

ISSUE No. 3

23RD SUNDAY IN ORDINARY TIME

10 SEPTEMBER 2017

# *Cathedral*

## WEEKLY

### FORMING A HEART OF FORGIVENESS

STEWARDSHIP: OUR HIDDEN TALENTS | KATIE PRICE  
GRACE OR KARMA? | BISHOP ROBERT BARON



# Cathedral WEEKLY

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## WORSHIP



### What is the Mass?

In this column last week, we talked about the word *liturgy*. We learned that it is a public action done by the Church on behalf of the people of God, generally involving a celebration of God's word or of one of the sacraments. Of the various forms of liturgy in the Church, the greatest of all is the Holy Sacrifice of the Mass. So, what is the Mass actually?

The Mass is collection of prayers, readings, and actions that form the greatest prayer that the Church has been given. It is the greatest prayer because the primary fruit of this prayer is the gift of the Holy Eucharist, the body, blood, soul, and divinity of our Lord Jesus Christ. Through the guidance of the Holy Spirit, the Mass has evolved into what we know it as today, which is very similar in structure and form to how the Mass was celebrated in the 8<sup>th</sup> century in Rome.

On the night before he died, at the Last Supper with his disciples, the Lord Jesus gave his very self sacramentally to his disciples in preparation for his passion and death the following day. At that meal, our Lord commanded his disciples to continually offer the same sacrificial meal in his memory until he returns again in glory. The Mass is the Church's continual fulfillment of that command made by our Lord. The Mass is one sacrifice, the same sacrifice of our Lord on the cross that is perpetually made present again for our salvation in an un-bloody manner.

The fact that our Lord is truly present in the Mass is why it must be of supreme importance to us and why it should always stand at the beginning of our week. God has no need of our praise or attendance at Mass, but we need the graces and divine assistance that come from the Eucharist and our participation at Mass that our Lord so lovingly and freely gives.

The term or name "Mass" is derived from the Latin word *missa*, which was spoken at the end of every Mass in the phrase *Ite, missa est* or "Go, you are sent." At the end of the Mass, we are sent into the world to proclaim the life, death, and resurrection of the Lord Jesus, and to be his witnesses in every aspect of our lives.



Introducing our new website  
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Front Cover:  
*Pair of Apostles in Dispute*  
Luca Signorelli  
1477-1482

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# RENEWAL OF OUR PARISH



When I was in the School of Canon Law at Catholic University in the nation's capital a few years back, there were different phrases or concepts that transcended whatever course you might be presently in because these concepts were fundamental to the whole concept of church law. One of these concepts is called the triple *munera* (the triple office), that refers to the authority of Christ which is exercised by all of the faithful in the Church in varying degrees: to teach, to govern, and to sanctify. This concept is not novel to canon law, but is rooted in the grace of baptism.

At our baptism, we were wonderfully washed clean of sin and incorporated into the mystical body of Christ; we were also called to share in this triple *munera* with the Lord Jesus as priest, prophet, and king. The grace of baptism, alive in each and every one of us, is present to help us to participate in these Christian ministries. Sharing in the priesthood of all the baptized, we are called to sanctify the world, to make it holy by what we think, say, and do. Sharing in the kingship of Christ, we are called to bring order to the world by living out the Gospel in every aspect of our lives and serving as an example for others. The third office, the prophetic call, can be the most challenging of the three ministries. To be a prophet in this sense is not about seeing what is in the future, but seeing the present, especially where our sisters and brothers may be going astray and having the courage and conviction to call them back to God.

Last Sunday's first reading gave us the lamentations of the prophet Jeremiah whose life was extremely difficult because he was tasked with calling the children of Israel back to God. He was sent to the king, the priests, and the people to tell them that they were wrong, that they had sinned against God, and that, if they did not turn back to him, that they would face certain disaster. Of course, because Jeremiah spoke the truth to the nation,

he was hated on account of it. This weekend, the first reading from the prophet Ezekiel reminds us of our responsibility to fulfill the prophetic call that we have received. It reminds us that we cannot turn a blind eye to evil and wrong when we see it, but that we must be willing to call our sisters and brothers to right living even if it means coming out of our comfort zones to do so. To be unwilling to fulfill the prophetic call places our own souls in peril, because if we see someone in error and refuse to do anything about it, then we will be liable to judgement for our lack of action.

In fulfilling the prophetic office, the Gospel this Sunday reminds us of what our motivation should be: Christian charity. Correction for the sake of correction has no place in the Christian life; correction must always be motivated by the desire for the good of the other person. When the Church says "no" to something, be it a belief or a behavior, it is doing so in order to say "yes" to something greater, something that will bring us closer to God and help us on this life's journey to him. We have a vested interest in the salvation of all people because if we are working for the salvation of all then we cannot help but be caught up ourselves in that saving act. Let us not be afraid to answer the prophetic call that we were given in baptism. If we truly love our neighbor then we must be willing to speak the truth in charity so that all of us, together, may advance in the spiritual life towards heaven and everlasting life with our loving and God.

*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.*

Like what you're reading or have ideas for the new  
**CATHEDRAL WEEKLY?**

*We'd love to hear from you!*

[aquick@dio.org](mailto:aquick@dio.org)



For where



or

are gathered in my name

there am  among them.

—Matthew 18:20

## WEEKLY COLLECTION INFORMATION

SEP 2/3

Envelopes - \$ 5,625.24    Loose - \$ 2606.47

Maintenance - \$ 1,145.00    TOTAL: \$ 9376.71

**\$ 6,531.18 short from the amount  
needed to operate**





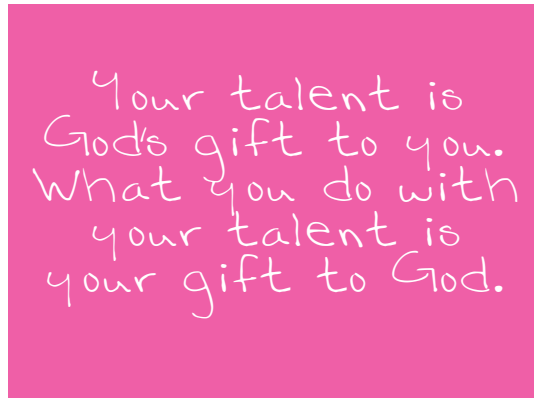
## Stewardship: Our Hidden Talents

I'm not sure if you asked my dad what his talents were, that he would respond, "I am pretty good at Reading at Sunday Mass." No, I suspect a laundry list

would be provided before that, Scouting, academics, his profession as a doctor, or his interest in photography. I am not sure he saw his service at Mass as a talent in terms of stewardship. I am assuming he saw it as an opportunity to serve his faith, to share the Word with others. My mother shared this talent with him, and both of them together were consistently Readers at the 11:15am Mass at St. Thomas in Peoria

where I grew up. When I asked my mom why she and my dad often read at Mass she mentioned, "Well, your dad had the voice that was loud enough people couldn't avoid listening." If you wanted to get the message out, you would call my dad; and God did.

The reason I bring up their story is because so much of my faith, from the way I express it, to the reason I work for the Church, is because of their example. Had they not been regular Mass attendees, who also saw the importance of Reading and sharing the Word, maybe I might not be the Catholic I am today. Their talent for Reading went beyond an influence on me, but on others in the Parish. And, if that drew one more person to the



Word of God, wouldn't that be worth it? Talents come in all shapes and sizes. Yes, some talents are easily identifiable like being the star athlete or award winning scholar. But oftentimes, the talents that God has blessed within each of us are hidden or not something we would consider a talent.

I have been lucky to find people in my life with talents that they might not identify as such. The talent to console a person grieving, the person who knows what to say in times of grief or a bad diagnosis, the talent of conversation with a stranger, the talent of leading a group of youth on a service trip, there are so many talents that people possess, whether they acknowledge them or not. Everyone's gifts and talents are needed and important, no matter how big or small, obvious or not. The instances that you feel the presence of God in your heart by some action you did...that is the Holy Spirit helping

you identify and grow that talent! Let us pray for the courage to share our talents, and the spirit of willingness to grow them with our faith 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).*

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 11 September

7AM - William Lemanski (Margaret Lemanski) 5:15PM - James Hoffman (Andrew and Cheryl Klein)

### Tuesday 12 September

7AM - Special Intention for All Poor Souls 5:15PM - Catherine Staab (Peter and Eleanor Garvey)

### Wednesday 13 September

7AM - Larry Militello (Holy Angels Parish) 5:15PM - Dee Rune (Sandy and Jim Bloom)

### Thursday 14 September

7AM - Chalres Rossiter (Jane Fornoff) 5:15PM - Mary B. Tolan (Jane Chevalier)

### Friday 15 September

7AM - Theresa Moore (Holy Angels Parish) 5:15PM - Al Oliva (Holy Angels Parish)

### Saturday 16 September

8AM - Calcara Family (Holy Angels Parish) 4PM - For the People

### Sunday 17 September

7AM - Joannine C. Thoburn (Bill Vogt) 10AM - Alice Bates (The Bases Family) 5PM - Agnes Heinman (John and Melinda Kopec)

## NEW CATHEDRAL APP

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Android Users TEXT: ICCIL2 to 555888





## The Vocation Fixation: What Does God Want?

I once heard a religious sister's vocation story where she described her discernment process as the feeling that God was holding her vocation hostage... and it was her job to negotiate its release! She eventually discovered

the truth that Fr. Mike Schmitz puts so well when he says, "God won't ask you to answer a question that He hasn't asked yet." To stress or not to stress—this seems to be the question. However, almost all young Catholics who are dedicated to their faith seriously wrestle with the notion of, "What is my vocation, and how proactive should I be about figuring it out?"

The answer to this question is one of the most important decisions of your life. In a recent homily, Cardinal Sean O'Malley spoke of this very notion as he explained that God knows you better than you know yourself. Based on the way He created you, He knows the quickest, shortest, fastest, and easiest way for you to get to Heaven. This plan is particular and singular, meant only for you! The Cardinal explained that *your joy, happiness, and fulfillment depend on getting your vocation right!* However, it

doesn't stop there. The joy, happiness and fulfillment of others also depend on you getting this one right. It's a big choice, but it isn't one you should make alone. God wants to speak loud and clear and there are four ways you can help Him to do so while also accepting His timing:

- 1 **Purity brings clarity:** Jesus promises that the pure of heart will see God (Matthew 5:8). In a unique way, we encounter God through our vocation by way of a pure total gift of self. Impure choices (both on and offline) muffle God's voice in our life. Whether through pornography, impure thoughts, or physical sexual encounters, your ability to discern depends on your purity. Answering God's call for purity is the only way to open yourself to answer His call for your future. Seek resources for breaking free from addiction and discovering sexual healing. Most importantly, perfection isn't a requirement,

which is why we must stay close to the Sacrament of Reconciliation.

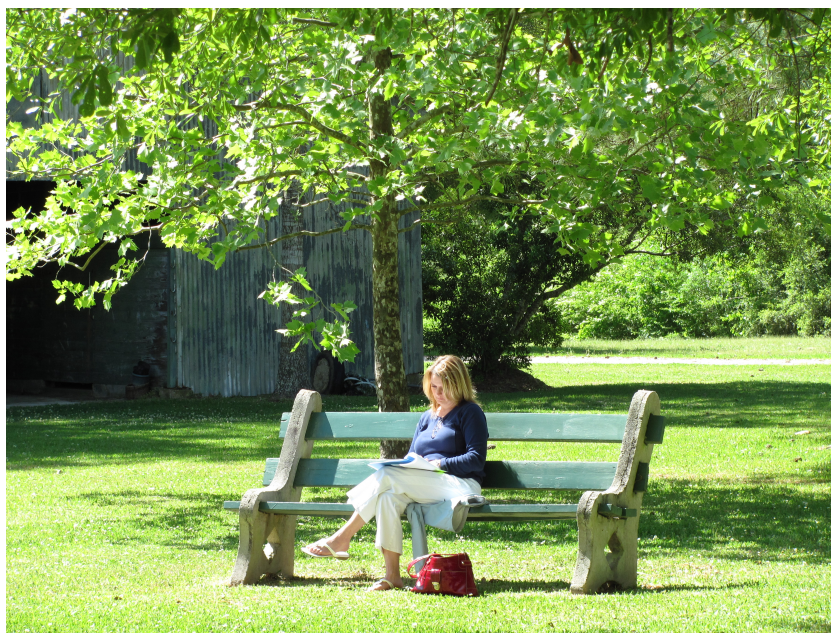
- 2 **Realize you aren't waiting for your life to start:** God is already writing your story. Your love story doesn't begin when you discover the religious order or human spouse you will marry. Your love story is happening *right now!* God wants to actively and passionately move and work in your life in this very moment! When you become comfortable in your faith, that is when God is calling you to move forward. The journey is just as important as the destination.
- 3 **Be Open:** Just as you date people to see if they are marriage material, discover what life as a priest or sister is *really* Let go of expectations and fears and actively give God a chance to surprise you... because His surprises are always the best ones.
- 4 **Pray the "Yes Prayer":** Many people confuse discernment with figuring out the answers to life's questions. In

actualty, discernment isn't as much about us finding answers as it is about us letting go. The champion of purity, self-gift, and discernment is the Blessed Mother. Mary is best known for her "yes" at the Annunciation; however this was only one of billions of yeses that she offered daily in her life. This is the idea behind the "Yes Prayer," which is a simple repetition of that surrender. Each day before your feet hit the floor, you simply say, "Whatever you have for me today Lord, my answer is 'yes.'" When this becomes your way of life, and you habitually say yes to God's daily plan, then surely you will be ready to give an enthusiastic, trustful

"YES!" at the moment God delivers your vocation.

Remember, the fact of the matter is, that God is never late and never early, and He knows the name of your vocation at this very minute! Whatever it may be, God has a perfect plan in store for you and all He requires is your faithfulness!

*Katie Hartfiel is the author of Woman In Love, a work which chronicles how developing a relationship with the Lord as her First Love allowed Him to mold her for her Second Love (vocation). Katie received her Theology degree from Franciscan University of Steubenville. She served as a youth minister for seven years in Houston, where she now resides with her husband, Mark, and two daughters. For more on Katie and her books, visit [www.womaninlove.org](http://www.womaninlove.org).*





## Grace or Karma?

Just a few weeks ago, I had the privilege of meeting Dr. Stephen Davis, retired professor of the philosophy of religion at Claremont University. In preparation for the meeting, I read Dr. Davis's book called *Christian Philosophical Theology*, which includes a chapter contrasting two basic approaches to religion throughout the world. The first—which can be found in much of the East—is a religion of karma, and the second—prominent in the Abrahamic religions of the West—is a religion of grace.

The first approach has a lot to recommend it—which explains its great endurance across the centuries. A karmic approach says that, by a cosmic spiritual law, we are punished or rewarded according to our moral activities. If we do bad things, we will suffer, either in this life or a life to come. And if we do good things, we will be rewarded, again either here or in the hereafter. Karma might not be immediate, as is the law of gravity (remember John Lennon's playful song "Instant Karma"), but in the long run, people are rewarded or punished according to merit. And this satisfies our sense of fairness and justice.

Now a religion of grace is different. It teaches that all people are sinners and hence deserving of punishment, but that God, out of sheer generosity, gives them what they *don't* deserve. Think of one of the most popular lines in Christian poetry: "Amazing grace how sweet the sound that saved a wretch like me." In terms of a karmic religion, wretches deserve a wretched fate, and it would be unfair for wicked people to be given a great gift. But devotees of a religion of grace exult in this generosity. Think in this context of the parable of the workers hired at different times of the day or the story of the Prodigal Son. Those make sense only in a religion-of-grace context.

Now lest Christians become self-righteous about espousing a generous religion of grace, we must keep in mind that there is a serious objection indeed to such a construal of religion. If grace is a gift, and if there is no real warrant for the gift, then how come only some get it and others don't? How could it possibly be fair that some people receive the gift of eternal life—through no merit of their own—and others don't? This complaint becomes even more acute when we realize that the Bible—from beginning to end—presents a God who chooses. God selects Abel and not Cain, Abraham and not Lot, Jacob and not Esau, David and not Saul. In fact, one of the most basic truths of the Biblical revelation is that Israel itself is a *chosen* people, a holy nation, a people set apart. And God insists—just to make the point clearly—that Israel was not chosen because it was the greatest, most just, most accomplished of all the peoples of the world, just the contrary. So again, is any of this fair? In response to this charge, Christian

thinkers have tended to say that no one deserves anything and therefore we should never complain about inequities in the distribution of free gifts. Still. Still.

In order to resolve this dilemma, it might be useful to look at a couple of Biblical texts, one from the Old Testament and one from the New. No one could ever accuse the prophet Isaiah of underplaying Israel's importance or the fact that Israel is the specially chosen people of God. But listen to these words from the 56<sup>th</sup> chapter of the book of the prophet Isaiah:

*"The foreigners who join themselves to the Lord, loving the name of the Lord, and becoming his servants—all who keep the Sabbath free from profanation and hold to my covenant, them I will bring to my holy mountain and make joyful in my house of prayer...for my house shall be called a house of prayer for all people."*

Israel was indeed chosen, singled out, uniquely graced—but precisely for the world and not for itself. What is grace? Gift! But when you cling to a gift, hoarding it for yourself, you undermine its nature as gift. The whole point of receiving the divine life is to give it away in turn. If you hoard it and make it your

private prerogative, you undermine it; it turns to ashes. But when you give it away, it is renewed within you.

We see much the same thing in controversial and puzzling story of Jesus' conversation with the Canaanite woman recounted in the Gospel of Matthew. The foreign woman comes to Jesus seeking a favor, but he protests that he has been sent only to the lost sheep of the house of Israel. He seems to be operating out of an exclusivist understanding of Israel's privileges. When she presses the matter, the Lord comes back harshly enough: "It is not right to take the food of the children and throw it to the dogs." At which point, the petitioner utters one of the great comebacks recorded in the Bible: "Please, Lord, even the dogs eat the scraps that fall from the table of their masters." Delighted not only by her cleverness and pluck but by the depth of her faith, Jesus says, "O woman, great is your faith! Let it be done to you as you wish." Yes, the table of grace was set for the children of Israel, but the food from that table was not meant for Israelites alone, but for all those who would come to that table, by hook or by crook. Israel was chosen, yes, but for the sake of the world.

In regard to Dr. Davis's categories, I will speak my mind clearly. Thank God we are not living in the dispensation of karma, for who of us would be able to stand in the fierce winds of pure justice? But we devotees of a religion of grace have to know that the gift is not for us alone; rather the generosity of God is meant to awaken a like generosity in us. If amazing grace has saved a wretch like me, I have got to become a vehicle of grace to every lost soul around me.

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



Bishop Robert Barron



# A LESSON ON *forgiveness*

**Materials:** Soapy water in a bowl, packing tape, scissors, washable marker

Cut out the heart from paper and completely cover the front and back with packing tape to laminate it. Then cut off the excess tape, leaving a 1/4 outline of tape to keep the water from seeping through to the paper.

**Lesson:** As we are forgiving like Jesus, our hearts are full of joy and filled with the spirit. We have a greater capacity to feel and show love when our hearts are whole. Our hearts are mended and become purified as we wash away those hurtful feelings through forgiveness, understanding and Christ-like love. Share a personal experience when someone has made you mad and how after forgiving that person you felt peace in your heart.

**Visual Activity:** Use a washable marker to mark up the heart. Explain that the markings represent pain, anger, grudges, and sadness that we feel when someone hurts our feelings. Mark up the heart a dozen or more times to show that hanging on to those bad feelings build up to grow and fester. Dip and swish the heart into the soapy water. When we choose to forgive, our hearts are freed from the pain we were feeling. The water represents Jesus' atonement. He is the living water and as we use the atonement, our hearts can be made clean again, allowing us to feel the joy of his redeeming love.

