

ISSUE No. 33

SECOND SUNDAY of EASTER

8 APRIL 2018

# *Cathedral*

## WEEKLY



### SUNDAY OF DIVINE MERCY

WHAT EASTER MEANS | BISHOP ROBERT BARRON  
THE CROWN OF OUR EASTER CELEBRATION | DR. TOM NEAL  
EASTER SUNDAY IS CONCLUDED...NOW WHAT? | FR. MICHAEL CUMMINS

# Cathedral WEEKLY

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## Mass Intentions

Do you have a loved one, living or deceased, in need of prayer? Consider a Mass Intention. We will list the name of the request in the Cathedral Weekly, along with the website and read aloud during Mass the day of the Mass Intention. It is a great way for the community to hold them up in prayer. A small \$10 stipend is requested with the intention. Contact the Parish Offices for more information.

## Parish Registration

Interested in joining our Parish? You may register online at <https://spicathedral.org/new-member-registration-form/> or contact the Parish Office for a paper registration form. We will then reach out to meet with you and provide you with some more information. We look forward to meeting you! Any questions, please contact Katie Price at [kprice@cathedral.dio.org](mailto:kprice@cathedral.dio.org).

## MASS INTENTIONS FOR THE UPCOMING WEEK

### Monday 9 April

7AM - Betty Sowarsh (Catherine Snopko)

5:15 PM - Jane Andrews (Andrews Family)

### Tuesday 10 April

7AM - Lenn Family (Family)

5:15 PM - Irvin Larry Smith (Bill Vogt)

### Wednesday 11 April

7AM - Arthur A. Velasquez (Daniel Shomon)

5:15 PM - Betty Sowarsh (Catherine Snopko)

### Thursday 12 April

7AM - Lenn Family (Family)

5:15 PM - Irvin Larry Smith (Dan & Nancy Ray)

### Friday 13 April

7AM - Rose Crispi (John Busciacco)

5:15 PM - Betty Sowarsh (Catherine Snopko)

### Saturday 14 April

8AM - Lenn Family (Family)

4 PM - James Sullivan (Sullivan Family)

### Sunday 15 April

7AM - John Montgomery (John Busciacco) 10 AM - Charles Rossiter (Jane Fornoff) 5 pm - For the People

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## What Easter Means

In first century Judaism, there were many views concerning what happened to people after they died. Following a very venerable tradition, some said that death was the end, that the dead simply returned to the dust of the earth from which they came. Others maintained that the righteous dead would rise at the close of the age.

Still others thought that the souls of the just went to live with God after the demise of their bodies. There were even some who believed in a kind of reincarnation.

What is particularly fascinating about the accounts of Jesus' resurrection is that none of these familiar frameworks of understanding is invoked. The first witnesses maintain that the same Jesus who had been brutally and unmistakably put to death and buried was, through the power of God, alive again.

He was not vaguely "with God," nor had his soul escaped from his body; nor had he risen in a purely symbolic or metaphorical sense. He, Jeshoua from Nazareth, the friend whom they knew, was alive again.

What was expected for all the righteous dead at the end of time had happened, in time, to this one particular man, to this Jesus. It was the very novelty of the event that gave such energy and verve to the first Christian proclamation. On practically every page of the New Testament, we find a grab-you-by-the-lapels quality, for the early Christians were not trading in bland spiritual abstractions or moral bromides. They were trying to tell the whole world that something so new and astounding had happened that nothing would ever again be the same.

Over the past couple of centuries, many thinkers, both inside and outside of the Christian churches, endeavored to reduce the resurrection message to the level of myth or symbol. Easter, they argued, was one more iteration of the "springtime saga" that can be found, in one form or another, in most cultures, namely, that life triumphs over death in the "resurrection" of nature after the

bleak months of winter. Or it was a symbolic way of saying that the cause of Jesus lives on in his followers.

But as C.S. Lewis keenly observed, those who think the resurrection story is a myth haven't read many myths. Mythic literature deals in ahistorical archetypes, and thus it tends to speak of things that happened "once upon a time" or "in a galaxy far, far away."



But the Gospels don't use that sort of language. In describing the resurrection, they mention particular places like Judea and Jerusalem, and they specify that the event took place when Pontius Pilate was the Roman governor of the region, and they name distinct individuals—Peter, John, Thomas, etc.—who encountered Jesus after he rose from the dead. Moreover, no one dies defending mythic claims. The myths of Greece, Rome, and Egypt are powerful and illuminating indeed, but there are no martyrs to Zeus or Dionysus or Osiris. But practically all of the first heralds of the resurrection went to their deaths defending the truth of their message.

Yet assuming the resurrection is true, what does it mean? It means, first, that the customary manner in which we understand the relationship between order and violence—from the Epic of Gilgamesh to "Game of Thrones"—has to be rethought. On the standard Realpolitik reading of things, order comes about through the violent imposition of strength. And if that order is lost or compromised, it must be restored through answering violence. In Jesus' time, the great principle of order was the Empire of Rome, which maintained its hold through the exertions of its massive army and through the imposition of harsh punishment on those who opposed its purposes. The most terrible and fearsome of these punishments was, of course, the cross, a particularly brutal mode of torture that was purposely carried out in public so as to have greatest deterrent effect. It was precisely on one of these Roman crosses that Jesus of Nazareth was put to death, having been betrayed and abandoned by his friends and condemned by a corrupt tribunal of collaborators.

...Continued on the next page

# PARISH RENEWAL



...Continued from p. 3

When the risen Jesus presented himself alive to his disciples, they were, we are told, afraid. Their fear might not have been simply a function of their seeing something uncanny; it might have been grounded in the assumption that he was back for vengeance. However, after showing his wounds, the risen Jesus said to his friends, "Shalom," Peace. The teacher who had urged his followers to turn the other cheek and to meet violence with forgiveness exemplified his own teaching in the most vivid way possible. And what he showed, thereby, was that the divine manner of establishing order has nothing to do with violence, retribution, or eye-for-an-eye retaliation. Instead, it has to do with a love which swallows up hate, with a forgiveness which triumphs over aggression. It is this great resurrection principle which, explicitly or implicitly, undergirded the liberating work of Martin Luther King, Jr. in America, of Gandhi in India, of Bishop Tutu in South Africa, and of John Paul II in Poland. Those great practitioners of non-violent resistance were able to stand athwart the received wisdom only because they had some sense that in opting for the way of love they were going with the deepest grain of reality, operating in concert with the purposes of God.

Secondly, the resurrection means that God has not given up on his creation. According to the well-known account in the book of Genesis, God made the whole array of finite things—sun, moon, planets, stars, animals, plants, things that creep and crawl on the earth—and found it all good, even very good. There is not a hint of dualism or Manichaeism in the Biblical vision, no setting of the

spiritual over and against the material. All that God has made reflects some aspect of his goodness, and all created things together constitute a beautiful and tightly-woven tapestry. As the Old Testament lays out the story, human sin made a wreck of

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God's creation, turning the garden into a desert. But the faithful God kept sending rescue operation after rescue operation: Noah's Ark, the prophets, the Law and the Temple, the people Israel itself. Finally, he sent his only Son, the perfect icon or incarnation of his love. In raising that Son from the dead, God definitively saved and ratified his creation, very much including the material dimension of it (which is why it matters that Jesus was raised bodily from death). Over and again, we have said no to what God has made, but God stubbornly says yes. Inspired by this divine yes, we always have a reason to hope.

*Bishop Robert Barron is the founder of Word on Fire Catholic Ministries and Auxiliary Bishop of the Archdiocese of Los Angeles. He is also the host of CATHOLICISM, a groundbreaking, award-winning documentary about the Catholic Faith, which aired on PBS.*



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## STEWARDSHIP of TREASURE

Weekly Collection  
March 31st & April 1

Envelopes: \$8, 800.00  
Loose: \$ 3,870.01  
Maintenance: \$851.00  
TOTAL: \$ 13,521.01

Needed to operate weekly: \$15, 907.89  
Difference: -\$2, 386.88  
(March EFT \$17,975.65)



## STEWARDSHIP of Time & Talent

Consider sharing the Easter joy and this season of renewal with someone. Invite them to Mass next week, bring them to a Soup Supper (April 12th or 19th)!



## The Crown of Our Easter Celebration

This Sunday is the final day of the Easter Octave, named Divine Mercy Sunday by Pope John Paul II in 2000, is a “hermeneutical crown” of the eight-day-long celebration of that Eighth and final Day of creation.

Hermeneutical? The word simply means “interpretive,” or the science of discovering meaning. Hence, I mean that this feast of Mercy really

gets to the core of Easter’s true meaning.

### Eleison?

Mercy, as I intend it here, is love encountering evil and overcoming it, healing it, redeeming it and raising out of its ruins surpassing goods that could never have been apart from these evils. Though God never positively wills an evil, He permits evil only in view of the greater goods He might draw from them. And it is mercy that sustains the mysterious logic of the *felix culpa*, the “happy fault” of Adam that we sing of in the Exultet at the Easter Vigil.

The whole economy of God’s work in Jesus is at heart a work of mercy, with the Passion being the inner core of that heart. In the Resurrection, God the Father accepted his Son’s sacrifice as a new and eternal mode of God’s being God: in the heart of the eternal Trinity is forever the risen Body of Jesus ever-marked with the signs of the Passion. God now, only and for all ages, relates to creation through the open wounds of the Risen Christ.

To me, this is utterly astonishing to ponder: God’s mode of being-God — etched in His flesh — is forged by mercy’s response to human hatred and cruelty. This is the message embedded in the icon of Divine Mercy revealed to St. Faustina Kowalska.

### Eucharistic Chaplet

It’s also the meaning of the “Chaplet of Mercy” that St. Faustina received from God in a vision. The Chaplet is an offering of the Slain-Risen Lord to the Father — by His priestly people — asking the Father to be who he has shown himself to be in Christ: Mercy. As such, the Chaplet is an extension of the liturgical-sacramental offering of the same Slain-Risen Lord that is the holy sacrifice of the Mass.

To see this, one need only reflect on the words of Eucharistic Prayer I that follow the Consecration: “...we, your servants and your holy people, offer to your glorious majesty, from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation...”

In this sense, I have always found the Chaplet to be a superb way to prepare for, and extend forward the celebration of the holy Eucharist into life. It shapes in me a deeper awareness of my

sharing in Christ’s royal priesthood through Baptism. This priesthood calls me to — at every moment — offer both my own life as a living sacrifice to God (Romans 12:1) for the life of the world, and to offer the living sacrifice of Christ Himself.

A number of years ago, this insight — like lightning — flashed in my mind during the *per ipsum* at Mass. The *per ipsum* is the moment, at the end of the long Eucharistic prayer after the Consecration, when the priest lifts up the Host and Chalice toward the Father and prays,

Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
for ever and ever.

On behalf of all and for all, the priest offers up God to God, the Son to the Father, and the faithful, united to the Son in His self-offering, seal their co-offering by a solemn and oath-making “great Amen.” As we were singing thrice the great Amen, I understood with what seemed like absolute clarity this Amen was our co-pronouncing with Christ His *tetelestai, consummatum est*, “It is finished” (John 19:30). I also saw in that moment that our “Amen” was also our consenting “we are able”:

But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized...”

That “cup” and “baptism” are, of course, references to his Passion. Amen.

### Offerimus

The Chaplet, as a para-liturgical devotion, sustains the moment of our liturgical “great Amen.” It affirms the staggering truth that in Christ we have the authority to — at any moment we choose — apply the infinite treasury of God’s mercy to the world. And the sobering truth that we are willing to join Jesus in His self-offering.

Eternal Father, I offer you the Body and Blood, Soul and Divinity of your dearly beloved Son, our Lord Jesus Christ, in atonement for our sins and those of the whole world.

It causes me to tremble. May He who is Risen to forever intercede for us before His Father sustain us daily in fidelity by His grace.

*Dr. Tom Neal presently serves as Academic Dean and Professor of Spiritual Theology at Notre Dame Seminary in New Orleans, Louisiana. Tom received a Masters in Systematic Theology from Mount St. Mary’s University and a PhD in Religion at Florida State University.*





## Easter Sunday Is Concluded... Now What?

It is now the quiet time... The Triduum services are completed. The Easter Vigil (the "mother" of all vigils) has been concluded for another year — to varying degrees of liturgical success in each

individual parish, I am sure. The crowds that seem to magically appear and arrive for Easter Sunday Mass have come and gone. Candidates and catechumens have been received into the Church. Easter egg hunts are wrapped up as well as family Easter gatherings. Now what?

Is Easter Sunday to now be shelved away as a nice memory testified to by photos posted on Facebook? An opportunity for people to dress up and have good family time? Does the message of Easter end with the last Easter Sunday Mass? Liturgically, the Church says "no." We have the Easter Season — a needed time to reflect on the truth of the resurrection and to look to the coming of the Holy Spirit at Pentecost. "Liturgical" here is important and it does certainly influence who we are but here I am specifically wondering about our day-to-day life outside the parish walls. Does Easter affect and shape who we are or does it remain a beautiful annual ritual that is left behind in the crowded Easter Sunday church parking lot? Do we take Easter with us into the streets of our lives and of our world or do we keep it hidden away behind locked doors — doors of a private faith, spirituality and morality, doors of our resignations and sense of hopelessness in the face of the pain of our world, doors of our fear to offend the accepted norm?

Easter cannot stay hidden away. Easter demands that we go into the streets — no matter how uncomfortable it makes us or others.

In Matthew's account of the resurrection there is an interesting instruction that is given to the women who came to the tomb early that morning by the angel sitting on top of the rolled-away, heavy stone that had been used to seal the tomb. "...go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him." (Mt. 28:7)

The resurrected Lord does not fear the world and its violence and sad resignation because he has overcome all the sin of the world through the love of the Father. The resurrected Lord goes before you to Galilee. He goes into the streets of the world and the

expectation and instruction given by the angel of the resurrection is that the followers of Christ do the same!

Easter, if it is to be authentic and be more than a nice memory, cannot stay hidden behind any locked door and neither will it allow us to remain hidden.

There is a culture of fear that continually whispers to us that nothing can change, that we cannot really do anything in the face of the injustice of our world, that we should look upon ourselves and our world with hopeless eyes. The culture of fear is arrogant in its pride and thinks that it alone has words to speak. The culture of fear lies. The culture of fear would convince us that we are its children.

We are not children of the culture of fear. We are children of the resurrection! We are sons and daughters of God! We have nothing to fear and we have words, new words to speak to our world and to one another! The angel announces that the risen Lord is going to Galilee and that there the disciples will see him. The implication is more than apparent, the disciples are meant to go and meet the Lord who goes ahead of them. (The Lord always goes ahead of us.) They are meant to go out into the street and carry the truth of the resurrection into the world!



It is not enough to stay behind locked doors, no matter how pretty and gilded those doors may be and no matter how many other people may also be content to remain there also. If we do so then the culture of fear wins and our lives become exceedingly small, constrained and life-

denying. Joy is found only in following the risen Lord to wherever he might lead.

One further thought: there is no time to waste.

The angel instructs the women: go quickly. We are each allotted only a certain number of Easters in our lives here on earth. There is no time to lose, both for the work needing to be done in our own hearts as well as the work needing to be done in our world. In the light of the resurrection we must make use of every moment given to us. When all is said and done, we will each have to give an accounting of how we have lived the Easters we have been given in our lifetime.

We are sons and daughters of the resurrection of our Lord! The Easter mystery is placed in our hearts and entrusted to us and it cannot remain behind locked doors, it demands to be taken out to the streets of our world!

*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. 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.*

# ONE LAST THING



## Sharing the Gospel

In today's Gospel, Thomas had a hard time believing his friends. Jesus was alive! They saw Jesus! Well, Thomas wanted to see Jesus for himself. Thomas wanted to touch Jesus' scars on his hands and his side. Once Thomas did that, then he would believe. you may have doubting friends like Thomas. Be patient with them. Do not get angry with them. Love them instead, and gently tell the truth about Jesus. Ask Jesus to open their hearts, so they can believe in him, too.

JN 20:19-31

## Let Us Pray

Lord,

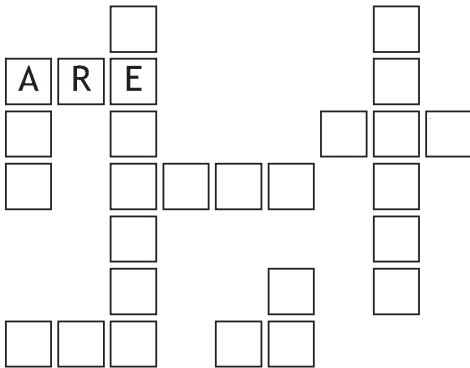
Help me to believe in you, without seeing you. God, help me to be patient with my doubting friends. Show them that Jesus is their savior, too. Help me lead people to you through my actions as a disciple.

Amen.

### Empty Squares

Fit this Gospel message into the empty squares:

Thomas replied, "You are my Lord and my God!"



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### Mission for the Week

Talk to God about a friend who does not believe in Jesus. Ask God to give you the right words to say about Jesus. Then ask God to help you be patient.

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Connecting Your Community



## Growing with the GOSPEL



John 20:19-31 ■ 2nd Sunday of Easter

CYCLE B



### Read the Gospel and Color



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Name \_\_\_\_\_