

RESPECT



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WORSHIP



The Introductory Liturgy of the Word

Last Sunday we looked at the Introductory Rites of the Mass and how they prepare of for the celebration of the Mass. This Sunday we are focusing on the Liturgy of the Word, which, with the Liturgy of the Eucharist, makes up the core of the Mass. The Liturgy of the Word is a celebration of the Word of God. On Sundays, the Liturgy of the Word is comprised of a reading from the Old Testament (the first reading is from the Acts of the Apostles during Easter), a Psalm, a reading from the New Testament, and the proclamation of the Gospel. The use of incense may proceed the proclamation of the Gospel on feasts and solemnities.

The readings on Sunday follow a three-year cycle focusing on a particular Gospel: A (Matthew), B (Mark), and C (Luke). The Gospel of John is proclaimed during the Easter season and on other feasts and solemnities every year. The weekday readings also follow a cycle of two years, Year I and Year II, have only one reading along with the Psalm, and vary between both Testaments. Following the Gospel, the priest or a deacon is to give a homily that focuses on the readings that were just proclaimed.

Following the readings and the homily, the assembly then makes a profession of faith by praying together the Nicene Creed on Sundays and solemnities. The Nicene Creed goes back to the Council of Nicea in the year 325 and is a statement of the core beliefs, or dogmas, held at the heart of the Faith. Finally, the Church offers her prayers and needs to God in the form of the Prayer of the Faithful or the petitions as they are popularly known. These intentions are not random but follow a general pattern of praying for the Church, the world, local needs, the sick, suffering & the dying, and for the faithful departed.

Having been nourished by the Word of God and having placed our prayers and needs before him, we then prepare for the second half of the core of the Mass, the Liturgy of the Eucharist, by which our Lord becomes truly present to us in the Eucharist and invites us to share in his divine life through the reception of Holy Communion under the appearance of bread and wine.

WEEKLY COLLECTION INFORMATION SEP 23/24

Envelopes - \$ 5,591.00 Loose - \$ 3,537.30 Maintenance - \$ 65.00 TOTAL: \$ 9,193.30

\$ 6,714.59 short from the amount needed to operate

Hurricane Irma Special Collection - \$ 4,667.26



RENEWAL OF OUR PARISH





This past August, CBS News caused quite a stir when it reported a story on how the nation of Iceland was eliminating Down syndrome. The tagline for the article was rather misleading because it failed to mention the method that Iceland is using in its quest: abortion. As we begin the month of October, we are reminded that this month has two special dedications: October is the month of the

holy Rosary as well as Respect Life month.

In 1995, Pope St. John Paul II wrote the encyclical letter Evangelium Vitae (The Gospel of Life). In it, our late Holy Father speaks of the dignity and sanctity of all human life and how those qualities of life can never be lost or diminished. The Gospel of Life does not speak to abortion alone. While the deliberate destruction of innocent and defenseless human life is always wrong, as well as being the greatest of social evils, the sanctity of life in all its forms and situations must be defended and safeguarded. Pope St. John Paul II teaches us in his encyclical letter: "It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other in-

alienable rights of individuals are founded and from which they develop. The Gospel of Life is for the whole of human society. To be actively pro-life is to contribute to the renewal of society through the promotion of the common good (#101)."

The fundamental right to life transcends politics and personal opinion. It is matter of divine and natural law and this truth is written deep within every human heart. As Catholic Christians, we

are called to proclaim and uphold this truth in thought, in word, and in action. We must never tire in the struggle against the evils that stand in contradiction to the Gospel of Life: abortion, euthanasia, pornography, human trafficking, racism, sexism, artificial contraception, utilitarianism, and many others.

As mentioned earlier, along with it being Respect Life month, October is also the month of the holy Rosary. In the continuing struggle to promote to dignity of each and every person, I invite all of us to daily offer the Rosary in this fight. The Rosary is a powerful weapon against evil. When we pray the Rosary, we are praying with Mary, who always said yes to God in all things. When we promote the Gospel of Life, we are doing more than saying "no" to certain actions or attitudes, but rather announcing

a resounding "yes" to God's desire for life for us and for all people.

Recall the parable of the Good Samaritan when the scribe asked Jesus what he must do to have eternal life. Jesus asked him what the law said and the scribe quoted the Scriptural command to love God and neighbor, but then the scribe asked Jesus "and who is my neighbor?" As Catholics, our neighbor is the unborn child, the stranger on the street, the person we will never meet in a foreign land.

Let us see Christ in each and everyone. Let us honor Christ in each and everyone. Let us love Christ in each and everyone. Let us always be prepared to defend the God-given human dignity possessed by each of us.

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 2 October

7AM - Samantha Brahler (Mom and Dad) 5:15PM - Samantha Brahler (Mom and Dad)

Tuesday 3 October

7AM - Special Intention for Jan and Rob Thomas 5:15PM - Agnes Heineman (John and Melinda Kopeck)

(Jim and Sandy Bloom)
Wednesday 4 October

7AM - Norm Mack (Walter and Rebecca Woodhull) 5:15PM - Lucille Kelly (Monica Harrchin)

Thursday 5 October

7AM - All Souls 5:15PM - Dr. David Mack (Holy Angels Parish)

Friday 6 October

7AM - All Souls 5:15PM - Mary Ramza (Beverly Solon)

Saturday 7 October

8AM - Deceased Members of the Clayton Family (Barbara McGrath) 4PM - James L. Sullivan (Sullivan Family)

Sunday 8 October

7AM - Cahrles Rossiter (Jane Fornoff) 10AM - Charles and Mercedes Nesbitt (Kathy Frank) 5PM - For the People

DISCIPLESHIP





This year marks the 25th Anniversary of Stewardship: A Disciple's Response, the U.S. Bishops' pastoral letters that asks each of us to discern stewardship and discipleship and to build good stewards around us in our Parish

communities. Stewardship is a lived re-

sponse as a disciple, the intentional act of praying, serving, and generously giving. The letter guides us in simple steps for a Christian disciple. There are a variety of lessons to learn on discipleship and Christian Stewardship, and we will be posting the document for you on the Cathedral website. In the meantime, and to help celebrate 25 years of this document, we will be publishing excerpts from the document over the next few weeks. The excerpt below is from Chapter II: Jesus' Way.

THE EXAMPLE OF JESUS Jesus is the supreme teacher of Christian stewardship,

as he is of every other aspect of Christian life; and in Jesus' teaching and life self-emptying is fundamental. Now, it might seem that self-emptying has little to do with stewardship, but in Jesus' case that is not so. His self-emptying is not sterile self-denial for its own sake; rather, in setting aside self, he is filled with the Father's will, and he is fulfilled in just this way: "My food

is to do the will of the one who sent me and to finish his work" (Jn 4:34).

Jesus' mission is to restore to good order the created household of God which sin has disrupted. He not only perfectly accomplishes this task, but also, in calling disciples, empowers them to collaborate with him in the work of redemption for themselves and on behalf of others.



In describing the resulting way of life, Jesus does not waste time proposing lofty but unrealistic ideals; he tells his followers how they are expected to live. The Beatitudes and the rest of the Sermon on the Mount prescribe the lifestyle of a Christian disciple (cf. Mt 5:3- 7:27). Although it does not suit worldly tastes, "the wisdom of this world is foolishness in the eyes of God" (1 Cor 3:19). One does well to live in this way. "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on a rock. . . . Everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand" (Mt 7:24, 26).

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.

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And this is not to say that celibacy somehow downplays the beauty and power and holiness of marital love. But the witness of the healthy celibate is a reminder to married couples that their marital love must always be celebrated as a participation in God's love, and make present the love between Christ the Bridegroom and his Church in order to be truly satisfying.

Deep down, if people are honest, I think that most folks want to believe in God and that He alone can satisfy. But, I think it's hard to believe. A good celibate priest makes God more believable. The healthy celibate priest is a living witness of God's eternal love and of the reality of Heaven – he holds the world to a higher standard and to higher expectations by his celibate love. People look at him and think, "He's happy, and he doesn't have sex. How is that possible?" The joyful celibate priest is a prophet, reminding the world that God is real and He alone can satisfy the deepest longings of the human heart. He offers a living witness to counter the empty promises held out by the fallen world.

(Of course, when a celibate priest falls, especially in sexual sin, the media goes crazy. Part of me takes their response as a

backhanded compliment of sorts. That is to say that even the media expects more from priests, and they actually look upon priests as living witnesses of God's existence and love. In a strange and ironic way, even the media understands, on some mysterious level, the beauty and power of celibacy.)

As I mentioned at the beginning of this piece, I realize that many people struggle with the Church's teaching on the male celibate priesthood. That shouldn't be a surprise to anyone. What might be a surprise, however, are the two important realities highlighted by the male celibate priesthood that often go unnoticed – the complementarity of men and women, and the reminder that sex *per se* is not equipped to satisfy the hungry heart.

In a world in which the lines of sexual difference are blurring quickly, and where sexual temptation becomes greater by the minute, the male celibate priesthood has a prophetic and liberating word to speak. I hope we're all listening.

Father Damian Ference is a priest of the Diocese of Cleveland. He serves at Borromeo Seminary in Wickliffe, Ohio as Director of Human Formation and Assistant Professor of Philosophy.

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ISCIPLESHIP





The Prophetic Nature of the Male Celibate Priesthood

I am well aware that many Catholics disagree with the Church's understanding of the priesthood. Many object to the requirement of celibacy, pointing back to a time in the early church when many priests were married. They argue that the requirement of celibacy is a discipline, not a dogma, and that the mandatory

discipline of celibacy can be changed. They are right. If the Holy Father wanted to, he could remove the celibacy requirement. But he has not done so.

Others view the Church's refusal to ordain women as a justice issue and as a violation of women's rights. They accuse the Church of committing an injustice against women for denying them full participation in the sacramental life of the Church. Here I would say that they are not right. However, from a secular worldview, I will grant that the argument makes perfect sense.

The purpose of this essay, however, isn't so much to offer a defense of the male celibate priesthood, as much as it is an attempt to highlight two important features of the male celibate priesthood that cannot be denied and that often go unnoticed, by both those who agree with and disagree with the Church's teaching on the priesthood.

Here is the first: that the priesthood is reserved to men

alone highlights the fundamental distinction between men and women. Of course, such a distinction seems obvious at first. Public bathrooms are designated for men and women by signs, symbols and words. My dad is eighty-eight years old and legally blind, and when we go out to eat or to shop, I always have to accompany him to the bathroom door and let him know which one is the men's room. And even if the bathroom is unisex, I find it portentous that the sign on or next to the door still has a picture of both a man and a woman, not a hybrid of the two. Common sense tells us that men and women are different, that the distinction between male and female is a natural one.

Even when it comes to sports, music and theatre, we make the male/female distinction. In the Olympics men and women have their own competitions - men swim against men and women ski against women. Surprisingly, MTV still makes a distinction between men and women at its annual Video Music Awards show with categories for "Best Female Video" and "Best Male Video." And the Academy and Tony Awards continue to make the obvious distinction between men and women with their gender specific award categories.

At this point, one could argue that although it is true that bathrooms, the Olympics, and various award shows still reveal the natural distinction between men and women, that that distinction

does not limit the function of one gender. That is, men and women both go to the bathroom, ski, swim, sing, and act, even if at times they do so separately. And that would be true. But there is something much deeper going on here than how one functions or what one does. More fundamental than what one does is the reality of who one is. Philosophers call this ontology or being. It's the deepest and truest reality of a thing. And the truth is that there is a real difference between male and female, not just in what they do, but in who they are.

Men and women are both created in God's image and likeness. They are both good and equal in dignity. And they complement one another. But they are not the same. A man's body makes no sense by itself, just as a woman's body makes no sense by itself. A man and woman can come together in such a way to create another life. Such is not possible for a man and a man or a woman and a woman, no matter how hard they try. There is a real difference between men and women that is natural and good. Only a man can be a father and only a woman can be a mother. Only a man can be a brother and only a woman can be a sister. Only a man can be a son and only a woman can be a daughter. These distinctions are not negotiable - they are

given. Nature is intelligible, and any reasonable person can come to know and understand the beautiful complementarity and difference of men and women.

The male celibate priesthood by its nature points to the natural distinction of men and women. After all, a priest is a spiritual father, and only men can be fathers. The "father" aspect of the priesthood is a constant

reminder of sexual difference and of sexual complementarity, both at the same time. For as much as it is true that only a man can be a father, it is equally true that a man cannot be a father without the complement of a woman, who is a mother. The male priesthood protects and highlights this important and natural distinction.

The second underappreciated feature of the priesthood is this: Celibacy is a great reminder that sex in itself cannot make a person happy. Wherever we turn, we see images, and hear songs, and smell body sprays that remind us of sex. Even a cloistered nun could tell you that we live in an over-sexed culture. Of course, the kind of sex that the world wants to sell is empty, but for some reason, it's still attractive and alluring.

Celibacy stands boldly in the face of a fallen world as a powerful witness that there is more to life than sexual pleasure, and that there is more to sex than just pleasure. A healthy celibate priest (or religious or layperson) becomes a prophetic sign that points to a much deeper and more satisfying reality than can be contained in the material world. In the spirit of St. Augustine, the healthy celibate reminds us that our hearts are restless until they rest in God, no matter how much sex we may have to try and fill them up.



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IN OUR WORLD



George Weigel's "Lessons in Hope"

George Weigel's latest book, *Lessons in Hope: My Unexpected Life with St. John Paul II*, is the third panel in a great triptych he has composed in honor of the most consequential Catholic figure of the second half of the twentieth century. While the first two books—*Witness to Hope* and *The End and the Beginning*—are marked by careful analysis and thousands of footnotes, this last volume is more personal, filled with anecdotes

and stories about the author's many encounters with John Paul over the years. Taken as a whole, it is a magnificent reflection on the saintly Pope's observation that, in the final analysis, there are no coincidences, but rather only features of the divine providence that we have not vet fully understood. Weigel shows the interweaving of his own life and John



Paul's as an operation of grace that served—as is always the case when grace is in play—to benefit both men.

His distant preparation for the encounter with John Paul commenced with his studies in philosophy as a young man. The introduction to the great Western philosophical tradition enabled him, many years later, to understand the work of a Pope whose mind was formed in large part by Thomist metaphysics and the phenomenological method of Edmund Husserl. The apprenticeship continued with Weigel's immersion in the Sturm und Drang of the post-conciliar scene in both America and Canada. Many intellectuals at the time were convinced that Vatican II represented, at best, a promising first step toward the full modernization of the Church. Their program, accordingly, was radical accommodation to the current scene, not so much a "reading of the signs of the times" as a surrender to them. The inadequacies of the liberal theology of the 1970s caused Weigel to take a deeper look at the thought of Henri de Lubac, Hans Urs von Balthasar, and Joseph Ratzinger, three men who felt that the post-conciliar conversation had gone off the rails and who would play a pivotal role in the papacy of John Paul II.

A final and crucial propaedeutic to telling the story of John Paul was Weigel's deep immersion in the political and intellectual culture of Poland in the years following the revolution of 1989. Interviewing ecclesiastics, politicos, labor union leaders, artists, and ordinary folks, Weigel heard, over and again, that the key to understanding the transformation of life in Poland was the visit of John Paul to his home country in 1979. Speaking in public of God, of human rights, of sin and redemption, of the Incarnation and eternal life, John Paul, during that historic pilgrimage, awakened in his own people a desire for that most fundamental of freedoms: religious liberty. The cry, "We want God! We want God!" echoing for fifteen minutes in the central square

of Warsaw during John Paul's homily gave expression to the aspirations of oppressed people throughout Eastern Europe and proved to be the beginning of the end of Soviet Communism.

The combination of these experiences were preparing Weigel for the fateful dinner that he would share in 1995 with Richard John Neuhaus, papal secretary Stanislaw Dziwisz, and John Paul II himself. Having read Weigel's treatment of the Polish revolution of 1989, the Pope was convinced that the young(ish) American scholar was the right person to compose the definitive biography. With some gentle prompting and encouragement from

Neuhaus, the Pope, as it were, popped the question, and Weigel knew that his life would never be the same. One might think that the account of the composition of this enormous study would be a tad dry. On the contrary, Weigel's anecdotes of interviews with some of the most significant figures in the Vatican are fascinating, and his stories of conversations with many of the Pope's Polish colleagues, especially the members of his original youth group in Kraków, are deeply moving and often quite funny. Though he explored this theme in the previous two books on John Paul, Weigel

brings out with particular clarity in this volume how the Pope universalized many of his moves and initiatives as priest and bishop in Kraków when he took the chair of Peter, the series of World Youth Days being the most striking example.

In the second half of *Lessons in Hope*, Weigel several times describes lunches and dinners that he shared with John Paul and his inner circle. Marked by prayer, good food and wine, the speaking of a variety of languages, lots of laughter, a rich exchange of ideas, and vibrant discussion of the latest cultural trends, these meals served, it seems to me, as a symbol of John Paul's vibrant papacy. Precisely because he was an ardent disciple of Jesus Christ, John Paul was a passionate humanist. His favorite passage from the Vatican II document *Gaudium et Spes*, cited again and again in his papal writings, is "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light." It was the Pope's Christian faith that enabled him, at a crucial moment in modern history, to propose to the world a correct and liberating anthropology. Through the grace of God, George Weigel was uniquely positioned to tell that story.

For more of Bishop Barron's articles go to wordonfire.org Reprinted with the permission of Word on Fire®





Things in the Church

Our churches are filled with so many things with all kinds of interesting names, meanings and purposes. For this weeks activity, match the number with the name of the item pictured below, thinking about what they are used for in Mass. Feel free to for help!

