

ISSUE No. VII

27TH SUNDAY IN ORDINARY TIME

8 OCTOBER 2017

Cathedral WEEKLY

SPIRITUAL, BUT NOT RELIGIOUS?

STEWARDSHIP OF CREATION | KATIE PRICE
"MOTHER!" AND THE GOD OF THE BIBLE | BISHOP ROBERT BARRON

Cathedral WEEKLY

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WORSHIP



Liturgy of the Eucharist (Part 1)

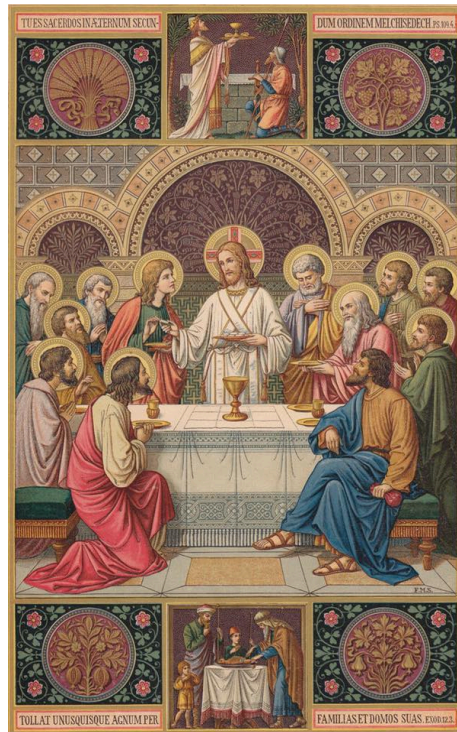
Last Sunday we looked at the structure Liturgy of the Word, how the readings of the Mass rotate, and how there are other parts to the Liturgy of the Word besides the readings. This Sunday we focus on the first part of the Liturgy of the Eucharist, which many of the faithful understand as the heart of the Mass.

Having offered the Prayer of the Faithful (petitions), the Liturgy of the Eucharist begins with the offertory where the altar is prepared and gifts of bread and wine, along with gifts from the faithful for the work of the Church and care of the poor, are offered. At the altar, a small amount of water is mingled with the wine by the priest or, if present, deacon. This goes back to the ancient practice of having to cut the wine with water if the wine was too strong. Today, this action is retained symbolically to show the mingling of our human nature in the divine person of Jesus. The first prayers that the priest prays over the bread and wine are known as the *Berachot* prayers (Blessed are you, Lord God...). These prayers are a reminder of Jewish table prayers and are reflective of the Jewish influences on the original structure of the Mass.

Following the *Berachot* prayers, which may be prayed out loud or privately, the gifts, altar, and people may be incensed on feasts and solemnities. At the end of the preparation of the gifts, the celebrant washes his

hands. Again, this act is taken from an ancient practice where the priest at one time had to wash his hands out of necessity, having received crops and even livestock, that were brought forward by the faithful as gifts at the Mass. Today, the celebrant washes his hands as a sign of his desire to have his heart and life purified from sin.

After the offertory is complete, the priest invites the faithful to beseech God to receive the offering of bread and wine, as well as our very lives, and that it may be pleasing to him. Finally, the Prayer Over the Offerings is prayed. This prayer is specific for the day or feast. Next week we will look at the structure and form of the Eucharistic Prayer.



NEW CATHEDRAL APP

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Front Cover:
Jesus Unrolls the Book in the Synagogue
James Tissot
1886-1894

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RENEWAL OF OUR PARISH



The "Our Father" is the most common prayer we know. The prayer is recorded in both Gospels of Matthew and Luke. However, even as well as we might know this prayer given to us by our Lord Himself, there is a small detail few people catch. Have you ever thought about why the Lord repeats Himself in this prayer? Perhaps you haven't noticed this ei-

ther. It takes place in the third part of the prayer. See if you catch it: "Give us this day our daily bread"

Do you see it now? *This day* our *daily* bread. All of us have prayed this innumerable times, yet has this ever come to your attention? Doesn't that seem redundant to you? Does our Lord simply repeat Himself or is there something more to this? It's all about translation.

Translation can be a tricky business. It's difficult enough when dealing with modern languages, and all the more so with the languages of the Scriptures. In this case, its Greek and a careful

examination of one particular word can help us discover the meaning behind this seemingly repetitious instance.

The Greek word translated as "daily" is utterly unique in the New Testament: it doesn't show up anywhere else. The word is "epiousios".

There is some debate about how to translate this word, yet when you separate the two parts you get "epi" and "ousia". Epi means "above" and ousia means "substance" or "nature". The most literal translation would be "supernatural". What kind of supernatural bread could Christ have been referring?

Saint Jerome translated this word as "supersubstantial". This is a reference to the Eucharist, whereby our Lord gives his own flesh as the Bread of Life.

This small detail in the prayer gives a whole new meaning to the "Our Father". Remember this the next time you pray at mass, as we asking for what the Lord seeks to give us in the form of the Eucharist: his very self.

Father J. Braden Maher is parochial vicar at the Cathedral of the Immaculate Conception. Ordained in 2016, this is Father Maher's first assignment.

If you have God
as the center of all your
actions, you will reach your goal.

Blessed Pier Giorgio Frassati



Stewardship of Creation

Last week, I highlighted that we are celebrating the 25th Anniversary of the USCCB pastoral letter called, *Stewardship: A Disciple's Response*. This document guides us to an understanding of stewardship as a response to the call to be disciples in the world. The bishops' pastoral

letter reveals in the introduction: "Stewardship is an expression of discipleship, with the power to change how we understand and live out our lives." Let each of us continue to answer the call to discipleship, and I pray we unite as good stewards in our community, leading lives of holiness and stewardship. In a special way, let us pray for our country, and all who have suffered in the Las Vegas shooting last weekend. May God grant eternal rest to all those who past, and let His comfort and strength bring a sense of peace to all those affected. Please note, the document has been added to the Cathedral website under "Stewardship," for your reference. *This excerpt is taken from Chapter III: Living as a Steward*

Although it would be a mistake to think that stewardship by itself includes the whole of Christian life, in probing the Christian meaning of stewardship one confronts an astonishing fact: God wishes human beings to be his collaborators in the work of creation, redemption, and sanctification; and such collaboration involves stewardship in its most profound sense. We exercise such stewardship, furthermore, not merely by our own power but by the power of the Spirit of truth, whom Jesus promises to his followers (cf. Jn 14:16-17), and whom we see at work at the first Pentecost inspiring the apostles to commence that proclamation of the good news which has continued to this day (cf. Acts 2:1-4).

The great story told in Scripture, the story of God's love for humankind, begins with God at work as Creator, maker of all that is: "In the beginning, when God created the heavens and the earth . . ." (Gn 1:1). Among God's creatures are human persons: "The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life" (Gn 2:7). God not only creates human beings, however, but also bestows on them the divine image and likeness (cf. Gn 1:26). As part of this resemblance to God, people are called to cooperate with the Creator in continuing the divine work (cf. Pope John Paul II, *Laborem Exercens*, no. 25).

Stewardship of creation is one expression of this. The divine mandate to our first parents makes that clear. "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth" (Gn 1:28). Subduing and exercising dominion do not mean abusing the earth. Rather, as the second creation story explains, God settled humankind upon earth to be its steward—"to cultivate and care for it" (Gn 2:15). This human activity of cultivating and caring has a generic name: work. It is not a punishment for or a consequence of sin. True, sin does painfully skew the experience of work: "By the sweat of your face shall you get bread to eat" (Gn 3:19). But, even so, God's mandate to humankind to collaborate with him in the task of creating—the command to work—comes before the Fall. Work is a fundamental aspect of the human vocation. It is necessary for human happiness and fulfillment. It is intrinsic to responsible stewardship of the world.

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 9 October

7AM - Barbara McGee (Family)

5:15PM - No Mass

Tuesday 10 October

7AM - Bill and Margaret Harrell (Tom and Mary Peterson)

5:15PM - Agnes Heineman (Barry and Christine Shrum)

Wednesday 11 October

7AM - Special Intention for the Calcara Family (Holy Angels Parish)

5:15PM - Dolores Hanson (John and Nancy Pavich)

Thursday 12 October

7AM - Barbara McGee (Family)

5:15PM - Norman and Eileen Rovey (Family)

Friday 13 October

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

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

Saturday 14 October

8AM - Leo Militello, Sr. (Holy Angels Parish)

4PM - For the People

Sunday 15 October

7AM - Bart Rotherham (Bettery Rotherham) 10AM - Nick Sarsany (John and Karen Kjellquist)

5PM - William Cantor, Sr. (Family)



Spiritual, but not Religious?

During my friend's Master's defense, she stood before her committee, nervously pinching her necklace between her thumb and forefinger. I remember her words clearly: "I consider myself spiritual, but not religious." She was trying to express the thought and meaning

in her design. She hoped her design would inspire something beyond materiality and superficiality without resorting to traditional motifs or symbols.

Most of us have encountered these words in some respect or another. Someone may elaborate by saying, "Well, I think there is something higher, something spiritual in us, in our world, but I don't think that religion captures it. Religion tries to get at it, but I think ultimately religion restricts it, or abuses it." The prominent New Atheist Sam Harris puts it this way:

"Our world is dangerously riven by religious doctrines that all educated people should condemn, and yet there is more to understanding the human condition than science and secular culture generally admit."

We can see evidence of this aspiration being built, in an ironic way, in the architectural project included above. Commonly known as the "disappearing church," this project is award-winning. What kind? A religious architecture award. *Reading Between the Lines*, its official title, was voted on by readers of Archdaily—a popular architectural blog. I find it ironic that it's considered religious because the only thing religious about it is that it takes its form from the Christian church in the main town. The building evokes the image of a traditional Christian place of worship, only to vanish before one's eyes into the landscape. The space doesn't offer itself for worship, but for observing the landscape. It suggests that the disappearance of the Church allows one to see the world anew, in a spiritual way (though even that idea needs some starting point, i.e., the Church).

I think this project is a perfect example of the spirit of the modern movement in architecture. Modernism in architecture hails abstraction and simplification, and it parallels a secularization of religion.

"Less is more."

"God is in the details."

"Form follows function."

"The freedom of ornament is a sign of spiritual strength."

These quotes from early twentieth-century architects capture the spirit. Modern thought took our built environment on a new journey. The way of tradition and subtlety in design gave way to originality and invention. New materials such as steel, large plate glass, and reinforced concrete became new toys to build an abstract utopia. (Fun fact: *Reading Between the Lines* is composed of 30 tons of steel.)

As materials started to be mass produced, designs became modulated, and buildings became machines. "Form follows function" soon devolved into "form is accidental to function." Rather than seeing the form of a building as being integral

and wedded to its function, modernists designed buildings simply to fulfill program requirements. We went from *school-house* to *Bauhaus*.

Buildings became box-like, unadorned, and white. Whether or not it was a principle interest of the designers, works of modern architecture became a blank canvas for viewers and users to imbue meaning. The mind was thought to be freed to see the spiritual in the *abstract* (take away the crucifix and what is religious or spiritual there?). Yet, I think that unless someone is given direction (e.g., this is a church, think church things) or some sign (e.g., the crucifix) there's no meaning present. The spirituality of a design is proportional to its presentation of traditional religious design and thought. The abstraction is a privation of the *tradition*.

Philip Johnson once said, "I don't see how anybody can go into the nave of Chartres Cathedral and not burst into tears." While enjoying quiet solitude inside *San Carlo alle Quattro Fontane*, my silent contemplation was broken by a man gasping for air. He walked in, clutched his breast, and looked up in awe. I literally saw beauty take his breath.

True religious churches imbue transcendence. True religious lives imbue transcendence. Any attempt to attain transcendence apart from religion will only lead to frustration. That's because the whole dialogue and understanding of the spiritual is rooted in religion, and the truest form, expression, and existence of it is in Jesus Christ.

St. Paul preached that *the manifold wisdom of God might now be made known through the church* (Eph 3:10). That wisdom (namely, Jesus Christ), which all spiritual desire longs for, will be found in the Church. Designs remain hidden in the mind of an architect until the building is constructed. Likewise, in his Commentary on Ephesians, St. Thomas explains that the manifold wisdom of God's revelation remained hidden in the minds of the Apostles until preached. Thomas writes:

"However, once the concepts are realized externally in the construction, in the house after it is built, anyone can learn from the building what previously was concealed in the architect's mind. Yet, they are not taught by the house but in the house."

That house is the Catholic Church, protected by the successors of the Apostles. The world isn't "dangerously riven by [Catholic] doctrines," as Sam Harris would have it. The world is led to true beauty and transcendence by that doctrine. One only has to be willing to receive it and be taught in the house.

"I'm spiritual but not religious." While my friend said those words, she found comfort grasping her medallion. Unbeknownst to the room was that it was the Miraculous Medal hanging over her heart. She was seeking refuge in the image of Mary, the Mother of the Church.

Br. Irenaues Dunlevy, O.P., who was born the youngest of four children in Columbus, Ohio. He grew up in the rural southeast suburb of Canal Winchester. After leaving the area for college, his family joined the Dominican parish of St. Patrick's in Columbus. He received a Bachelor and Masters of Architecture from Virginia Polytechnic Institute and State University. and practiced for a religious architecture firm in the DC area. Br. Irenaues entered the Order of Preachers in 2013.

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“Mother!” and the God of the Bible

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Bishop Robert Barron

For more of Bishop Barron's articles go to wordonfire.org
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WEEKLY COLLECTION INFORMATION SEP 30 / OCT 1

Envelopes - \$ 5,745.00 Loose - \$ 2,890.41

Maintenance - \$ 803.00 TOTAL: \$ 9,438.41

**\$ 6,469.48 short from the amount
needed to operate**



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