

ISSUE No. 5

25TH SUNDAY IN ORDINARY TIME

24 SEPTEMBER 2017

Cathedral WEEKLY

EMBRACING SILENCE

LOSS AND ACCOMPANIMENT | AUSTIN M. D. QUICK
SILENCE AND THE MEANING OF THE MASS | BISHOP ROBERT BARRON

Cathedral WEEKLY

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WORSHIP



The Introductory Rites of the Mass

Over the past few Sundays, we have examined what the word *liturgy* is and where the term Mass comes from. For the next several Sundays we will examine the structure of the Mass and what happens in each part; the Mass is divided into four main parts: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the Concluding Rites.

The Introductory Rites focus on gathering the worshipping assembly together and preparing them for the celebration of the sacred mysteries. The Entrance Antiphon is said or appropriate hymn is sung by those present which is usually a song of praise or reflective of the feast or season that is being celebrated. During the antiphon or hymn, the altar may be incensed on feasts and solemnities. The Mass actually begins with the Sign of the Cross and greeting by the celebrant. As Catholics, we begin all of our prayers this way, invoking the Triune God who is three in one and also acknowledging the mystery of the Cross as the sign of our salvation.

Following the Sign of the Cross and the greeting is the Penitential Rite. This is where we acknowledge our own sinfulness and our need for God's mercy before we approach the altar. The Penitential Rite can be celebrated in varied forms. It may be by praying the *Kyrie* (Lord have mercy) with its varying verses or with the praying of the *Confiteor* (I confess) followed by the *Kyrie*. During the Easter season or for other pastoral reasons, the Penitential Rite may be replaced with the Rite of Sprinkling as a reminder of our baptism when stain of original sin was washed away.

After the Penitential Rite on feasts and solemnities (Sundays and holy days are solemnities), the assembly prays the *Gloria* which is hymn of praise to God beginning with the words of the angels spoken to the shepherds when they announced to them the good news of the birth of the Savior. The *Gloria* is not prayed

on the Sundays of Advent or Lent, or whenever All Souls Day falls on a Sunday.

Finally, the Introductory Rites conclude with the *Collect* or opening prayer of the Mass. This prayer generally invokes the reason for why the Church has gathered on that day, especially on feasts and solemnities and in the seasons of Advent, Christmas, Lent, and Easter. The Introductory Rites prepare us to be attentive to the word of God that will be proclaimed to us and to be properly disposed to receive the Lord in the Eucharist.

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

We'd love to hear from you!

aquick@dio.org



Front Cover:
Autumn Pasture
William Hart
1881

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RENEWAL OF OUR PARISH



Something wonderful has happened this weekend for the Church, most especially the Church in America. On Saturday, September 24th, in the Archdiocese of Oklahoma City, Father Stanley Rother, priest and martyr, was beatified by Angelo Cardinal Amato, Prefect of the Congregation for the Causes of Saints. Father Rother, ordained in 1963, was a priest of the Archdiocese of Oklahoma City, serving in the missions

in Guatemala at the time of his martyrdom.

From the website of the Archdiocese of Oklahoma: Father Rother served in Santiago Atitlán for 13 years. During that time, in addition to his pastoral duties, he assisted in the translation of the New Testament into the Tzutuhil language and in 1973 began to celebrate the Mass in that language. Father Rother continued his life of hard physical work, repairing the rectory, digging a well and installing its pump, repairing the church, building a parish hall and working to improve the productivity of the fincas (farms). Father Rother was also instrumental in the building of a hospital located in a neighboring canton of Panabaj between 1968 and 1970.

The political turmoil and violence in Guatemala escalated in the late 1970s and early 1980s. By December 2, 1980, Father Rother reported that a total of ten men had been taken from the area. In mid-December 1980, a catechist and leader began sleeping in the rectory after his name appeared on the death list. In his December 1980 letter to the people of the Archdiocese of Oklahoma City and the Diocese of Tulsa, Father Rother stated: "This is one of the reasons I have for staying in the face of physical harm. The shepherd cannot run at the first sign of danger."

In early 1981 Father Rother learned that his name was on a death list. It was determined that he should leave Guatemala and he returned to Oklahoma in January 1981. However, he remained in Guatemala until he could secure a visa for his friend and fellow priest, Father Pedro Bocel. In April 1981, Father Rother returned to Guatemala. Although he was warned not to return to Santiago Atitlán, he was determined to return to continue to serve his parish. In May, Father Rother journeyed to Oklahoma to attend the ordination of his cousin, Reverend Don Wolf, but quickly returned to Guatemala. He was repeatedly warned to leave, but refused. On July 28, 1981 he was shot and killed. He was one of 10 priests murdered in Guatemala that year.

Father Rother's cause for canonization was opened by the Archdiocese on 2007 and, following a lengthy investigation, Pope Francis declared his death an act of martyrdom on December 2, 2016. A person who is declared a martyr need not have a proven miracle before they are beatified (declared "Blessed") by the Church. A miracle will need to be proven for Blessed Stanley to be declared a saint.

What a great grace for the Church in the United States to have this witness of the first declared priest-martyr! May Blessed Stanley soon be raised to the full honors of the altar and officially be numbered among the saints in heaven. For more information on the life and cause of Blessed Stanley Rother, please visit the website of the Archdiocese of Oklahoma City at www.archokc.org/rothercause.



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.



Introducing our new website
spicathedral.org

WEEKLY COLLECTION INFORMATION SEP 16/17

Envelopes - \$ 5,573.98 Loose - \$ 3,530.37

Maintenance - \$ 156.45 TOTAL: \$ 9,260.80

**\$ 6,647.09 short from the amount
needed to operate**

Photo provided by
Catholic News Agency ©



Stewardship of Time: Pray as Often as you Eat

I just got back from the International Catholic Stewardship Conference. Each year, parishes and schools' from across the country gather to

discuss and learn about stewardship best practices. I always look forward to attending, and find faith formative materials that will help us answer the call to discipleship through stewardship. While I listened to many engaging speakers, there was one speaker in particular and one phrase that struck me.

Growing up, my family prayed every night before dinner. Praying "Bless us O'Lord..." became a race, who could speed through the prayer the fastest, Dad, always winning. We would continue on with the meal and think nothing else of it. I remember taking time each Lent or Advent to pray in a special way. When we vacationed, went out to eat, or anything out of the normal routine at home, we didn't pray. We prayed in the comfort of our own home. I would imagine many of us might share that experience, but why? To say the least, we prayed before dinner, as a routine. But, is routine a prayer life? Each time we eat, no matter where we are; home, airport, conference or vacation, do we pray before meals?



Praying before meals is not only an opportunity to give praise and thanks for what you have in front of you, but gives us the opportunity to slow down. We are able to take a minute and focus on Christ, leading us to a Christ-centered life. More and more, I am finding it hard to sit down and slow down for a meal. People are constantly on the move, running from one place to the next.

Let us all try to make the attempt to slow down, realize and acknowledge the many blessings around us, and offer up our thanks in prayer- *every time we eat!* I wonder what our community would look like with more prayer before meals, even outside the comfort of our own homes. Just now, as I sit in a crowded airport, I am reminded to slow down, take time to tune out the surroundings and steward my time to God through a prayer before I enjoy an airport food dinner. Wherever we are, I pray that we slow down and have the courage to make the Sign of the Cross, and offer our prayers to God.

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.

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 25 September

7AM - John and Edith Bakalar (John Busciacco)

5:15PM - William P. Canavan (Diane Canavan)

Tuesday 26 September

7AM - Calcara Family (Holy Angels Parish)

5:15PM - Herman Wallner (Lou Ann Mack)

Wednesday 27 September

7AM - Donna Simpson (Robert and Angela Williams) 5:15PM - Special Intentions for Poor Souls (Holy Angels Parish)

Thursday 28 September

7AM - Patick J. Cadigan (Susan Cadigan)

5:15PM - Theresa Moore (Holy Angels Parish)

Friday 29 September

7AM - Eric Nelson (Family)

5:15PM - Herman Wallner (Lou Ann Mack)

Saturday 30 September

8AM - Special Intention for Poor Souls (Holy Angels Parish) 4PM - James L. Sullivan (Linda Constant and Marilyn Ariana)

Sunday 1 October

7AM - John Montgomery (John Busciacco) 10AM - For the People 5PM - Special Intentions for Lost Souls

Loss and Accompaniment



To say that this past week was one of the most difficult weeks of my life would be an understatement. Over the past couple of years the man who has raised me since I was three, my step-father, Acie has been battling a form of Leukemia. Last Monday after my first class of the day I received the dreaded phone call from my mother that he had died. Up to that moment I thought I was prepared for what was to come next, but

in reality I was not at all ready. Since coming to school in August I have spent two of the past three weekends visiting him and the rest of my family first in the ICU at the Hospital Systems in Iowa City then at home as he was placed on hospice the day prior to his death.

Driving back to Indiana that Sunday night and early Monday morning I thought I was prepared emotionally for the profound loss that would cover my family for the foreseeable future. I worked through the various things that would need to happen and listened to many memorable songs that made me think of him. It was a long drive and I finally arrived back at the seminary at two in the morning on Monday. After only four hours of sleep, I awoke and went about my day as I usually do with Morning Prayer in community followed by class. I had warned my professor of what was happening and that I might have to leave class if I received "the call." The call didn't come until right as class was ending. I frantically tried to contact all of the people whom I had engagements with that week, packed and headed out on the seven hour drive back home.

I have lost very close relatives before and it was always hard. My many years spent working in the funeral business also gave me a greater appreciation and understanding of what to expect, or so I thought. Losing a parent is unlike anything I have ever experienced and no amount of time in "the business" would truly prepare me for the grief and sadness that I was about to encounter over the next few days.

An interesting thing happens when a loved one dies. People, all with good intentions say things that do nothing but cause anger and frustration. The number of times since last Monday that I've heard "well, he's in a better place now" or "at least he is

no longer suffering" are too many to count. These words show a bigger issue at play in that people are so removed from death and grief that they have no experience to draw from.

The sad reality is that we as a society have done everything we can to distance ourselves from having to see, deal or encounter death. Things such as direct cremation and direct burial are on the rise. Both of these forms of "disposal" of a human being are indicators of a much larger problem in which people seem to be incapable of facing the harsh reality that we all die. Our loved ones will die and someday we too will die.

If this past week has taught me anything, it's that so many people expressed their confusion at what were the right words to try to heal the pain I was feeling. Truth be told, there are no words that can heal a broken heart. No mere words can truly encapsulate the pain and sorrow that my family and I are dealing with. However, the most important thing I've witnessed and learned is that when those we love face a great loss the best thing we can do is to accompany them through their grief. We live in a noisy

society that wants to fill every moment with sound. Silence scares people.

Think of how many Masses you've been to that always seem to have some noise. There are natural places for silence during the liturgy, but often you will find a music minister wanting to play a few notes - ever so quietly so that people won't get too uncomfortable.

The best thing that anyone did for me or my family is what is called the "ministry of presence." My dad's best friend came each and every day since the day of his death last Monday. I only spoke with him a handful of times, and most often he sits on my parent's back deck. You

see, it's not the words that he says that mean the most - it's his presence. We know he too is heart-broken and sad but his willingness to sit with us, in the silence, speaks more to his love and care than anything he could have said. You will encounter these horrific situations and when you do know it is okay to not find the "right" words, because the best thing you can do for your friend or family member is be present.

This past week has been awful, but I am reminded of Christ's promise of everlasting life. I pray that one day I will meet my dad again face to face, but in the meantime I will always have him by my side in those quiet moments.

Austin M. D. Quick is a seminarian for the Diocese of Springfield in Illinois, currently studying at Saint Meinrad Seminary in Indiana.



*Photo provided by Austin M. D. Quick
of the
Harley Davidson Motorcycle Hearse provided by Staab Funeral Home*

Silence and the Meaning of the Mass

Robert Cardinal Sarah's recent book *The Power of Silence: Against the Dictatorship of Noise* explores a number of themes both theological and spiritual, all centering around the unhappy role that noise has come to play in our culture and more specifically in the Church. His observations are most trenchant in regard to the liturgy, which should come as no great surprise, given his role as head of the Vatican Congregation devoted to liturgy and sacraments. As I read the sections of his book dealing with the importance of silence during Mass, I often found myself nodding vigorously. I came of age in the period immediately following the Second Vatican Council, when an enormous stress was placed, quite legitimately, on the conciliar call for "full, conscious, and active participation" in the Mass. That famous phrase, derived from the ground-breaking work of the theologians of the liturgical movement of the early and mid twentieth century, was a clarion call to the laity to assume their rightful role as real actors in the liturgy and not mere spectators. But in its practical application this came too often to imply that the laity must be continually stimulated into action during the Mass: processing, standing, singing, responding, clapping, etc. It was as though the directors and leaders of the liturgy felt they must be constantly grabbing the congregation by the shoulders and shaking them into conscious participation.

Silence, accordingly, tended to be construed as the enemy, for it would lull the people into inattention and boredom. Hardly anyone in the post-conciliar liturgical establishment appreciated that silence could be a sign of heightened, even enraptured, attention on the part of the congregation, a deeply contemplative entry into the mystery of the Mass. And what several decades of this in turn has produced, especially among the young today, is the impression that the Mass is a sort of religiously-themed jamboree, during which our fellowship is celebrated and at which lots and lots of sound is indispensable. I will confess that during many years as a priest, and now as a bishop, I have often wondered whether our hyper-stimulated congregations know exactly what they are participating in. They know that they are active, but active precisely in what?

The Mass is the act by which the Son of God, in union with his mystical body, turns toward the Father in worship. Through our full, conscious, and active participation in this right praise, we become more rightly ordered, more completely configured to Christ and more thoroughly directed toward the Father. We do indeed experience heightened fellowship with one another during the Mass, but this is because we are realizing, not so much our

mutual affection, but our common love of a transcendent third, to use Aristotle's language.

In this regard, one of the most illuminating rubrics under which to read the Mass is that of call and response: Christ the head, through the priest who is acting in Christ's person, calls out to the members of his mystical body, and they respond, somewhat in the manner of the lovers in the Song of Songs. At the very commencement of the liturgy, the priest (again, operating not in his own name but *in persona Christi*) says, "The Lord be with you," and the people respond, "and with your spirit." The spirit in question here is the power of Christ dwelling in the priest through the sacrament of Holy Orders. This exchange continues throughout the Mass, Head and members conversing with one another and solidifying their communion. Jesus speaks his Word in the Old Testament readings and in the Pauline epistles, and the members of his body sing back to him in the responsorial psalm; Jesus announces himself in the Gospel, and the people chant back, "Praise to you, Lord Jesus Christ;" Jesus breaks open the Word through the preaching of the priest, and the people respond with

the Creed, a signal of their faith.

Having prepared the gifts (presented by the people), the priest says, "Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the Father almighty." This line is of great significance, for it signals the moment when Christ and the members of his body are turning toward the Father in order to perform an act of sacrifice and thanksgiving. How beautifully the Preface to the Eucharistic Prayer expresses this dynamic: "Lift up your hearts!" says Christ to his people; they respond, "We lift them up to the Lord," and then Jesus, through his priest, says, "Let us give thanks to the Lord our God." What follows is the magnificent Eucharistic Prayer, directed toward the Father and prayed by Head and members together, the latter's many sacrifices—small and large—subsumed into the former's definitive sacrifice on the cross. At the conclusion of the liturgy, Christ sends his mystical body, now more perfectly ordered to the Father, back into the world to effect its transformation.

Cardinal Sarah imitates his master Joseph Ratzinger in insisting that silence rightly asserts itself throughout this entire process. The silence of gathering, recollecting, listening, praying, offering, etc. There is plenty of sound in the Mass, but unless silence is cultivated therein as well, we can easily lose sight of what we are doing in this most sublime of prayers.



Bishop Robert Barron

For more of Bishop Barron's articles go to wordonfire.org
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QUIET *Statues*

This simple game always brings a smile! Quietly whisper to your kids what kind of statue you want them to make. Some ideas are a monkey, elephant, mommy, daddy, policeman, bear, tiger or even a silly hamburger statue! At the count of three, the kids have to freeze into their statue and then you pick the best statue. That person then whispers to the kids what kind of statue to make next, and so the game repeats. Remember, statues don't move or talk! The point of this game is to teach your kids to be comfortable communicating and expressing in ways that don't involve speaking. If they play the game and don't speak, we suggest you take them for 🍦 !



NEW CATHEDRAL APP

To download the app:

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Android Users TEXT: ICCIL2 to 555888

*The fruit of Silence is prayer. The fruit of
Prayer is faith. The fruit of Faith is love.
The fruit of Love is service.
The fruit of Service is peace.
- Saint Teresa of Calcutta*