

ISSUE No. VIII

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Cathedral WEEKLY

BEHOLD THE LAMB OF GOD

THE THEOLOGY OF THE DOG | FATHER DAMIAN FERENCE
WHAT IS HAPPENING AT MASS? | BISHOP ROBERT BARRON

Cathedral WEEKLY

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OF SPRINGFIELD IN ILLINOIS

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WORSHIP



Liturgy of the Eucharist (Part 2)

Last time in the *Weekly* we looked at the first part of the Liturgy of the Eucharist. This week we are looking at the Eucharistic Prayer which follows the Preparation of the Gifts. The Eucharist prayer starts with the Preface which itself begins with the dialogue between the priest and the assembly and ends with the *Holy, Holy* which itself is the prayer of the angels found in the Book of the Prophet Isaiah. The Preface is variable and reflects the church season or a specific feast and is marked by the tone of thanksgiving for God's goodness and grace.

Following the *Holy, Holy* (the *Sanctus*), the main part of the Eucharistic prayer begins. There are four main Eucharistic prayers that are generally chosen from as well as nine other ones for specific needs or occasions. All of the Eucharistic prayers follow the same structure beginning once again with praise following the *Sanctus* and then moving to *epiclesis* by which the power of the Holy Spirit is called down so that the bread and wine may become the Eucharist. The institution narrative and Consecration immediately follows the epiclesis. Here the celebrant, standing in the person of Christ, speaks Christ's words at the Last Supper by which, through the power of the Holy Spirit, the bread and wine become the body, blood, soul, and divinity of Jesus. The Consecration ends with the people's acclamation following the priest announcing "the mystery of faith."

The Eucharistic prayer continues with the *anamnesis* which means *to remember*. Here, God the Father is asked to look upon the sacrifice offered and to remember, then and always, the sacrifice offered by his Son for us, and finally to accept the offering. Following the *anamnesis* are various intercessions offered for the Church: for her leaders, for all the faithful, and for the faithful departed. The Eucharistic prayer culminates in the *doxology* by which the glory of God is proclaimed as the Eucharist is elevated by the priest and deacon. The great Amen is the assembly's response to this declaration.

Following the Eucharistic prayer is praying of the Lord's Prayer and the Sign of Peace where we make sure to be at peace with our neighbor before approaching the altar. The assembly then receives the gift of the Eucharist and the Mass concludes with the closing prayer, blessing, and dismissal.



Front Cover:
Adoration of the Mystic Lamb
Hubert and Jan van Eyck
1432

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RENEWAL OF OUR PARISH



I was able to get away a few weeks ago for a week's vacation. I went to England, London mostly, for a week. I first visited that grand city twenty-five years ago this past summer on a French club trip, in-between my sophomore and junior year in high school. I was way too young then to truly appreciate the city, but over the past ten years or so I have become a self-taught student of Tudor history and decided it was time to go back and see

what I have read so much about. That Monday, while I was eating breakfast, news started coming in real-time about the horrific shooting in Las Vegas. Since then our nation has struggled to come to grips with another senseless tragedy which resulted in the loss of so many innocent lives and so many injuries. Debates have raged, and will continue to, about guns, and laws, and rights, and so on. In the aftermath of this great tragedy we may feel adrift in darkness, but that is not so.

At times like this, I always turn to the Word of God for there we can find answers, and if not answers, at least comfort in times of sorrow and distress. This time was no different. In the first chapter of the Gospel of St. John we are told that Jesus has come into the world to give us life and that His life is the light of the human race. And the truth of that light is this: "the light shines in the darkness and the darkness has not overcome it (John 1:5)." The shooting in Las Vegas is undoubtedly one of the darkest moments in our recent history, but the darkness is not absolute, because in the midst of it, the light of Christ shone brightly.

In the stories that have come out in the aftermath of this tragedy we are able to see how the light of Christ shone brightly in those moments. We have been blessed to hear stories of men and women who in those moments ran into the hail of gunfire to help others. How people used their own vehicles as ambulances to rush strangers to the hospital. How one husband sacrificed his

own life to shield his wife from the shots. The stories go on and on. If you have not read or heard any of them, I encourage you to do so. These heroes did not debate the pro and cons of what they were about to do, they simply responded naturally to the need before them. The heroism that we have seen in the midst of this tragedy reminds us that human beings are still inherently good, because we have been made in the image and likeness of God. Sin gets in the way of that inherent goodness at times and we have to deal with the struggle of having a will and intellect that have been darkened by the initial fall from God's grace, but, make no mistake, we are still ordered to good.

Sadly, we must accept the fact that in spite of our best efforts, evil will remain the world until it is forever destroyed when our Lord returns in glory on the last day. Until that day, we must do our part as sons and daughters of God, as heirs of the Kingdom of Heaven, to stand against evil in the world. How do we do this? Simply by being the people that God has made us to be; by striving to witness to his life and love each and every day in thought, word, and deed. There are moments when we are going to be tempted to give up hope, but if we look, God will always give us a reason to hold on to hope and many times those reasons will be found in ordinary people around us.

Let us continue to pray for those who suffer so unjustly from violence and from all sins against God's love. May those who have died have their sins forgiven and find everlasting joy and peace in heaven. May those wounded in mind, body, or spirit, find comfort, healing, and consolation. May all of us remember the truth spoken to us by our Lord: "you are the light of the world (Matthew 5:4)." May our hearts be open to God's grace each and every day so that the light of Christ may shine brightly in and through us. Darkness is nothing more than the absence of light. Go and be that light in a world plagued by shadows.

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 16 October

7AM - Delia Gonzalez (Bob Barber)

5:15PM - Michael and Edith Reagan (Family)

Tuesday 17 October

7AM - William Benner (Kathleen and William Benner II)

5:15PM - Kevin Flaherty (Bridget Goett)

Wednesday 18 October

7AM - Special Intention for the Reavis Family (Friend)

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

Thursday 19 October

7AM - All Souls

5:15PM - Rich Lefferts (Anonymous)

Friday 20 October

7AM - Catherine Staab (Friend)

5:15PM - Special Intention for Poor Souls

Saturday 21 October

8AM - All Souls

4PM - Judieth Hubbell (Family)

Sunday 22 October

7AM - For the People

10AM - Agnes Heineman (John and Melida Kopec)

5PM - Bart Rotherham (Betty Rotherham)

DISCIPLESHIP



Stewardship of Creation

This week we are highlighting *Chapter IV: Stewardship of the Church* in the USCCB Pastoral Letter on Stewardship. This chapter explores how stewardship is expressed as a community or in solidarity with each other. Many of you reading this are stewards; you

pray with us on Sundays, serve during Mass or volunteer in a program, and give generously to the Parish Mission. In times of trouble, struggle, joy, or anticipation, your Parish family surrounds you with the support and prayers you need. Here at Cathedral, we offer Mass intentions, post prayer request on the Cathedral Women Facebook page, offer service to the community through the Knights of Columbus or CCCW, we educate our youth through the Parish School of Religion or Cathedral School, we support all these important ministries and more through the generosity received in the offertory basket or at our fundraisers. We are a stewardship Parish, which calls each of us to pray, serve, and give!

The Eucharist is the great sign and agent of this expansive communion of charity. "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" (1

Cor 10:17). Here people enjoy a unique union with Christ and, in him, with one another. Here his love—indeed, his very self—flows into his disciples and, through them and their practice of stewardship, to the entire human race. Here Jesus renews his covenant-forming act of perfect fidelity to God, while also making it possible for us to cooperate. In the Eucharist, Christians reaffirm their participation in the New Covenant; they give thanks to God for blessings received; and they strengthen their bonds of commitment to one another as members of the covenant community Jesus forms.

And what do Christians bring to the Eucharistic celebration and join there with Jesus' offering? Their lives as Christian disciples; their personal vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others. That is why, as Vatican II says of the Eucharist, "if this celebration is to be sincere and thorough, it must lead to various works of charity and mutual help, as well as to missionary activity and to different forms of Christian witness" (Presbyterorum Ordinis, no. 6).

(We mark the 25th anniversary of the document this year, and we have shared the document online under the

"Stewardship" tab of the Cathedral website.)

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.

WEEKLY COLLECTION INFORMATION OCT 7/8

Envelopes - \$ 5,580.00 Loose - \$ 3,097.50

Maintenance - \$ 348.00 TOTAL: \$ 9,025.50

**\$ 6,882.39 short from the amount
needed to operate**



THE KNIGHTS OF COLUMBUS
ARE LOOKING FOR A
FEW GOOD MEN

If you are a Catholic man, contact a rep today to join!



The Theology of the Dog

As a philosopher and theologian, Saint John Paul II developed an entire system of thought based upon scripture and tradition that considers what the human body reveals to us about God's plan for us, which he appropriately entitled, *The Theology of the Body* (TOB). It's a major contribution to the Christian intellectual tradition and most people who run in Catholic circles have at least heard about

TOB; many others are quite familiar with its content. Inspired by John Paul II's phenomenological approach of letting things "show up" and "tell us about themselves" the way that he did with the human body, I want to briefly investigate the phenomenon of encountering a dog and see what spiritual lessons we can glean from such an encounter.

As a boy I remember my dad teaching me that when you first encounter a dog, you don't want to run at the dog, pull its collar or tail, or scare it in anyway. Rather, you should simply stand still and make a fist (so that the dog doesn't bite off your fingers) and extend your arm so that the dog can approach you and smell your fist. This is the first step in allowing a dog to get to know you and it ensures that you do not threaten the dog.

The second step, once the dog has finished its initial investigation of you through sniffing, is to release your hand from the fist

formation and to begin to pet the dog with an open hand. This move comes naturally to most people, and if you aren't sure about whether it's time to rub the dog's head or not, often times the dog will use its nose to loosen your fist and begin step two for you. Petting

a dog is a pretty easy thing to do, so this step doesn't need too much explanation. However, I should mention that many dogs like it when you scratch behind their ears and for some reason they like it when you talk to them as you pet them. (Perhaps it's because, like human beings, the more senses that are involved, the better.)

If a dog really enjoys the way you are treating it, then you will soon move to step three. Often without warning, the dog will roll over, throw its head back with open mouth, wag its tail, and wiggle side-to-side on its back, beckoning you to scratch its belly. Then, just as you did with the dog's head, back, and behind its ears, you begin to scratch its belly. Up and down scratching motions work well, but some dogs enjoy circular motions even more.

The dog will be very pleased if you engage in this third step, and often times the dog will fall asleep while you are doing it. Make no mistake about it; if you get to this third step with a dog, the canine trusts you and you've made a friend for life.

So what possible theological lesson can we learn from such a seemingly simple activity as getting to know a dog? Let's try something by way of analogy. We human beings, due to our fallen nature, often see God as our competitor rather than as our Savior, Lover and Healer. We can easily fall into the trap of believing that God is somehow a threat to our freedom and so the thought of getting too close to God can make us nervous. So how is it that God comes to us? He comes to us kind of like the way my dad taught me to first approach a dog: non-threateningly and non-violently. God comes as Jesus Christ, as a baby in a manger in Bethlehem. He then shows himself to us on the cross, as one who doesn't come to destroy us but as one who allows himself to be destroyed by us, in order to save us. And to this very day, that same Jesus makes himself present in a real, non-threatening, vulnerable way on every altar around the world under the disguise of bread and wine in the Eucharist.

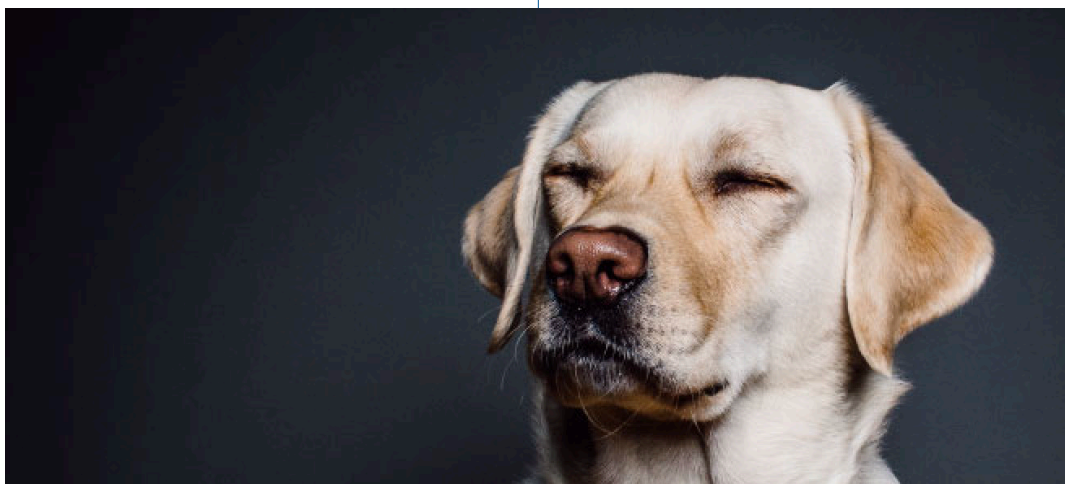
So – (and I know this sounds very strange at first, but remember, it's an analogy) – the way that we ought to be around Jesus is like the dog, who, after catching the scent of a new person, and after accepting some pats on the head and some scratching behind the ears, rolls over on its back and exposes the most vulnerable parts of itself, particularly its heart, to the one who scratches his belly. (It would be great if we could all jump right to

step three, but for most of us, it's a process.) If we hide the most vulnerable parts of ourselves from the Lord, we'll never experience true healing and deep friendship with Him. But if we allow the Lord to see as we are, and if we make ourselves vulnerable before

Him, then we'll find the remedy to the aching of our human hearts.

It was God who first made himself vulnerable to us in the Incarnation, specifically on the cross. So why not trust the most vulnerable parts of ourselves to him? He can be trusted. And perhaps he even created dogs to give us an image to encourage that trust in us.

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. Reprinted with the permission of Word on Fire®



What is Happening at Mass?

As many Catholics know, the Second Vatican Council famously referred to the liturgy as the “source and summit of the Christian life.” And following the prompts of the great figures of the liturgical movement in the first half of the twentieth century, the Council Fathers called for a fuller, more conscious, and more active participation in the liturgy on the part of Catholics.

That the Vatican II dream of a revived liturgical awareness and practice has, at least in the West, largely remained unrealized goes without saying. In the years following the Council, Mass attendance in Europe, North America, and Australia has plummeted. The numbers of Catholics who regularly attend Mass in those parts of the world hover between 10% and 25%. Therefore, it is not surprising that an extraordinary number of those who self-identify as Catholics in the West have very little idea what the Mass actually *is*. My thirty-one years of priestly ministry convince me that, even for a great number of those who attend Mass, the liturgy is a kind of religiously-themed jamboree.

So what is the Mass? What *happens* during this paradigmatic prayer? Why is it the beginning and culmination of what it means to be a Christian? In the course of this brief article, I will share just a couple of basic insights.

First, the Mass is a privileged encounter with the living Christ. Christianity is not a philosophy, ideology, or religious program; it is a friendship with the Son of God, risen from the dead. There is simply no more intense union with Jesus than the Mass. Consider for a moment the two major divisions of the Mass: the liturgy of the Word and the liturgy of the Eucharist. When we meet with another person in a formal setting, we typically do two things. We get together and talk, and then we eat. Think of the first part of Mass as an exchange, a conversation, between the Son of God and members of his mystical body. In the prayers and interventions of the priest, and especially in the words of the Scriptures, Jesus speaks to his people, and in the songs, responses, and psalms, the people talk back. There is, if you will, a lovely call and response between the Lord and those who have been grafted onto him through baptism. In the course of this spirited conversation, the union between head and members is intensified, strengthened, confirmed. Having talked, we then sit down to eat, not an ordinary meal, but the banquet of the Lord’s body and blood, hosted by Jesus himself. The communion that commenced with the call and response during the first part of Mass is now brought to a point of unsurpassed intensity (at least this side of heaven), as the faithful come to eat the body and drink the lifeblood of Jesus.



Bishop Robert Barron

A second rubric under which to consider the Mass is that of play. We tend quite naturally to think of play as something less than serious, something frivolous and far less important than work. But nothing could be further from the truth. Work is always subordinated to an end beyond itself; it is for the sake of a higher good. So I work on my car that I might drive it; I work at my place of employment that I might make money; I work around the house so that it might be a more pleasant place to live, etc. But play has no ulterior motive, no end to which it is subordinated. Hence, I play baseball or watch golf or attend a symphony or

engage in philosophical speculation or get lost in a sprawling novel simply because it is good so to do. These activities are referred to in the classical tradition as “liberal,” precisely because they are free (*liber*) from utility. When I was teaching philosophy years ago in the seminary, I would gleefully tell my students that they were engaging in the most useless study of all. Invariably they laughed—revealing the utilitarian prejudice of our culture—but I always reminded them that this meant the highest and most noble kind of study.

The Mass, as an act of union with the highest good, is therefore the supreme instance of play. It is the most useless and hence sublimest activity in which one could possibly engage. Recently, I had the privilege of attending the Mass for the installation of new members of the Knights and Ladies of the Holy Sepulcher. For the solemn liturgy, the Knights wore dashing capes emblazoned with the Jerusalem cross and jaunty black berets, while the ladies donned elegant black gowns, gloves, and lace mantillas. Two bishops, in full Mass vestments and tall mitres, welcomed the new members into the order by dubbing them on both shoulders with impressively large swords. As I watched the proceedings, I couldn’t help but think of G.K. Chesterton’s remark that children often dress up when they engage in their “serious play.” Capes, hats, ceremonial gloves, vestments, and swords for dubbing are all perfectly useless, which is precisely their point. So all of the colorful accouterments and stately actions of the Mass are part of the sublime play.

Why is the Mass so important? Why is it the “source and summit” of the Christian life? I could say many more things in answer to these questions, but suffice it to say for the moment that it is the most beautiful encounter between friends and that it is an anticipation of the play that will be our permanent preoccupation in heaven.

For more of Bishop Barron’s articles go to wordonfire.org
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Lamb of *God*



Why do you think that when the Church talks about Jesus, sometimes they use symbols of lambs?

Take a moment to pray about this and after some time for pray, color the lamb above, keeping in mind that Jesus Christ is the Lamb of God who takes away the sins of the world.