

ISSUE No. XXII

3RD SUNDAY OF ORDINARY TIME

21 JANUARY 2018

# *Cathedral* WEEKLY



## I WILL MAKE YOU FISHERS OF MEN

THREE PATHS FOR DISCIPLESHIP | FATHER CHRISTOPHER A. HOUSE  
A CULTURE CANNOT EXIST WITHOUT RELICS | FATHER RAYMOND J. DE SOUZA



# Cathedral WEEKLY

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CATHOLIC ART SHOWCASE:

Paolo Veronese – *Nozze di Cana* (1563)  
Louvre, Paris

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## Three Paths for Discipleship

This week's and last week's Gospel passages for Sunday Mass are about discipleship. Last week (2nd Sunday in Ordinary Time) the call of Andrew, Peter, and another disciple was proclaimed to us as recorded by John. This Sunday (3rd Sunday in Ordinary Time) we have the calling

of Andrew, Peter, James, and John proclaimed to us, as recorded by Mark. There are differences between the two accounts, but the differences are in the details. Both Mark and John agree on the focus of their accounts: Jesus called and his disciples followed.

Again, we are presented with the importance of answering the Lord's call to follow him. What does discipleship look like? Honestly, that depends on who you ask. When I was on faculty at Mundelein Seminary, before returning to the Cathedral, Bishop Robert Barron, then rector, offered three paths for seminarian formation, but these three paths are not about making priests, they are for making disciples. Discipleship is grounded in a relationship with Jesus and too often people confuse a relationship with the Church as a relationship with Jesus but they are too distinctive realities; our relationship with Jesus is animated and expressed through our relationship with the Church. Do you have a true relationship with Jesus?

The first path of discipleship is finding the center for our lives and there are many people, ideologies, behaviors and so on that want to vie for that position. The center must be Jesus. We cannot be true disciples if he is not center to who we are. Not close to the center and not near the center, but the center; being close may work when playing Horseshoes but not with true discipleship. Jesus Christ, not an idea of him but the actual person, must

be the central reality of our lives. His life, love, and grace must be the grounding force of what guides and moves our thoughts, actions, and disposition. If anyone or anything else is occupying the center space of our lives then our discipleship is lacking and incomplete.

The second path is acknowledging that you are a sinner. For some people this may come as a shock, but, yes, all of us are sinners and this acknowledgement is vital for true discipleship. The Scriptures chosen for the Third Sunday in Ordinary Time point to this necessity. The beginning of Mark's Gospel links the acceptance of Jesus's call to repentance with the ability to accept his invitation to discipleship. If we are unwilling to acknowledge our need for a savior then our discipleship is false. Jesus has come to save us from our sins and to lead us back to the fullness of the Father's love. Any good and lasting relationship requires that each party know and understand each other. If we cannot, or will not, acknowledge our own sinfulness and our need for redemption then Jesus cannot be for us the savior that he wants to be and therefore we cannot truly know him. Part of our free will means that the Lord will not go where he is not invited in our lives. We must acknowledge our need for his mercy and forgiveness. When we do, then we can truly begin to know him.

The third and final path is acknowledging that your life is not about you. Contrary to what the world tells us, as disciples we cannot have what we want, when we want it, no matter what. The Lord Jesus tells us plainly "whoever would be my disciple must deny himself, take up his cross, and follow me (Mt 16:24; Mk 8:34; Lk 9:23)." Our Lord's life was rooted in sacrificial love and it must be the same for the disciple. Our lives are to be about Jesus Christ and the building up of his kingdom here and now. That is expressed in our love that is shown to our sisters and brother. If we are in love with ourselves then we are not able to walk this third path of discipleship.

These three paths ultimately form one path because all three are about enabling us to fully answer Jesus's call to follow him. Jesus is calling each of us by name to true discipleship. Are you willing to walk the path to fully answer his call?

## M A S S I N T E N T I O N S F O R T H E U P C O M I N G W E E K

### Monday 22 January

7AM - Dorothy Huber (Family)

5:15PM - Mary Corrigan (Carl Corrigan)

### Tuesday 23 January

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

5:15PM - Steven E. Hergenrother (Dorwoth & Sheehan Families)

### Wednesday 24 January

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

5:15PM - All Souls

### Thursday 25 January

7AM - Charles Rossiter (Jane Fornoff)

5:15PM - Richard Stalcup (Mary Sestak)

### Friday 26 January

7AM - John and Edith Bakalar (John Busciacco)

5:15PM - Special Intention for Poor Souls (Holy Angels Parish)

### Saturday 27 January

8AM - Charles and Mercedes Nesbitt (Kathy Frank)

4PM - George J. Nicoud, Sr. (Family)

### Sunday 28 January

7AM - Stacy Brown (The Beal, Lehman & Ploh Families) 10AM - Veronica Kruzick (Mary Sestak) 5PM - For the People



# DISCIPLESHIP



## Render to God

What we should, or should not, render unto Caesar shapes much of our daily discourse as citizens...

The key word in Christ's answer is "image," or in the Greek, eikon...

in the

New Testament, the "image" of something shares in the nature of the thing itself.... Once we understand this, the impact of Christ's response to his enemies becomes clear. Jesus isn't being clever. He's not offering a political commentary. He's making a claim on every human being. He's saying, "render unto Caesar those things that bear Caesar's image, but more importantly, render unto God that which bears God's image" — in other words, you and me. All of us.

And that raises some unsettling questions: What do you and I, and all of us really render to God in our personal lives? If we claim to be disciples then what does that actually mean in the way we speak and the way we act?

Thinking about the relationship of Caesar and God, religious faith and secular authority, is important. It helps us sort through our different duties as Christians and citizens. But on a deeper level, Caesar

is a creature — a creature of this world — and Christ's message is uncompromising; We should give Caesar nothing of ourselves. Obviously we're in the world. That means we have obligations of charity and justice to the people with whom we share it. For Christians, patriotism is a virtue. Love of country is an honorable thing. As Chesterton once said, if we build a wall between ourselves and the world, it makes little difference whether we describe ourselves as locked in or locked out...

Real freedom isn't something Caesar can give or take away. He can interfere with it; but when he does, he steals from his own legitimacy...The purpose of religious liberty is to create the context for true freedom. Religious liberty is a foundational right. It's necessary for the good of society. But it can never be sufficient for human happiness. It's not an end in itself. In the end, we defend religious liberty in order to live the deeper freedom that is discipleship in Jesus Christ. What good is religious freedom, consecrated in the law, if we don't then use that freedom to seek God with our whole mind, our whole strength, our whole soul and all that we are.

*The Most Reverend  
Charles J. Chaput, O.F.M. Cap.  
is the ninth and current  
Archbishop of Philadelphia.  
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## WEEKLY COLLECTION INFORMATION JANUARY 13th and 14th

Envelopes - \$ 6,129.00	Loose - \$ 3,113.64
Maintenance - \$ 105.00	TOTAL: \$ 9,347.64
December EFT: \$ 16,718.00	



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## The Return to Reason Requires Hard Work, Rigorous Thought - and Faith

Why? There are many reasons for this unreasonable view of reason, not least because reason can threaten what we believe, because it's not emotionally stimulating, because some view it as manipulative, and because it's hard work.

Reasoning may cause me to change my beliefs. By its very nature, reasoning stimulates the intellect rather than the emotions. Pseudo-reasoning can be employed to manipulate people. But authentic reasoning takes work, especially when an issue is complex, or laden with passion.

We have minds. We are able to think, and reasoning helps us to think more clearly in the sense of conforming our thinking to reality. Man, as St. John Paul II observed in *Fides et Ratio*, is unique in his ability to reason: "Within visible creation, man is the only creature who not only is capable of knowing but who knows that he knows, and is therefore interested in the real truth of what he perceives."

Reasoning may not validate "the wisdom of the world", as authentic reasoning proceeds from the Creator, while "the wisdom of the world" proceeds from human/temporal motives that are often at odds with truth.

Just because someone has scientific training doesn't mean they are good reasoners. I've worked with scientists and engineers my whole career, and have experienced (and contributed) plenty of lackluster reasoning.

Some of the best, widely read reasoners of the twentieth century — G. K. Chesterton, C. S. Lewis, and Fulton Sheen — were intentional Christians. Faith linked to reason is more aligned with reality/creation than faith that ignores, or is dismissive of, reason. Not to say that goodness increases with better reasoning skills, but to the extent that one becomes a better reasoner, and better aligned with reality/creation, one ought to experience an attraction to truth. And while goodness may prevail in the absence of a regard for reasoning, it's easier for someone to be manipulated when reasoning is absent, or scorned.

In a word, reasoning helps us to see creation more clearly, as it truly is. Scrupulously weighing evidence, considering different perspectives, separating evidence from speculation and dissimulation, making sure arguments are logically consistent, avoiding ad hominem attacks, tamping down emotion — challenging, even for practitioners of the art of reasoning.

As with any skill, reasoning must be learned and practiced. In a recent Wall Street Journal review of Alan Jacobs' new book *How to Think*, Barton Swaim states: "What makes Mr. Jacobs so refreshing is that he considers bad thinking not as a cognitive problem but as a volitional one. The problem, he thinks, isn't one of 'overcoming bias'. Everyone is biased, especially those who think they've overcome their biases. 'The fundamental problem we have may best be described as an orientation of the will: we suffer from a settled determination to avoid thinking'...Mr. Jacobs insists we must try harder."

Right reasoning works from reliable evidence to conclusions, so learning to distinguish between reliable and unreliable evidence is essential. One of the most bizarre things you'll ever hear is that we're composed of atoms that were produced inside stars billions of light years from Earth — atoms that may have been part of a dinosaur two hundred million years ago, or part of an olive tree in Jesus' Garden of Gethsemane, but the evidence suggests this is so. Reliable evidence can lead us in many directions, some familiar and some unfamiliar, though most of the time evidence has to do with matters more mundane than where atoms originated, and is more likely to confirm what we believe if we are already inclined to rely on reason.

We may accept inconclusive evidence when we need to reach a conclusion, or if in a situation in which not taking action may produce dire consequences. In such cases, conclusions might be provisional. As for consensus, it's worthy of consideration, but consensus isn't evidence, and is often wrong.

Distinguishing between evidence-based conclusions and speculation isn't easy. Speculation is a marvelous human talent, but when it adopts the veneer of evidence it impedes reasoning. An example is a Wall Street Journal article entitled, "Recent Hurricanes Strain U.S. Towns' Aging Sewer Systems", in which the article states: "Hurricanes Harvey and Irma...exposed the failings of aging sewer systems that were unable to cope with the heavy rainfall and flooding." There was nothing in this article, including the "expert" opinions, that connected the flooding problems in the Houston region with aging sewers. In fact, these sewers simply weren't designed to handle such an apocalyptic storm.

Another example is the progression from reliable evidence of conditions on other worlds that may favor life as we know it, to speculation about the existence of life there, without clearly separating what is known (evidence) from what isn't (speculation). While the muddying of boundaries between evidence and speculation is often inadvertent, when dissimulation is practiced, manipulation is intended. Sometimes, dissimulation weaves reliable evidence and falsehoods to produce a convincing fabric, and because dissimulators know human emotions can trump reason, they are good at stirring our passions.

Practiced reasoners are more likely to distinguish evidence-based conclusions from speculation, and are less susceptible to dissimulation, but, paradoxically, the better we become at reasoning, the more we are aware of our human limitations, including our intellectual limitations.

Civility is enhanced by a commitment to reasoning. A practitioner of reasoning is concerned with the evidence for, or substance of, an argument, rather than the "worthiness" of the person making the argument. The too-common practice of refuting an argument by labeling someone a liar, idiot, or deceiver indicates a deficit of intellectual rigor and character.

Today, we are deluged with information, voices, images, and pitches. It's not a matter of tuning out, but one of fine tuning our minds to truth, mindful that reason and faith are not enemies. On the contrary, as John Paul II insisted, "reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way."

Thomas M. Doran is a professional engineer  
with over 35 years of experience.

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## A Culture Cannot Exist Without Relics

The relics of holy people — parts of the body after death, items used during life — are a fundamental part of mankind's religious imagination

One of the world's most remarkable Christian relics, the right forearm and hand of St. Francis Xavier,

the great 16th-century Jesuit missionary, is on a pilgrimage across Canada this month.

We hosted the relic in Kingston, Ont., this week, with thousands venerating the relic in our cathedral, after the students at the chaplaincy on campus completed an all-night prayer vigil in the presence of the relic. No doubt the enormous number that came by day were the fruit of the prayer by night.

English Canada's religious culture is largely shaped by a Protestantism that does not emphasize the relics of the saints. In a secular culture that does not recognize saints, their relics hold no interest.

But it is humanly impossible for a culture to exist without relics. Even those who turn murderously against God need their relics. The communists drenched the soil of Russia with the blood of tens of thousands of priests, burned their churches and attempted to abolish their faith, only to install in the Kremlin their own unholy sepulchre, with Vladimir Lenin still on display for his dwindling faithful. The real holy sepulchre in Jerusalem is, of course, empty, which makes all the difference.

Others simply lose interest in the things of God, and flock instead to the hall of fame to see the sweat-soaked jersey of this superlative hockey player, or the puck that scored that historic goal. An entire global restaurant chain, The Hard Rock Café, was built on the premise that a burger is better when dining in the presence of Eric Clapton's guitar.

Biblically the power of relics goes back to the defining moment of the Jewish people, the exodus from Egypt, when Moses carried the bones of Joseph, son of Jacob (Israel), from slavery toward the promised land. The prophet Elisha's bones were the occasion for a corpse returning to life. In the New Testament, we find that even handkerchiefs and aprons touched to St. Paul were brought to the sick for their healing.

In Islam, hairs of the Prophet Muhammad are treated with great reverence and preserved in several Islamic holy places.

This universal desire to honour relics shapes the noble practice of visiting graves, and keeping as heirlooms items used by beloved relatives — often prayer cards, books, jewelry or clothing. Today, the cutting edge of the funeral industry fashions new jewelry out of cremated remains.

So it should not surprise that when important relics from Christian history are taken on pilgrimage, the response of the faithful is both numerically impressive and profoundly moving. And among relics, the forearm and hand relic of St. Francis Xavier is one of the most impressive. There are few relics — short of incorrupt bodies, which are miraculously preserved from normal decomposition — as large. The body of St. Francis Xavier himself is incorrupt, venerated for more than 400 years in the cathedral of Goa, India, the site of his most impressive missionary work. It is only the forearm and hand that is kept in Rome, and which is now visiting Canada.

The pilgrimage is being organized by Catholic Christian Outreach (CCO), a movement of full-time missionaries on university campuses, which is another sign that the young faithful are often more interested in their religious traditions than their parents. But the pilgrimage is for everyone, and when the relic visits the St. Francis Xavier parish in Mississauga, Ont., on Saturday — a parish with many immigrants from Goa in its history — it will be all generations on hand. Indeed, one of the missionary couples of CCO had a baby boy last week and named him Xavier.

It's a rare honor — and responsibility — for Canada's young Catholics to host such a continental tour. The relic itself must be accompanied at all times, even on flights between cities, which is why it travels in a seat on the plane, not as cargo. The young man accompanying the relic, D'Arcy Murphy, noted that it is like the Stanley Cup in that way. Except that after 9/11, even the Stanley Cup goes into the (special) luggage hold. And except that it is unlikely that after 465 years it will be still around.

The visit of St. Francis Xavier's relic has occasioned much curious and informative news coverage, which is to the good because it tells the true story of religion in Canada, namely that tradition is more attractive to young people than innovations, and that immigrants are making our country more religious, not less.

I often visited St. Francis Xavier's relic during my years of study in Rome. Having it in Canada is like welcoming an old friend for a visit — and introducing him to thousands of new friends.

*Father Raymond J. de Souza is a chaplain to Newman House, the Roman Catholic mission at Queen's University, Kingston, Ontario. Reprinted with Permission by Catholic Education Resource Center*







## Reflections on Being a Grandfather

Whereas it may be said that I have occasionally "gone ape" over my dozen grandchildren, all bona fide human beings, I must assert rather decisively that I am proud to not be an ape. I m u c h

prefer being a "grandfather." Despite its suggestion of advanced age, it does ratify my humanity as well as granting me a special place in history. Man is the only animal who knows his grandchildren.

Father's Day takes on a very special significance for those of us who are fathers of fathers. I have two sons who are fathers, thus perpetuating the noble title of fatherhood within my family. It is a humbling thought that one's children can endow their dad more than once with that honorific title of "father." It has been said that great fathers get promoted to grandfathers. I am not sure of the first accolade, but I will accept the second. The Holy Father has been called "the grandfather of the world." It is a fitting title since he superintends the family of man while at the same time remaining intimately united to it in love and responsibility.

Pope Benedict XVI has stated that grandfathers "offer the little ones the perspective of time; they are the memory and heritage of families. In no way should they ever be excluded from the family circle. They are a treasure that the younger generation should not be denied, especially when they bear witness to their faith at the approach of death." Having a grandfather is being twice blessed, for it includes one's father as well as one's father's father.

I recall being asked once by a disconsolate man whether he was still a grandfather since his son, the father of the grandchildren, is now divorced. Divorce, of course, does not dissolve generational lines, though it may greatly weaken one's sense of be-

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Having a grandfather is being twice blessed, for it includes one's father as well as one's father's father.

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ing a grandfather. In a world of broken relationships the need for intergenerational ties becomes all the more important. We live in a throwaway society, where products have built-in obsolescence, and most human relationships are as lasting as soap bubbles. Change for change sake seems to be self-justifying. Without a sense of continuity, however, children are vulnerable to trends and fashions. They are concerned not with what is right and what is wrong, but with what is "hot" and what is not. They can easily be captured by the reigning ideologies of the day.

The grandfather has lived long enough to know how shallow and ephemeral fads can be. His role is to impart a higher wisdom. He is concerned about the things that nourish and endure: faith, love, beauty and one's eternal destiny. He has survived fads and his words come from a life that has not been lived from impulses

of the moment. He may have silver in his hair, but he has gold in his heart. Grandfatherhood is not only an honor, it is also a paradox. When a man begins to feel old, his grandchildren can make him feel young again. An hour with one's grandchildren can be rejuvenating; but any longer than that, it must be noted, it can

be debilitating. It is a paradox tinged with poignancy. As the sands of time flow from the upper region of the hourglass, they fill the lower half. Advancing age is redeemed by emerging life. Thereby, life is not diminished. Time is not wasted. Sacrifices are not in vain.

And so, I will proudly accept the title of grandfather, a title shared by clocks and clauses, those apt and enduring symbols of time and antiquity. And, contrary to Mr. Huxley's view of evolution, I will boast that I have evolved from a lad to a man, a husband to a father, and finally to a grandfather. At the summit of life, the view is certainly grand.

*Donald DeMarco is a Senior Fellow of HLI America, an adjunct professor at Holy Apostles College and Seminary, and Professor Emeritus at St. Jerome's University in Waterloo, Ontario.*

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