

ISSUE No. IX

29TH SUNDAY IN ORDINARY TIME

22 OCTOBER 2017

Cathedral WEEKLY

FOLLOWING GOD'S CALL FOR OUR LIVES

SAINT LUKE, THE ARTIST | FATHER MICHAEL CUMMINS
WHAT MAKES THE CHURCH GROW? | BISHOP ROBERT BARRON

Cathedral WEEKLY

THE MOST REVEREND THOMAS JOHN PAPROCKI
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OF SPRINGFIELD IN ILLINOIS

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NO ONE IS BORN A PRIEST

"The pastoral care of vocations needs to involve the entire Christian community in every area of its life. Obviously, this pastoral work on all levels also includes exploring the matter with families, which are often indifferent or even opposed to the idea of a priestly vocation. Families should generously embrace the gift of life and bring up their children to be open to doing God's will. In a word, they must have the courage to set before young people the radical decision to follow Christ, showing them how deeply rewarding it is."

Pope Benedict XVI | SACRAMENTUM CARITATIS

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RENEWAL OF OUR PARISH



Due to the inexhaustible human capacity to come with excuses, I would like to begin this article by saying that there is no better time to start reading scriptures than right now. The scriptures, however intimidating they may seem, can provide for us deeper insight into the human experience and our relationship with our creator. The Holy Bible contains the story of our salvation and narratives that help us understand who God is,

who we are, and the relationship between us. The parables that Jesus told to his contemporaries are just as relevant to the lives of twenty-first century Americans as they were for first century Israelites. The Bible can speak to our hearts and help us through the many experiences that life brings our way from the greatest of joys to the deepest of sorrows. For many, the question of where to begin might raise an issue when deciding to dive into the scriptures. The short answer is, anywhere, but it certainly helps if we have some more direction than that. Many people find it fruitful to begin with the Book of Genesis, or the Psalms, or the Gospels. No Matter where we begin, finding a good Catholic Study Bible can absolutely help us when we first approach scriptures. Knowing the context that each book was written, who it was written to and why it was originally written give us important details that can help us understand what the book is attempting to convey and what that means in our own lives. We must never forget however, that the scriptures don't only let us **know things about God** but can truly allow us to **know God**. Our study of scripture should never be divorced from praying with the scriptures because prayer is the means by which we come to know our God: Father, Son and Holy Spirit. Asking the Lord in prayer to guide our reading of the Bible and bring us closer to him through it can absolutely enhance our experience of spending time with the scripture. This can certainly make our journey through the

bible a much slower experience but that it not necessarily a bad thing. We must have patience with ourselves and understand that reading the bible is less about finishing the book and more about coming to know the story of our salvation and truly growing in our relationship with the Lord.

Father Wayne Stock at Parochial Vicar at Cathedral. Ordained earlier this year, this is his first assignment. Aside from his duties at Cathedral, he is also the chaplain at Sacred Heart Griffin High School.

WEEKLY COLLECTION INFORMATION OCT 14/15

Envelopes - \$ 4,228.45 Loose - \$ 3,857.36

Maintenance - \$ 280.00 TOTAL: \$ 8,365.81

**\$ 7,542.08 short from the amount
needed to operate**



Introducing our new website
spicathedral.org

MASS INTENTIONS FOR THE UPCOMING WEEK

Monday 23 October

7AM - John and Edith Bkalar (John Busciacco)

Tuesday 24 October

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

Wednesday 25 October

7AM - Special Intention

Thursday 26 October

7AM - Special Intention

Friday 27 October

7AM - Special Intention

Saturday 28 October

8AM - Puring Garde (Family)

Sunday 29 October

7AM - Albert Crispi, Jr. (John Busciacco)

10AM - For the People

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

5:15PM - Catherine Staab (Trish Murphy Jackson)

5:15PM - Lucille Kelly (Monica Harrchin)

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

5:15PM - Agnes Heineman (Steve and Elizabeth Ring)

4PM - Catherine Staab (4PM Ushers)

5PM - Agnes Heineman (Steve and Elizabeth Ring)



The Christian Steward

This last week of reviewing the USCCB Letter, Stewardship: A Disciple's Response covers Part V. The Christian Steward. This chapter presents to us the life and characteristics of a Christian Steward. Stewardship is not easy, it is hard to live as Christ calls us

to do. However, with much trust and faith in the Lord, we find that as we pray more, serve more, and give more, we are given much

in return- a joy-filled heart. I find one of the best characteristics of a vibrant church is the stewards in the pews. At Cathedral, during my first few months here, I am blessed to be a witness to the amazing stewards in our pews. From the women in CCCW, to the

men that are the Knights, to the terrific staff at the Parish Offices and the School, it is easy to find people who are choosing to live the stewardship way of life, daily.

Christian stewards are conscientious and faithful. After all, the first requirement of a steward is to be "found trustworthy" (1 Cor 4:2). In the present case, moreover, stewardship is a uniquely solemn trust. If Christians understand it and strive to live it to the full, they grasp the fact that they are no less than "God's co-

workers" (1 Cor 3:9), with their own particular share in his creative, redemptive, and sanctifying work...

Christian stewards are generous out of love as well as duty. They dare not fail in charity and what it entails, and the New Testament is filled with warnings to those who might be tempted to substitute some counterfeit for authentic love. For example: "If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him?" (1 Jn 3:17). ...

The life of a Christian steward, lived in imitation of the life of Christ, is challenging, even difficult in many ways; but both here and hereafter it is charged with intense joy. Like Paul, the good steward is able to say, "I am filled with encouragement, I am

overflowing with joy all the more because of all our affliction" (2 Cor 7:4). Women and men who seek to live in this way learn that "all things work for good for those who love God" (Rom 8:28). It is part of their personal experience that God is "rich in mercy [and] we are his handiwork,

created in Christ Jesus for the good works that God has prepared in advance, that we should live in them." (Eph 2:4, 10)

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.



Cathedral School Principal, Mr. Tony Cerveny shows off the new Cathedral logo



NOTICE: Cathedral School admits students of any race, color, sex or national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, sex, or national and ethnic origin in the administration of its educational policies, admissions policies, scholarships and loan programs, and athletic and school administered programs.



Saint Luke, the Artist

St. Luke is known as a fellow worker with St. Paul, an evangelist (the author of the gospel that bears his name and the Acts of the Apostles) and a physician. For iconographers, St. Luke is revered as the first (according to tradition) to write an icon of the Blessed Mother. In iconography, the verb “to write” is used rather than “to paint” as an icon is considered visual theology. Now, to my knowledge,

there is no known or authenticated icon that can be directly traced back to the hand of St. Luke but I, for one, have no problem with considering this tradition a possibility.

Luke was obviously a well-educated and gifted man with many skills and abilities. In the first few verses of his gospel Luke establishes that his sources were some of the very people who were “eyewitnesses and ministers of the word...” Luke is the only one of the evangelists who lays out a full and in-depth account of the annunciation and incarnation to Mary as well as her visit to her cousin Elizabeth. Is it inconceivable that he might have met Mary herself?

Luke accomplishes through his account of the good news what the iconographer seeks to do visually through the discipline and skill of writing an icon. Luke brings the reader of his writings into a direct encounter with the living Christ.

Icons should not be considered “paintings” in our modern, employing a Western understanding of the term. Icons are not a representation separate and distinct from the original image. Rather, icons are a sharing in the very person(s) represented. When I look at an icon I am not just looking at some painting of a saint, Mary or Christ himself; when I look at an icon I am looking at the saint or Mary or our Lord. Even better, when I am before an icon it is the saint or Mary or our Lord who is gazing upon me. For this reason, the perspective of horizon is actually reversed in iconography. (This is why icons can, on the surface, come across as simplistic to our eyes that have been trained in the classical western notion of perspective and horizon in paintings. But icons are anything but simplistic and naïve.) In iconography the perspective of horizon is

not to be found starting with the viewer peering into the icon (as in classical Western art); rather it begins from the icon moving toward the viewer. The icon looks upon us.

Here, there is a profound lesson for disciples in how we ought to approach the gospels. Iconography can help train our spiritual sight in the realization that it is of great and important benefit to let the gospels gaze upon us and put us in its perspective of horizon rather than the other way around. Time and again, throughout history, we have seen the temptation to read the gospels from our perspective and our little vantage point rather than letting the gospels envelop us into their depth and horizon. This is a shame, and it always ends poorly because we are always “poor” in comparison to the perspective of God himself! In the gospels we encounter the very face of Christ gazing upon us – Christ the rabbi and teacher, Christ the prophet, Christ the son of Mary, Christ the

healer and worker of miracles, Christ the compassionate one and good shepherd, Christ the one who will judge, the transfigured Christ, Christ who gives the Eucharist, Christ the beloved son of the Father, Christ who suffers and was betrayed, Christ who died on the cross and was buried, the resurrected Christ in glory!

The perspective of horizon found in the gospels is the same as that expressed in iconography. In our reading of Sacred Scripture the perspective begins with the Word and moves toward us. Scripture gazes upon us and envelops us within its horizon and its possibilities if we let it and do not try to limit it to our narrow perspective.

St. Luke is called the patron saint of painters due to the tradition of his writing an icon of the Blessed Mother. In his gospel and in Acts we are presented with a verbal icon of Christ and also Christ and his Church. The wisdom of perspective and horizon in iconography can help us delve deeply into an ongoing encounter with the living Christ given us by St. Luke the evangelist and iconographer.



Fr. Michael Cummins is a priest of the Diocese of Knoxville, TN. Ordained in 1995, he has served in a variety of roles within his diocese. Currently he is serving as pastor of St. Dominic Church in Kingsport, TN. Fr. Cummins holds a Masters of Divinity and Licentiate in Sacred Theology from the University of St. Mary of the Lake (Mundelein Seminary) in Chicago. He has a deep interest in Christian Anthropology and the interaction between faith and culture.

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What Makes the Church Grow?

Just recently on the website maintained by the episcopal conference of Germany there appeared an editorial concerning Pope Francis's apostolic visit to Africa. As many have pointed out, the piece was breathtaking in its arrogance and cultural condescension. The author's take on the surprisingly rapid pace of Christianity's growth on the "dark continent" (his words)? Well, the level of education in Africa is so low that the people accept easy answers to complex questions. His assessment of the explosion in vocations across Africa? Well, the poor things don't have many other avenues of social advancement; so they naturally gravitate toward the priesthood.

What made this analysis especially dispiriting is that it came, not from a secularist or professionally anti-religious source, but precisely from the editor of the official webpage of the Catholic Church in Germany. It is no accident, of course, that the article appeared immediately in the wake of a very pointed oration of Pope Francis to the hierarchy of Germany, in which the Holy Father indicated the obvious, namely, that the once vibrant German Catholic Church is in severe crisis: its people leaving in droves, doctrine and moral teaching regularly ignored, vocations disappearing, etc. Thus it might be construed as a not so subtle shot across the Papal bow.

But it was born too, I think, of an instinct that is at least a couple of hundred years old that northern Europe—and Germany in particular—naturally assumes the role of teacher and intellectual leader within the Catholic Church. In the nineteenth century, so many of the great theologians were Germans: Drey, Döllinger, Mohler, Scheeben, Franzelin, etc. And in the twentieth century, especially in the years just prior to Vatican II, the intellectual heavy-weights were almost exclusively from northern Europe: Maritain, Gilson, Congar, de Lubac, Schillebeeckx, Bouyer, Rahner, von Balthasar, Ratzinger, Küng, etc. Without these monumental figures, the rich teaching of Vatican II would never have emerged.

But something of crucial importance has happened in the years since the Council. The churches that once supported and gave rise to those intellectual leaders have largely fallen into desuetude. Catholicism is withering on the vine in Holland, Belgium, France, Germany, and Austria. Meanwhile, the center of gravity for Christianity in general and Catholicism in particular has shifted dramatically to the south, especially to the African continent. In 1900, there were about 9 million Christians in all of Africa, but today there are upwards of 500 million, accounting for roughly 45% of the total population of the continent. And these numbers and percentages are likely to grow, since Africa also has one of

the fastest rates of population growth in the world. So though it is perhaps still a German instinct to seize the intellectual high-ground and cast a somewhat patronizing gaze at the churches of the developing world, it is easy to understand how the leaders of those churches might remain politely—or not so politely—unwilling to accept criticism from their European colleagues.

I would argue that the German editor has, in point of fact, misdiagnosed the situation rather dramatically. The Church is growing in Africa, not because the people are poorly educated, but because the version of Christianity on offer there is robustly supernatural.

As Philip Jenkins and others have shown, African Christianity puts a powerful stress on the miraculous, on eternal life, on the active providence of God, on healing grace, and on the divinity of Jesus. If such an emphasis is naïve, then every Biblical author, every doctor of the Church, and every major theologian until the nineteenth century was naïve. The reason a supernaturally oriented Christianity grows is that it is congruent with the purposes of the Holy Spirit, and also that it presents something that the world cannot. A commitment to social justice, service of the poor, and

environmentalism is obviously praiseworthy, but such a commitment could be made by decent atheists, agnostics, or secularists. Though it follows quite clearly from a supernatural sensibility, it is not, in itself, distinctively Christian. Accordingly, when Christianity collapses into purely this-worldly preoccupations—as it has, sadly, in much of Europe—it rapidly dries up.

Something very similar obtains in regard to the priesthood. I would contend that vocations are thriving in Africa, not because African young men have so few professional options, but precisely because the African theology of the priesthood is unapologetically supernatural. If the priest is basically social worker, psychologist, and activist for justice, as he is, too often, in the European context, he loses any distinctive profile; but if he is mystic, soul doctor, healer, and steward of the mysteries of God, then he will present a compelling and attractive profile indeed.

I would recommend not spending a good deal of time mulling over the resentful and wrong-headed musings of the German editor, but I would indeed recommend a thoughtful consideration of the pivotal European theologians of the Vatican II era. And I would most warmly counsel careful attention to the voices of the vibrant Church of Africa.



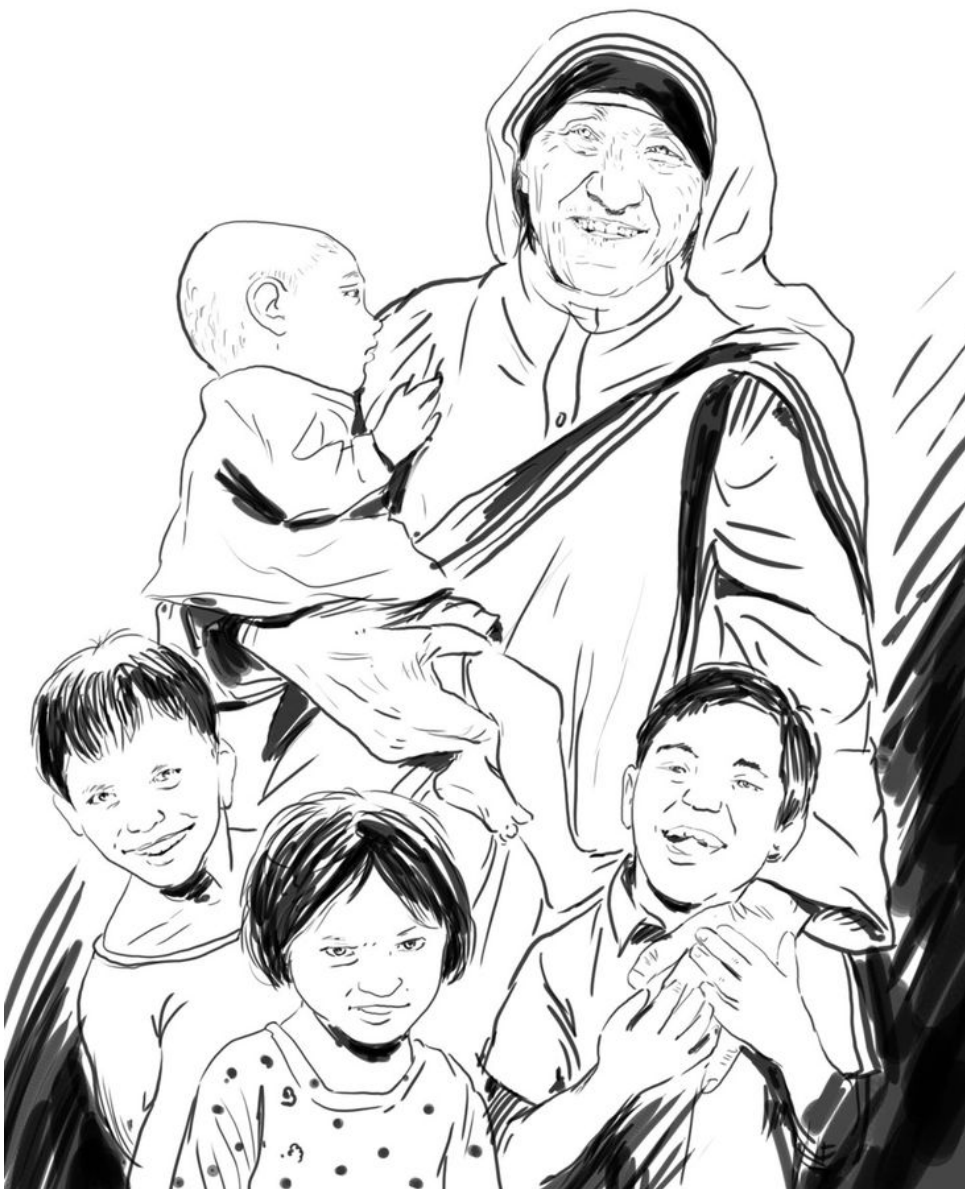
Bishop Robert Barron

For more of Bishop Barron's articles go to wordonfire.org
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Giving our lives to *God*

Mother Teresa



Saint Teresa of Calcutta

Birth Name:

Agnes Gonxha Bojaxhin

Occupation: Catholic Sister

Born: August 26, 1910

Place of Birth: Ottoman Empire

Died: September 5, 1997 in India

Made a Saint:

September 4, 2016

Best known for: Fighting for the rights of the sick and vulnerable

Fun Facts:

Saint Teresa never saw her mother or sister again after leaving home to become a missionary.

Albania's international airport is named after her.

She was awarded the Nobel Peace Prize in 1979. Rather than have the traditional Nobel honor banquet, she asked that the money for the banquet be donated to the poor in India.

She once traveled through a war zone to rescue 37 children from the front lines.

It takes around 9 years of service to become a full member of the Missionaries of Charity.

When she passed away in 1997, her Missionaries of Charity had over 4,000 members with thousands of lay volunteers and over 610 foundations that covered 123 countries in all of the seven continents.

In what ways can you see how Saint Teresa lived a holy life through her charitable works? What ways can you give back to your community?