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34TH SUNDAY IN ORDINARY TIME

26 NOVEMBER 2017

Cathedral WEEKLY

THE SOLEMNITY OF OUR LORD JESUS CHRIST,
KING OF THE UNIVERSE

Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
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OF SPRINGFIELD IN ILLINOIS

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What is the Solemnity of Christ the King?

The Solemnity of Christ the King was established in 1925 by Pope Pius XI as a way to combat secularism. Secularism, as a way of life that leaves God out of man's life and orients his life as if God, the Creator doesn't exist. The Solemnity is intended to proclaim in a striking manner that Christ's royalty over individuals, society and governments.

We must always remain focused on Christ's royalty over all mankind as the Creator of the universe.

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WILL YOU GIVE 1 HOUR?

Tuesday, Nov. 28 is Giving Tuesday, a national day of giving leveraging social media to inspire. Cathedral is the spiritual home to all in the Diocese, in this spirit of solidarity will you consider giving one hour?

*...one hour to **pray** with us on Tuesday*

*...one hour to **serve** those around us*

*...one hour to **give** an hour's pay as a donation*

As we enter into the Advent Season, let us be present to the Lord through prayer, service, and generosity, mindful of His call to us.

M A S S I N T E N T I O N S F O R T H E U P C O M I N G W E E K

Monday 27 November

7AM - Mabel Lorene Ferrel (Glen and Betty Rogers)

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

Tuesday 28 November

7AM - Glen Deming Rogers (Glen and Betty Rogers)

5:15PM - Catherine Staab (Brian and Mickey Lauer)

Wednesday 29 November

7AM - Sister Helen Louise Schmitz (Fish and Linda Richbark)

5:15PM - Poor Souls (Holy Angels Parish)

Thursday 30 November

7AM - Calcara Family (Holy Angels Parish)

5:15PM - All Souls

Friday 1 November

7AM - Catherine Staab (Florence Gabriel)

5:15PM - Mabel Lorene Ferrel (Glen and Betty Rogers)

Saturday 2 November

8AM - All Souls

4PM - Robert J. and Rita A. Christine (Family)

Sunday 3 November

7AM - Pat Craig

10AM - Tim Ryan (Woody and Becky Woodhull)

5PM - For the People

Blaming the Wartime Pope

During the second world war, Pope Pius XII was lauded for his singular efforts to halt the carnage

The voice of Pius XII is a lonely voice in the silence and darkness enveloping Europe this Christmas.... He is about the only ruler left on the Continent of Europe who dares to raise his voice at all. - Editorial, *The New York Times*, Dec. 25, 1941

A full exploration of Pope Pius's conduct is needed.... It now falls to John Paul and his successors to take the next step toward full acceptance of the Vatican's failure to stand squarely against the evil that swept across Europe. - Editorial, *The New York Times*, March 18, 1998

How the times and the *Times* do change. During the second world war, Pope Pius XII was lauded for his singular efforts to halt the carnage. And for years after, he was praised for the church's efforts in saving an estimated 700,000 Jews from the Nazi death camps mainly by issuing false baptismal certificates to Jews, disguising some in cassocks and hiding others in cloistered monasteries and convents. But last week, after the Vatican issued its long-awaited mea culpa for failing to do more, critics of the church greeted the Vatican's statement with the sound of one hand clapping. As the *Times's* editorial suggests, they are demanding nothing less than a moral outing by the Vatican of Pius XII.

Something shameful is going on. That Pius XII was silent in the face of the Holocaust; that he did little to help the Jews; that he was in fact pro-German if not pro-Nazi; that underneath it all he was anti-Semitic all are monstrous calumnies that now seem to pass for accepted wisdom. Most of these accusations can be traced to a single originating source: *The Deputy*, Rolf Hochhuth's 1963 play that created an image of Pius as moral coward. That Golda Meir, later a prime minister of Israel, and leaders of Jewish communities in Hungary, Turkey, Italy, Romania and the United States thanked the pope for saving hundreds of thousands of Jews is now considered irrelevant. That he never specifically condemned the Shoah is all that seems to matter.

In fact, Pius XII was neither silent nor inactive. As the Vatican's secretary of State in 1937, he drafted an encyclical for Pope Pius XI condemning Nazism as un-Christian. The document was then smuggled into Germany, secretly printed there in German and read from Roman Catholic pulpits. The Nazis responded by confiscating the presses and imprisoning many Catholics. In his 1942 Christmas message, which *The New York Times* among others extolled, the pope became the first figure of international stature to condemn what was turning into the Holocaust. Among other sins of the Nazis' New Order, he denounced the persecution of hundreds of thousands who, without any fault of their own, sometimes only by reason of their nationality or race, are marked down for death or progressive extinction.



The Nazis understood the pope only too well. His speech is one long attack on everything we stand for, declared the Gestapo. Here he is clearly speaking on behalf of the Jews. He is virtually accusing the German people of injustice toward Jews and makes himself the mouthpiece of the Jewish war criminals.

In February 1942, Protestant and Catholic leaders of Nazi-occupied Holland prepared a letter condemning the deportation of Jews to death camps in the East. But only the Catholic bishops, "following the path indicated by our Holy Father, read the letter aloud from the pulpit despite threats from the Nazis. As a result, occupation forces swept Holland's Catholic convents, monasteries and schools, deporting all Jews who had converted to Christianity something they had not done before. When word of this

reached Rome, the pope withdrew a four-page protest he had written for the Vatican newspaper and burned it. As the 11 volumes on the war years published by the Vatican archives make clear, Jewish as well as Christian groups pleaded with the pope not to make a public protest because it would only intensify the Nazi persecution.

The pope's crime if that is what it is is that he chose the role of diplomatic peacemaker rather than martyr for the cause. Both the Allies and the Axis powers pressured him to take their side. It was clear, as the *Times* reported and the Nazis complained, that Pius XII stood for Western freedoms. But the pope refused to sign an Allied condemnation of Nazi atrocities against the Jews (and Christians) if he could not also condemn the slaughter of Jews and other religious believers by Stalin, then an ally of the United States. As it happened, about 5 million of the 6 million Jews who died came from Russia and Poland, where the pope had no power to command anyone. Historian Christopher

Browning is right in concluding that the Holocaust is a story with many victims and not too many heroes. I think we are naive if we think one more hero could have stopped it.

It is also naive to complain as *The New York Times* did last week that Pius XII did not encourage Catholics to defy Nazi orders." He could hardly direct others to court certain death and remain politically neutral himself. Moreover, in the Roman Catholic Church that kind of pastoral leadership rests with the local bishops. Rightly, the hierarchies of Germany and France have recently confessed the failure of wartime Catholics to oppose the Holocaust. That is where resistance was called for but sorely wanting. Those righteous Gentiles who did risk their lives to save Jews are rightly honored: they put themselves to the test, an ordeal the pope could not demand from Rome.

No one person, Hitler excepted, was responsible for the Holocaust. And no one person, Pius XII included, could have prevented it. In choosing diplomacy over protest Pius XII had his priorities straight. It's time to lay off this pope.

Kenneth L. Woodward, a contributing editor at *Newsweek*, was for thirty-eight years the magazine's religion editor. His books include *Making Saints* and *The Book of Miracles: The Meaning of the Miracle Stories in Christianity, Judaism, Buddhism, Hinduism, and Islam*. Kenneth Woodward lives in Westchester County, New York.

Blessed John Henry Newman

John Henry Newman was not without the witness and companionship of others in his own conversion

The account of Blessed John Henry Newman's dramatic decision to enter the Roman Catholic Church in 1845 forms a great piece of 19th century English history. Newman himself gives much account of his great conversion story, above all in his *Apologia Pro Vita Sua*.

The stature of the man, his monumental intellect, and his radical courage in becoming Catholic might lead us to think that he was an isolated man. In fact, Newman's courage was supported by a group of younger friends who accompanied him into the Church.

When Newman was fifteen years old he experienced a profound personal encounter with Christ that was decisive for his whole life, a conversion experience which was at the root of his lifelong adherence to Christ. He has described it as an inward gift of insight that was in a sense "solitary" — an awareness of the decisive importance of the relationship between God and his own soul. Then Newman began his long and famous journey from evangelical (Calvinist) Christianity to the Oxford Movement (which sought to rediscover and reestablish the apostolic roots of the Anglican Church) to his ultimate conviction that the Church of England had separated itself from the fullness of the Catholic Church.

Newman's motives for conversion to the Catholic Church were clearly rooted in the depths of his own conscience, as well as in a long historic and doctrinal investigation, and a difficult period of personal spiritual growth. In his struggle against doctrinal relativism in the Anglican Church he had allies and companions within the vigorous Oxford Movement, but his decision to join the Roman Catholic Church seemed almost to be a lonely leap in the dark. This was part of the special heroism of Newman's conversion. In correspondence from the critical years 1839-1845,

Newman made it clear that he felt the Church of Rome to be foreign to his sensibilities, that he saw no place for his talents within it, and that he did not "like" what he knew of its ways and manners. He was English from head to toe, and leaving the English Church meant losing friends and losing an influential position at Oxford where he seemed to be doing so much good.

Still, Newman was not without the witness and companionship of others in his own conversion. When the Catholic question led him to withdraw from Anglican ministry in 1842 and retire to the village of Littlemore, he did not go alone. He gathered a small group of younger men into a kind of community of prayer and

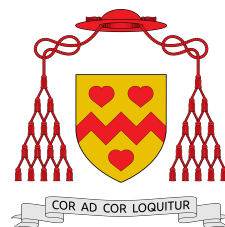


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study, among whom were John Dalgais, Richard Stanton, E. S. Bowles, and Ambrose Saint John. These men were all fascinated by Catholicism, and Newman initially tried to hold them back from making a rash decision. But once Dalgais took the step on September 27, 1845, the others followed: Newman's beloved lifelong friend Ambrose Saint John on October 2, and then Newman himself with Stanton and Bowles on October 9. All four would become Oratorian priests and would support one another over the years in opening up "the Catholic way" in England for many who would follow over the next century and a half.

For all his great probity and profound interiority, Newman needed these friends to help him take the great step into the fullness of the Catholic Faith.

Dr. John Janaro is Associate Professor Emeritus of Theology at Christendom College. He is a Catholic theologian, and a writer, researcher, and lecturer on issues in religion and culture. He is the author of Never Give Up: My Life and God's Mercy and The Created Person and the Mystery of God: The Significance of Religion in Human Life. He is married to Eileen Janaro and has five children.





Faithful Friendship with the Poor and Service as Community

Reflection on the
Inaugural World Day of
the Poor implemented by
Pope Francis

How we do something is just as important as why we do it. As Christians, we are well aware of the injunction to serve the poorest and the most vulnerable. The prophets of Israel continually challenged the Hebrew people with this message and berated them for ignoring it. Our Lord Jesus himself makes it the criteria for judgment and distinction between the “sheep” and the “goats” in the twenty-fifth chapter of Matthew’s Gospel. *“...when I was hungry ... thirsty ... a stranger ... naked ... sick ... in prison ...”*

In a general sense, we have the “why” down. It is important to serve the poor. God wants us to. We will be judged on how we treat others. Our awareness of the dignity of the human person calls us to service. We have received so we, in turn, must give. Christ has a love for the poor so we, as his disciples, must also love the poor. There are blessings and life to be found in serving the poor. These and many more reasons make up the “why” of service.

The “how” is of more debate. Are the poor best served by advocating for justice, lobbying Congress, developing programs, volunteering at a soup kitchen, requiring service hours, helping people to help themselves, attending a fundraiser or adopting a child for a Christmas Angel Tree? Should we stick with just immediate needs or, as the moral tale goes, head up-stream in order to determine the source and font of the unease and violence of poverty? When it comes to the “how” things seem to quickly get very complicated – even political and partisan.

I do not pretend a full answer to the “how” of serving the poor. But I would like to propose two helpful principles in guiding service to the poor that I, personally, have learned from the Community of Sant’Egidio; both of which, I believe, are firmly rooted in the gospel message. The first is faithful friendship with the poor and the second is service as a community.

It is a truism that there are unintended consequences to all actions we take, even the most altruistic and kind-hearted. More and more often, I find myself wondering if many of our common approaches to service to the poor might actually have the effect of highlighting the poor as a “means to an end” rather than as a person and therefore, a possible friend. We go to the nursing home *to get* our service hours. We participate in a Thanksgiving Day meal or a Christmas gift program in order *to feel and understand* what the season is about. We serve the poor *to get* God’s favor. Clubs, fraternities, schools, organizations and businesses *get recognition* for what they do for the disadvantaged.

I do not mean to downplay the great good that is occurring and also the sincere effort but I would like to raise a simple question: “Why not the possibility of simple friendship with the poor?” Is it so strange a concept? When the poor are viewed solely as a means to an end then, yes, it is a strange concept and one that a

right thinking person would not even bother with. When it is recognized that friendship is possible well, then that changes things. Friends have expectations, friends make demands, true friendship takes time, commitment and faithful presence to grow yet friendship also fulfills a deep yearning of every human heart and true friendship affords a unique and important dynamic in helping oneself grow in authentic personhood. In the Community of Sant’Egidio it is said that the only thing the poor have to give is their desire that we return. Is this not the human condition before God?

Service to the poor that affords, encourages and even “structures in” the possibility of friendship should be a guiding principle of all Christian service. The term “structures in” might need some development. Let me do so by sharing an example. Every Christmas, the communities of Sant’Egidio are encouraged to offer a Christmas Day Meal or “Pranzo” for the poor. The community in Johnson City, TN has done this for a few years now. After the first year I proudly reported that we had offered a nice buffet style dinner for a good number of people. A little later Paola, the community president in the U.S., gently encouraged me to consider for the next year a sit-down style dinner with the poor being served as if they were at a restaurant - probably a common experience for many people but not so common for the poor. How we do things is important. Can we look at what we do, can we tweak it in such a way that dignity is acknowledged and therefore friendship is possible? It may take a little more effort, a little more creativity on our part to “structure in” for the possibility for friendship but this little bit extra does set a truly important tone and perspective.

As far as I know, Jesus never sent any person out alone on mission. When disciples went out on mission, sent by our Lord, they went out as at least two. There is value in community and there is value in serving the poor as a community. When I serve with others I have someone to share my thoughts with, I have someone to share a word or an insight when I might be lacking, I have another to share concern with and think new possibilities – other sets of eyes and ears, other hearts to care and minds to imagine. When I am alone in my service I have none of this. Recognizing how our Lord himself sent out his disciples in community, Sant’Egidio encourages service and friendship with the poor to be lived as community and not alone and individual. On our own we are too easily lost and too easily disillusioned. Service can easily become rigid and perfunctory. My experience is that a moment with the poor often has an Emmaus dynamic to it – the Lord is present but we often only recognize him in hindsight as our hearts burn within us and as we share together. It is good for disciples to serve together and it is good for disciples to share together. Apparently, Jesus thought so.

How we do something is just as important as why. Faithful friendship with the poor and serving as community are two truly important components of the “how” of Christian service.

Fr. Michael Cummins is a priest of the Diocese of Knoxville, TN. Ordained in 1995, he has served in a variety of roles within his diocese. Currently he is serving as pastor of St. Dominic Church in Kingsport, TN.

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Healing the Father Wound

You have within you a need for a Father that no human father can ever fulfill

What was your relationship with your father like? I'll bet it wasn't perfect. That's because your father was human and wasn't perfect, but there is a deeper reason.

It has to do with the way you're wired. You were designed to need the perfect — I mean absolutely perfect — unconditional and complete love of a Father. In other words, you have within you a need for a Father that no human father can ever fulfill.

This is why so many people grow up and rebel against their fathers or blame their fathers or hate their fathers. They perceive that their father has failed them.

What made me come to this conclusion was speaking to a number of people over the years in counseling who blamed their father for their problems. Then when I looked at the facts objectively I realized that the fathers they were complaining about were actually pretty good guys.

I've had situations where the father was a good Christian man who provided for his wife and family, never cheated on his spouse, loved his kids and spent time with them, but they still blamed him for being a lousy Dad. Of course he wasn't perfect, but my point is that they had this inner, subconscious need for him to be more than he ever could be.

I realize that there are also some truly horrendous husbands and fathers, but I've learned to take all those who complain about them with a pinch of salt. There's always another side to the story, and one's perceptions are never complete. We don't know the whole story.

What I'm getting at is this: I believe we all — to a greater or lesser extent — carry within us something I call the Father Wound. This is the wound we received from not having a perfect father. The wound may be deep and lasting — disabling and poisoning every part of our personality, sexuality and relationships — or it may be less profound, but present nonetheless.

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How does this wound show itself? It is revealed in a multitude of ways: the person may find it impossible to trust anyone in au-

thority. They may perceive all "father figures" as the enemy. When faced with a "father relationship" at work, in sports, at church (or most anywhere), an ordinarily mature and sensible person may rebel, undermine the "father" or reject him. They may give that person the silent treatment or walk out on him. In other words, they will exhibit immature behaviors — reacting like a child or an adolescent responds to the negative father figure.

The Father wound may reveal itself in distorted sexualities. The genesis of some homosexual conditions are rooted in the search for the loving father. Some immature heterosexual conditions present as the little girl looking for "Daddy". The wound may show itself in a person's inability to accept himself or herself,

in poor self esteem, immature rage and aggression towards others ... the Father Wound can be at the root of a whole range of other difficulties.

Radical feminists, for example, often rage against "the patriarchal system". To be sure there have always been aggressive and abusive fathers, but to accuse all fathers and all men because of the evil of some is unrealistic and unhelpful. The answer to bad fathers is not no fathers, but good fathers.

How beautiful then, that Our Lord gives us just the one prayer which covers all prayers, and it is the "Our Father". This prayer, when prayed in a deep and meditative manner can heal the Father Wound and all it's nasty symptoms.

Furthermore, all our prayers — indeed the whole Christian life of worship and devotion is patriarchal. In the Catholic Church it is no mistake that the priest is called "father" and the Pope the "Holy Father." The men who bear this role in the family of God all help us in the long journey home to the Eternal Father.

This is the basic story of our faith: all that we do is rooted in our need for reconciliation with the Father. This is also why the parable of the prodigal son is so

powerful — because through this story we see the elemental need for the return to the Father.

The Father Wound is healed when there is true repentance and return to the Father. We have to "come to our selves" and return to the Father. Our prayer should be that we experience a profound and life changing experience of the Father's total, unconditional love. That experience will rebuild the foundation level of our lives and from there true health and wholeness will begin to flourish.

Father Dwight Longenecker is the chaplain of St. Joseph's Catholic School, Greenville, South Carolina. He also serves on the staff of St. Mary's, Greenville. Father Longenecker studied for the Anglican ministry at Wycliffe Hall, Oxford and served for ten years in the Anglican ministry as a curate, a chaplain at Cambridge and a country parson. In 1995 he and his family were received into full communion with the Catholic Church.

