through the whole month of November. The Church is especially mindful of those souls who, while dying in the state of grace, died with some remaining attachment to venial sin and are experiencing a process of spiritual cleansing and perfection in purgatory. The custom of praying for the dead is found in the Scriptures with one of the primary references found in 2 Maccabees 12: 26, 32 which says "turning to supplication, they prayed that the sinful deed might be fully blotted out. Thus they made atonement for the dead that they might be free from sin." Beginning on All Souls Day, the Book of Remembrance will be placed in front of the baptismal font so that within it you may inscribe the names of family and friends who have died. They will be remembered at all Masses throughout the month of November.

*Father Christopher House is the Rector-Pastor of the Cathedral and serves in various leadership roles within the diocesan curia, specifically Chancellor and Vicar Judicial.*

### WEEKLY COLLECTION INFORMATION OCT 21/22

Envelopes - \$ 5,352.00    Loose - \$ 2,820.81

Maintenance - \$ 1,131.00    TOTAL: \$ 9,303.81

**\$ 6,604.08 short from the amount  
needed to operate**

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 30 October

7AM - Shanna and Family (Bridget Goett)

5:15PM - Special Intention for M. Culton Family (M. Culton)

### Tuesday 31 October

7AM - Albert T. Egizi (Karl and Jami Severino)

5:15PM - Brother Patrick T. Shea, OFM  
(Jack, Leann and Sue Billington)

### Wednesday 1 November

7AM - For the People    12:05PM - Charles Rossiter (Jane Fornoff)

5:15PM - Patrick J. Cadigan (Susan Cadigan)

### Thursday 2 November

7AM - Catherine Staab (Tom McGee)

5:15PM - Bart Rotherham (Betty Rotherham)

### Friday 3 November

7AM - Special Intention for Pour Souls (Holy Angels Parish)

5:15PM - Vincenzo Gianonne (Jeannette Gianonne)

### Saturday 4 November

8AM - Joan Lee (Family)

4PM - James Sullivan (Sullivan Family)

### Sunday 5 November

7AM - Al Milner (Family)    10AM - Mary Posnak (Woody and Becky Woodhull)    5PM - For the People

# DISCIPLESHIP



"Mommy, I can do it, trust me." She says to me, as she is wavering on an overturned laundry basket, reaching on her tip toes to reach her mermaid costume. "I am not worried about you, hunny, but...(the potential boo-boos that might exist in a few moments). She barely got ahold of the mermaid tail and tumbles down to the ground. Yes, crying begins. And

yes, mommy is sorry. I suppose this will not be the last time that I "oversee" a bad choice, a potential pitfall that is going to hurt. It isn't that we don't trust our children; it is that they don't always make the best decisions, right? If the issue isn't about trust, but about what is the right choice or wrong choice, how come we don't interrupt? How can we be bystanders to an epic fall that will come from an overturned laundry basket turned ladder?

It got me thinking about my relationship with God and the trust He places on me, despite any metaphorical laundry basket I might be standing on. Just as I have to have a trust in Him, He in

turn trusts me. He trusts me to make the right choices, yes, but more importantly to interrupt the bad ones. To interrupt or to stop the bad choices can mean that you are consciously trying to make the good ones. Looking through the lens of stewardship, we see that the good choices are commonly those involving time, talent, and treasure. Simply put, can I make a choice to spend more time with God, to serve God's people, and to share my wealth with those who need it more than I do week after week? If I live my life through the lens of stewardship, I see that I can keep making good choices a priority, so that I don't entertain the bad choices that come to mind.

As Gracey got up and calmed down, I had to explain that a laundry basket is not a ladder. She thought she was being creative and that practically, "it worked, mommy." While I appreciate

her cleverness, she and I both realized that sometimes we need to pause, take a step back, and ask for help...oh, and keep the laundry basket right side up.



*Katie Price is the Coordinator for Discipleship and Stewardship at the Cathedral. She comes with an extensive background in this field after helping dioceses and parishes across the nation meet their goal of making discipleship a priority in their parishes. If you would like to learn more about the work she is doing, email her at [kprice@cathedral.dio.org](mailto:kprice@cathedral.dio.org).*



## Prayer for our Bishop:

God, eternal shepherd, you tend your Church in many ways and rule us with love. You have chosen your servant, **Bishop Thomas John Paprocki**, to be a shepherd of your flock. Give him a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care, may he build your Church as a sign of salvation for the world.

Amen.







*The following article is from a Conference Father Denis Robinson, OSB gave to the lay graduate students at Saint Meinrad Seminary and School of Theology. It is presented for your edification.*

I have been spending a great deal of time recently thinking about what motivates us. How do we understand, at a very basic level, who we are? How do we define ourselves, our value in the world, our position?

Of course, there are many different answers and many different ideas about how such conclusions are reached. Perhaps they are as different as each individual.

And yet, I do believe they fall into particular categories.

Some of us define ourselves by our relationships. Am I in a relationship? Am I recovering from a relationship? Do I want to be in a relationship? We know that the permutations of interpersonal encounter can sometimes overwhelm us. We lay awake at night thinking: what does he or she think about me? Do they feel as strongly for me as I for them? Or we may turn that reality around a bit. I am not worthy to be thought of well by so and so. Can I ever meet their expectations? Can they ever meet mine? These kinds of thought sometimes permeate them. They even permeate the lives of priests at times, when we find ourselves engaging in various kind of mental gymnastics in order to keep some kind of equilibrium.

Another aspect of our personal identification is our work. As Benedictines we know that we are sometimes for good and sometimes for ill, defined by our work. We do these things and they define us. Likewise in the world outside of the monastery and seminary. We are defined by our work. Sometimes we are proud of that, and sometimes less so. Sometimes we believe that our work is closely matched to who we are and sometimes that we are merely floundering a world of meaningless labor in order to make ends meet. All of us desire at some level to be defined by our work and yet, we often find this a goal difficult to achieve.

How am I defined?

At a more base level, perhaps I am defined by money. How successful has my life been in monetary terms? I become defined by my possessions, what I have and what my neighbor has that I do not have. So much of life seemingly is looking across the fence into the neighbor's backyard and wondering how he was able to afford that pool or that RV. Or perhaps we are defined by less tangible but still infinitely important things like sexuality, or cultural identity, or any other construct.

How am I defined?

Is it family, friends, money, job, education, values, neighborhood. It might be any of those things or a combination of those things.

However, as we advance in the Christian life (and hopefully that is what you are having the opportunity to do here) as we advance in the Christian life there is a growing complexity in our understanding of what is important, a growing complexity and, I would say, a simplicity.

As Christians and as Catholics, I would say we have only one thing by which to define ourselves and that is the Eucharist.

Our understanding of a growing sense of discipleship must lead us to the conclusion that we are only fully defined by our participation at Mass. Now, I think for us in this theological testing ground, that realization is, at least, theoretically correct. We know we are defined by the Eucharist, whether or not we have fully incorporated that reality into our lives. We are defined by the Eucharist. And yet, what do we practically encounter in our churches.

Honestly we have to say that it can be a mixed bag. Sometimes the celebration of the Eucharist in parishes is very meaningful. Sometimes it calls us out of ourselves and our daily concerns and into the mystery of Christ lived in the eschatological moment of Holy Communion. Sometimes it does a very good job of reminding us of its centrality in our lives and the million practical ways it defines us.

Sometimes, however we have a different story. The celebration of the Eucharist can seem dull. It can seem perfunctory. It can seem to be rushed and watched over by less than diligent ministers. It can seem boring, the worst epithet our modern world can give anything.

Now, we know at a REAL level, a valid celebration of the Eucharist is none of these things, and yet we can become ensnared in the external ideals and miss the internal truths. What are you experiencing here? I hope that you are experiencing quality education, good fellowship, a meaningful experience of Church, and GOOD LITURGY.

Tomorrow we will have the privilege of praying together at Mass. This afternoon we will celebrate the Divine Liturgy of Saint John Chrysostom in the Byzantine chapel (follow your noses). I hope to see you there. Sometimes a mere shifting of rite can give us some new insight into where we are going or where we need to be. Sometimes a new rite can show us what we might be missing if we are too caught up in the tangibles (or the politics) of our Roman Rite. Sometimes we just need a little liturgical reset to get us moving in the right direction again.

I hope that you might think of this little reflection on values as a way of doing a kind of discipleship reset, something all of us really need every day.

Peace and blessings to each of you.

*Fr. Denis Robinson, OSB is the President-Rector of Saint Meinrad Seminary and Graduate School of Theology in Saint Meinrad, Indiana. A monk of Saint Meinrad Archabbey, Father Denis holds a PhD and STD from Catholic University of Louvain and other various advanced degrees. Aside from his work as president-rector he is also an assistant professor of systematic theology with special interest in the work of John Henry Newman. He also teaches and writes in the areas of reformation theology, Anglican studies, theology and literature and priesthood. Used with the permission.*



## The Pathos of Liberal Catholicism

Kerry Kennedy, a daughter of Robert and Ethel Kennedy, has written a book that has made it onto the bestseller list. It is called *Being Catholic Now: Prominent Americans Talk About Change in the Church and the Quest for Meaning*. It features brief reflections from thirty-seven men and women, largely though not exclusively, drawn from the left-side of the Catholic spectrum. Though it's always difficult to generalize when dealing with such a variety of contributors, I would like to draw attention to two themes that come up with great, and I must say, disturbing regularity in this book. The first is the favoring of "the faith" or "spirituality" over the institutional church, and the second is the reduction of Catholicism to the works of social justice.

In her preface to the text, Kennedy evokes, movingly enough, her intensely Catholic childhood, which involved frequent prayers, personal devotions, Bible reading, immersion in the lives of the saints, celebrations of the liturgical seasons, and regular attendance at Mass. But then she recounts the process by which she became gradually disillusioned with pompous bishops and out of touch priests. She tells us how her mother, if offended by an insensitive or long-winded homily, would simply get up and lead her brood of children out of church. The conclusion she draws is starkly stated: "I learned from her to distinguish between my faith and the Institutional Church." Now, I know all about priests and bishops who sometimes say stupid things, and worse, sometimes do harmful things. I agree with Kennedy and many of her collaborators in the book that the clergy sex abuse scandal, in all of its ramifications, represented the prime example of this distortion of speech and abuse of power.

But this acknowledgment should never lead one to conclude that the faith is divorceable from the hierarchical structure of the church, as though the Catholic faith could float free of the pesky interference of priests and bishops. The church is neither a philosophical debating society nor a political party, but rather a mystical body, hierarchically ordered in such a way that authentic teaching and sacraments come through the ministrations of the ordained. What I saw in the image of Ethel Kennedy walking out of church in response to an offensive sermon was the Donatism of the left. In the fourth century, St. Augustine battled the Donatist heresy which held that only morally praiseworthy priests could legitimately administer the sacraments and preach. The great saint insisted that the power of word and sacrament does not come (thank God) from the personal worthiness of the minister but from Christ who works through them. So even today, the "faith" cannot be severed from the "institution," even when that

institution is represented, as it always is, by deeply flawed people.

The second theme that disturbed me could be found in almost every essay in the book. In reflection after reflection, we hear that Catholicism amounts to a passion for service to the poor and the marginalized. Again and again, the contributors said that what they prized the most in their Catholic formation was the inculcation of the principles of inclusivity, equality, and social justice. The Church's social teaching comes in for a great deal of praise throughout the book. But in the vast majority of the pieces, no

mention is made of distinctively Catholic doctrines such as the Trinity, the Incarnation, redemption, original sin, creation, or grace. For the most part, it would be very difficult to distinguish the social commitments of the contributors from those of a dedicated humanist of any or no religious affiliation. The problem here is that the social teaching of the church flows necessarily from and is subordinated to the doctrinal convictions of classical Christianity. We care for the poor precisely because we are all connected to one another through the acts of creation and redemption. More to it,

we worry about the marginalized precisely because all of us are cells, molecules, and organs in a mystical body whose head is Christ risen from the dead. And our work on behalf of social justice is nourished by the eucharist which fully realizes and expresses the living dynamics of the mystical communion.

The great Catholic advocates of social justice in the twentieth century—Dorothy Day, Peter Maurin, Romano Guardini, Reynold Hillenbrand, Thomas Merton—were all deeply immersed in the doctrinal and liturgical traditions. No one would have mistaken any of them for a blandly secular humanist. My fear is that a Catholicism reduced to social justice will, in short order, perhaps a generation or two, wither away.

Being Catholic, now as at any other time, must always involve a living relationship with both the hierarchical church, made up as it is of flawed individuals, and with the doctrines and sacramental practices that flow from and refer to Christ Jesus. Without these connections, it loses its soul.



Bishop Robert Barron

For more of Bishop Barron's articles go to [wordonfire.org](http://wordonfire.org)  
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*This Wednesday, 1 November  
is the*

## **Solemnity of All Saints**

*which is a*

### **HOLY DAY OF OBLIGATION**

On holy days of obligation,  
Catholics are *obliged* to participate in Mass.

A vigil Mass will be held on Tuesday at 5:15pm,  
along with the normal daily Masses on Wednesday with  
the addition of a 12:05pm Mass that day.



***Cathedral Weekly* is  
made possible by the  
countless businesses and organizations  
who provide the funding for our  
weekly printing.**

**We are in need of further funding to keep  
this publication going.**

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636.346.2058 or [rswagman@4lpi.com](mailto:rswagman@4lpi.com).**

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