

ISSUE No. XII

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# *Cathedral* WEEKLY

## BEHOLD THE LAMB OF GOD

CUTTING TO THE SPIRITUAL CORE | DOCTOR TOM NEAL  
THE LEAST RELIGIOUS GENERATION IN U.S. HISTORY | BISHOP ROBERT BARRON

# Cathedral WEEKLY

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**“IF SOME OF YOU HEAR THE  
CALL TO FOLLOW CHRIST MORE  
CLOSELY, TO DEDICATE YOUR  
ENTIRE HEART TO HIM, LIKE THE  
APOSTLES JOHN AND PAUL, BE  
GENEROUS, DO NOT BE AFRAID,  
BECAUSE YOU HAVE NOTHING  
TO FEAR WHEN THE PRIZE THAT  
YOU AWAIT IS GOD HIMSELF.”**

*Saint Pope John Paul II*

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# RENEWAL OF OUR PARISH



## The Four Last Things

The colors of fall seem to have exploded this past week, but the beauty of creation in autumn is also a harbinger of the coming of winter when much of creation will enter into its deep sleep. While the winter may be cold and dark, we know that light and warmth will return again as springtime will call

creation back into new life, yet we still must face the winter. The same is true in our lives as this earthly life must come to an end. We must be mindful of that reality. As we continue through the month of November, the month of All Souls, it is good for us to be reminded of what the Church terms the Four Last Things: death, judgement, hell, and heaven.

They say that there are two unavoidable realities in life: **death** and taxes. That statement is only half true. You can avoid taxes, I don't advise it, but people do try and some are successful. Some people try to avoid death but no one has succeeded there. Life is the time and opportunity for us to accept God's grace and to co-operate with it. While death is perceived as the natural course of life, death is also seen from a religious perspective as an aberration, as a consequence of sin. A disciple should be able to see a distinction between death and Christian death. The notion of Christian death points to the underlying belief that death is nothing more than a doorway to a new and greater life with God in Christ.

This year on the Solemnity of Christ the King (two weeks from now) we will hear the Gospel of the Last Judgment proclaimed to us at Mass. While the Scriptures speak of this general **judgment** the Church also speaks of particular judgment that all of us will face at the moment of death. Our own innate sense of justice moves us to believe that there must be some final reckoning

concerning what good, or lack thereof, that we did in our earthly life. This judgement is not so much about God rendering a decision regarding us but rather fulfilling the choice we made by how we lived, as St. Paul teaches us "for we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil" (2 Cor 5: 10). From this judgment, we then enter into one of two destinies: eternal life or eternal damnation.

For those who live and die in God's friendship, they can be assured of everlasting life with him in **heaven**. This eternal destiny may be entered into immediately for those who die without any attachment to sin or after a period of purification for those who die, not in mortal sin but, with an attachment to venial sin. This process of purging is known as purgatory. Every soul in purgatory is destined for union with God in heaven. The pain of purgatory is not an intentional punishment inflicted by God but rather it is the result of the pain of separation experienced by the soul until it achieves perfect union with God.

For those who die in a state of mortal sin, having made a clear, manifested choice against God, the Church teaches that those souls suffer the eternal torments of **hell**. The suffering of hell is not one of fire and brimstone, but one of complete and everlasting separation from God, having full knowledge of what has been lost. The Church teaches that hell does indeed exist, as the Lord Jesus warns us of in the Scriptures, but the Church does not formally teach that anyone is there except the devil and his fallen angels.

Death and judgment are realities that all of us must one day face, but for those who strive daily to live in God's friendship, sinners though we are, we have nothing to fear for we have a loving and merciful God. Let us keep our hearts open to that love and mercy every day.

*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.*

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 13 November

7AM - Delbert Fairweather (Andrew and Cheryl Klein)

5:15PM - Judy Huff (Mary Sestak)

### Tuesday 14 November

7AM - Joseph Klein (Andrew and Cheryl Klein)

5:15PM - Dr. David Mack (Friend from Marian Center)

### Wednesday 15 November

7AM - Catherine Staab (Tom McGee)

5:15PM - Lucille Kelly (Lynn Wagy)

### Thursday 16 November

7AM - All Souls

5:15PM - Jack Ely (Wife)

### Friday 17 November

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

5:15PM - Peggy E. Ushman (Stanley and Thelma Rhodes)

### Saturday 18 November

8AM - Steve Kinsella (Colleen Cornish)

4PM - Frank and Mary Matheis (Rita Messinger)

### Sunday 19 November

7AM - For the People      10AM - Special Intention for Lost Souls (CCCW)      5PM - Agnes Heineman (John and Melinda Kopec)



## ThanksGiving

Last weekend when I was gathering the Halloween decorations and getting out the Thanksgiving/Holiday décor, I started up a conversation with my four-year old daughter Gracey about giving. I was trying to let her know that the season is an opportunity to give thanks for all the blessings we have and generously give back to those who might be in need. She asked this question, “Why doesn’t God help those in need?” Whoa. Hold on a minute, I thought. This conversation just took a quick turn! She has a way of asking questions that seem simple, yet are so complex and deep at the same time.

I am sure you are eager to hear the answer, just as she was at the time. Struggling to find an easy way to teach complex theological issues here, I decided to describe my first volunteer experience instead. I remember being around the age of 5/6 and at the time, my mother was serving on the United Way of Peoria Board. She was “involved” in a lot around the community and I got to tag along to “meetings” with her, which I thought was neat. I remember one evening going with my mother to the United Way Board meeting and while there, the development staff asked if I could help them with a “special project.” I looked to my mom for permission, and of course she said, “Great, her first vol-

unteer experience!” What was I doing? I was stuffing a fundraising appeal that needed to get out the door the next day. Little did I know at the time that many years later, I would still be stuffing envelopes and *Weekly’s!*

I told her this story because I wanted to share how God works through us. No matter the age, no matter the experience, God’s grace works through us to provide for those in need. It is our responsibility to be the hands and feet of His mission and message in the world. We have to be the hands of comfort, healing, and help, while holding each other up through prayer. God *IS* helping those in need through our willingness to share our time, talents, or treasures. And, most importantly, He needs all of us. In the next few weeks, you will find content in the *Weekly*, on the website, and in the e-news regarding a stewardship challenge to #Give1Hour. Maybe you can give one hour in prayer, out of the ordinary weekly routine or maybe you can give one hour in service to others or a ministry of the parish. More information and resources will become available in the next few weeks, but for now let us pray that we can answer God’s call to be his hands and feet in our community.

*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).*



## The Living Dead: Monks, Nuns and Zombies

This story begins at the beginning. God created man male and female in his own image. Things were good back in those days. People got along, food was tasty, pleasure was easy and strong. But soon, calamity struck. There he was: the proto-zombie. Lucifer, now Satan, beguiled the original humans with the big lie: life with God is a half-life. He did this as a dead person, seeking to consume the new fleshy creation, endowed with great gifts. Just like all zombies, he didn’t gain anything through this temptation: he just wanted to create more zombies.

The children of Adam and Eve roamed the earth, half-dead after being afflicted by their parents’ disease. They turned on each other and in on themselves. As in all zombie documentaries, however, the cure began to reveal itself. Nevertheless, this antidote was working slowly, coming along in fits and starts. Unfortunately, the zombieified humans were shockingly resilient and resistant.

Then one day, there seemed to be a person who wasn’t afflicted by zombitis. He started curing people of their maladies and there was hope in the air. Of course, there’s nothing a zombie wants more than to make a non-zombie into a zombie. The proto-zombie came back to trick Jesus with the same lie—living in obedience to God is not really living. But he resisted. Enraged, Satan stirred up the horde to kill this anomaly.

You might have heard the phrase “zombie Jesus.” Get it? He came back from the dead. Therefore he is a zombie. Clever, but not true. Zombies are half-dead; Jesus is fully alive. Zombies make other

zombies; Jesus frees the slaves. Where there is death, he brings life. After his Resurrection, there were many who were brought from a half-dead experience to life.

Once again, zombies want nothing more than to feed on the living. Many of those who came back to life were killed for their vivifying faith. Through their witness, they brought many to life and gained eternal life themselves.

In addition to the martyrs, there were hermits and monks and widows who wanted to offer their lives as a sign of the healing power they received, and to give life to those who still were afflicted. Some began to use the phrase “dead to the world” to describe this life of consecration.

So were these who were “dead to the world” another group of zombies? Because they made vows of chastity, poverty and obedience, weren’t they just mindless half-humans, failing to enjoy life? On the contrary, these monks and nuns were working to give witness to the full life those in heaven enjoy. By contemplating God, and loving their brothers and sisters, they were setting out to live a more real kind of life than the lives which they led on the outside. And not only did they pray, but they contributed to this world as well. They brewed beer, made honey and jam, organized the copying and writing of books, educated others, composed music, provided refuge, gave medical care, and countless other services for individuals and the larger culture—services that continue even to this day. From these monks and nuns came other groups: the friars, sisters, and societies who go to the people and try to dispense the antidote to a life bound by sin.

*Continued on Page 5*





## Cutting to the Spiritual Core

A few years ago, I had the amazing privilege of interviewing Nigerian Francis Cardinal Arinze, Prefect Emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments (whew), while I was serving as a Catholic radio show co-host in Iowa. He was there to give the keynote address at a Catholic conference, and made time, at the fraternal encouragement of Des Moines' Bishop Richard Pates, to sit down for a nearly hour-long interview.

He is a brilliant and holy man who exudes both conviction and humility. After the interview was over, and my friend Lisa Bourne had taken photos, I asked him if he had a moment for a question.

We stepped off to the side of the room and I asked him, "What advice would you give to me as a catechist and as a theologian?" He replied, without taking even a moment to think, "Are you married?" I replied, "Yes." Again he queried, "Do you have children?" Again I replied, "Yes." Then he said:

*"Well, you know that your first duty is to be a good husband and a good father. That's more important than catechist or theologian. So, first you must get your priorities right and be faithful to your first vocation."*

*Anything else I could say to you about being a theologian*

*or a catechist would be nice, and I gather you work hard at what you do or you wouldn't have asked for my advice, but if I had one thing to say to you today it would simply be to love your wife and children, help them become saints, and the rest flows from there. Okay?"*

I was so unprepared for that reply that I awkwardly said, "Okay. Yes. Good. Thank you, Eminence. Will do."

I had an equally amazing privilege meeting a 90+ year old Vietnamese gentleman, and his wife, last year. He and his wife had come to visit the seminary and go to Mass. I saw them at Mass in the front pew and noticed how intensely he participated in the Mass. They came to lunch afterwards in the seminary dining room. I sat with them at their table and spent the next 45 minutes speaking with him (his wife smiled but did not seem to speak any English).

Though I struggled to understand everything he said through his thick accent, I was able to discern the main lines of his story. He told me about life growing up in poverty in Vietnam, about their families' immigration to the U.S., and about their love for the Church and the priesthood. He asked me what I did at the seminary, and when I told him I was Academic Dean, responsible for the intellectual formation of the seminarians, he became very animated and said,

*"Oh! What an honor! Oh God has blessed you. Do you know that? Do you see God chose you? To help make priests of Jesus Christ. Make them holy priests. How unworthy! Do you know that? We are all unworthy! But God has chosen you to do this. And do you know what the secret is to doing good work? Being holy. You must be holy."*

*Do you know how to be holy? Praying! You know what else?*

*Praying! And holding on to Our Lady. And the Rosary. Do you pray the Rosary? You must! Do you think you will make it if you don't? You won't! Pray the Rosary, okay? Stay close to Our Lady, okay?*

*Do you understand what I am saying? Oh, God has blessed you! But you do nothing without God, right? And Our Lady. Nothing. Nothing. Nothing."*

Like my conversation with Cardinal Arinze, I felt sucker punched when he was done and said something inane like, "Yes, right! I agree. I will! Thank you!" And I wanted to go to Confession right away. Because of the intensity of the conviction I experienced as he spoke I felt like—this sounds crazy, I am sure—he exposed and saw all my sins and weaknesses.

I thought later, why was I so affected by his words? It was the way he said it, the passion and love in his voice, the way his eyes looked into mine as he leaned across the table, smiling and speaking with such energy. It was also the power of a long life of fidelity, of suffering, of praying for so many years that gave his words power to the heart. It was as if Christ Himself were peering into my soul through him. As the fifteenth century English anchoress Julian of Norwich beautifully puts it, it seemed clear to me that this man and God were one.

After he was done with his monologue he returned to his quiet, reserved self and finished eating. It's not something I will forget. Later that night when I was praying, I had this thought that at my judgment before Christ this Vietnamese man and his wife would be standing there next to Jesus, smiling and saying, "Well?"

*Dr. Tom Neal is the Academic Dean and Professor of Spiritual Theology at Notre Dame Seminary in New Orleans, LA. Reprinted with the permission of Word on Fire®*

**Continued from Page 4**

The poison of sin always promises to give more life, but instead takes it away. These witnesses are not perfect; one of the zombie truths is that those who are ever sickened (namely, everyone) still suffer the effects and continually need to be medicated by the one who is Life. But those who receive the remedy for zombitis aim their lives toward the goal of life—to live with God and his loved ones forever, fully happy and fully alive.

All Christians have received the gift of life. We are all called to have one foot on earth and one foot in heaven, so to speak. God is not the God of the dead, but the God of the living. He wants us to have life and have it in abundance. Resist daily the lie that the life of faith is a half-life. Zombies are slaves to themselves. True freedom consists in living for someone outside yourself.

"Look! I am going to open your graves; I will make you come up out of your graves, my people, and bring you back to the land of Israel. You shall know that I am the Lord, when I open your graves and make you come up out of them, my people! I will put my spirit in you that you may come to life, and I will settle you in your land. Then you shall know that I am the Lord. I have spoken; I will do it" (Ezekiel 37:12-14).

*Written by the Dominicans of the Providence of Saint Joseph  
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## The Least Religious Generation in U.S. History: A Reflection on Jean Twenge's "iGen"

Jean Twenge's book *iGen* is one of the most fascinating—and depressing—texts I've read in the past decade. A professor of psychology at San Diego State University, Dr. Twenge has been, for years, studying trends among young Americans, and her most recent book focuses on the generation born between 1995 and 2012. Since this is the first cohort of young people who have never known a world without iPads and iPhones, and since these devices have remarkably shaped their consciousness and behavior, Twenge naturally enough has dubbed them the "iGen."

One of her many eye-opening findings is that iGen'ers are growing up much more slowly than their predecessors. A baby-boomer typically got his driver's license on his sixteenth birthday (I did); but an iGen'er is far more willing to postpone that rite of passage, waiting until her eighteenth or nineteenth year. Whereas previous generations were eager to get out of the house and find their own way, iGen'ers seem to like to stay at home with their parents and have a certain aversion to "adulthood." And Twenge argues that smartphones have undeniably turned this new generation in on itself. A remarkable number of iGen'ers would rather text their friends than go out with them and would rather watch videos at home than go to a theater with others. One of the upshots of this screen-induced introversion is a lack of social skills and another is depression.

Now there are many more insights that Dr. Twenge shares, but I was particularly interested, for obvious reasons, in her chapter on religious attitudes and behaviors among iGen'ers. In line with many other researchers, Twenge shows that the objective statistics in this area are alarming. As recently as the 1980s, 90% of high school seniors identified with a religious group. Among iGen'ers, the figures are now around 65% and falling. And religious practice is even more attenuated: only 28% of twelfth graders attended services in 2015, whereas the number was 40% in 1976. For decades, sociologists of religion have been arguing that, though explicit affiliation with religious institutions was on the decline, especially among the young, most people remained "spiritual," that is to say, convinced of certain fundamental religious beliefs. I remember many conversations with my friend Fr. Andrew Greeley along these lines.

But Twenge indicates that this is no longer true. Whereas even twenty years ago, the overwhelming number of Americans, including youngsters, believed in God, now fully one third of 18 to 24 year olds say that they don't believe. As late as 2004, 84% of

young adults said that they regularly prayed; by 2016, fully one fourth of that same age cohort said that they never pray. We find a similar decline in regard to acceptance of the Bible as the Word of God: one fourth of iGen'ers say that the Scriptures are a compilation of "ancient fables, legends, history, and moral precepts recorded by men." Her dispiriting conclusion: "The waning of private religious belief means that young generations' disassociation from religion is not just about their distrust of institutions; more are disconnecting from religion entirely, even at home and even in their hearts."



Bishop Robert Barron

Now what are some of the reasons for this disconnect? One, Twenge argues, is the iGen preoccupation with individual choice. From their earliest years, iGen'ers have been presented with a dizzying array of choices in everything from food and clothes to gadgets and lifestyles. And they have been encouraged, by practically every song, video, and movie, to believe in themselves and follow their own dreams. All of this self-preoccupation and stress upon individual liberty stands sharply athwart the religious ideal of surrendering to God and his purposes. "My life, my death, my choice" (a rather iGen

friendly motto which I recently saw emblazoned on a billboard in California) sits very uneasily indeed with St. Paul's assertion, "whether we live or we die, we are the Lord's." A second major reason for iGen dissatisfaction with religion is one that has surfaced in lots of surveys and polls, namely, that religious belief is incompatible with a scientific view of the world. One young man that Twenge interviewed is typical: "Religion, at least to people my age, seems like it's something of the past. It seems like something that isn't modern." Another said, "I knew from church that I couldn't believe in both science and God, so that was it. I didn't believe in God anymore." And a third—also attested to in lots of studies—is the "antigay attitudes" supposedly endemic to Biblical Christianity. One of Twenge's interviewees put it with admirable succinctness: "I'm questioning the existence of God. I stopped going to church because I'm gay and was part of a gay-bashing religion." One survey stated the statistical truth bluntly enough: 64% of 18-24 year olds believed that Christianity is anti-gay, and for good measure, 58% of those iGen'ers thought the Christian religion is hypocritical.

Dismal stuff, I know. But Dr. Twenge performs a great service to all those interested in the flourishing of religion, for she lays out the objectivities unblinkingly, and this is all to the good, given our extraordinary capacity for wishful thinking and self-deception. Further, though she doesn't tell religious educators and catechists how to respond, she unambiguously indicates what is leading this most unreligious generation in our history away from the churches. Her book should be required reading for those who wish to evangelize the next generation.

For more of Bishop Barron's articles go to [wordonfire.org](http://wordonfire.org)  
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## A Mother's Story

The eighth-graders fled up to the altar to be confirmed. After receiving the sacrament, each child was sent forth with an exhortation composed by the teacher to befit each one.

"Catherine Burleigh," said Mrs. Kennevan, "go forth to teach the Gospel to all the world." Hearing those words, I felt a small electric shock race down my spine. I should have known, but I did not.

When Gerard Manley Hopkins was the subject of Catherine's junior poet project at the University of Dallas, I should have known, but I did not. When three fourteenth-century English mystics were the subject of her master's thesis at the University of St. Andrews, I should have known, but still I did not because, as Catherine and her father and I knew without a doubt, she was destined to marry and have children. The mystery was not which vocation she would enter but which young man would show up to become her husband.

Mothers, however, have superhuman radar. Catherine was back from graduate school, teaching at a struggling but stalwart little Catholic school that had just opened its doors. A few months at the school confirmed that although teaching may be the hardest work in the world, it also is one of the noblest. Catherine discovered that teaching was to be part of her vocation.

Watching how Catherine fit into this milieu like a hand in a glove, it occurred to me that maybe, just maybe a religious vocation for her might be in bud. The very thought threw me into a panic, and so I doused it with silence on the subject. As a convert many years ago from Protestantism, I did not grow up being educated by sisters and so had very little knowledge of religious vocations for women. My assumption was that, with the exception of a good friend, most women religious had abandoned their foundational charisms and had left their dwindling orders. Such a life could not attract our daughter.

Nonetheless, our family did know something of a thriving order, the Nashville Dominicans who taught at a school in Cincinnati. We also knew of two or three University of Dallas alumnae who had become Nashville Dominicans, one of whom had been our Catherine's college roommate. "I really ought to visit the Nashville convent," said Catherine, "just to say that I did. I know I don't have a religious vocation, and a visit will prove it." Yes, I thought, a visit will indeed confirm that marriage is Catherine's true vocation.

The visit came and went. "It's really nice down here," Catherine's voice reported on the car phone, "but I know I don't have a vocation. I know I'm supposed to marry and have children." My heart rate returned to normal. Good, I thought. That's behind us.

I should have known, but I did not. A few months later Catherine made another visit. A few months more and she made yet

another visit. By this time I was all ears to hear some revealing remark. And I heard. When Catherine spoke the words, "I think I may have a religious vocation," it was nothing but grace that allowed me to answer that we wanted her to follow wherever the Lord might lead her.

It would not be too much to say that the day of her entry into the Dominican convent of St. Cecilia, August 17, 1999, was the most emotional day my husband and I, and even Catherine's brother and sister, had ever experienced. That day, though, was a day of which I was absolutely sure. I had no doubts then and have never had doubts that Catherine was doing exactly what she ought to do in becoming Sister Anne Catherine, O.P.

Her choice of a vocation as a sister of St. Cecilia came gradually over a year and a half, if not longer; it came quietly, surely, and in total freedom. She wanted to give more; she wanted to give all. It was as simple as that. I knew she was right. I just did not know what to expect.

What we have found is something astonishing. Mysteriously, delicately, Sister Anne Catherine's vocation has become our family vocation. Her falling in love with the Lord and with her community has become our falling in love the Lord and with her Dominican family, which is now our family. Any fears that she would be wooed away from us were blown away in our first visit to the convent, where we were assured from the outset that the sisters love their families, from whence come their vocations in the first place.

It has been our experience that each visit to the Motherhouse is better than the last, and with each visit we, as well as Sister Anne Catherine, are more welcomed and loved by the sisters. When we see our daughter becoming not less but more of the lovely young woman she always has been, we rejoice with her. She has a blessed life, filled with grace.

Yet our biggest surprise has been that the grace of her vocation is not reserved to her. It spills over to us and makes us beneficiaries with her. The blessings that have come our way since her entrance into the religious life are too enormous for us not to believe and rejoice in that mercy. If Sister Anne Catherine is chosen, so, mysteriously, are we.

Sister Anne Catherine professed her perpetual vows on August 8, 2005.

*Anne Husted Burleigh is the mother of Sister Anne Catherine, OP  
a member of the Dominican Sisters of Saint Cecilia*



## WEEKLY COLLECTION INFORMATION NOV 4/5

Envelopes - \$ 6,285.00    Loose - \$ 3,316.65  
Maintenance - \$ 1,209.00    TOTAL: \$ 10,810.65

**\$ 5,097.24 short from the amount  
needed to operate**